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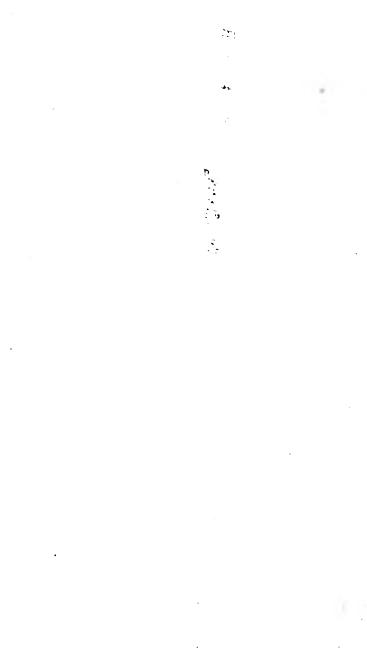Western Female Seminary.
by
Mrs Pauline A. Durant.

A

COMMENTARY

ON THE

ORIGINAL TEXT

OF THE

ACTS OF THE APOSTLES.

BY

HORATIO B. HACKETT, D. D.

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THEOLOGICAL INSTITUTION.

A NEW EDITION,

REVISED AND GREATLY ENLARGED.

1853,

THE AUTHOR

Is permitted to Inscribe this Volume

T O

AUGUSTUS THOLUCK, D. D.,

WHOSE WRITINGS IN ILLUSTRATION OF THE SACRED WORD, AND WHOSE

PERSONAL INSTRUCTIONS, HAVE CAUSED HIS INFLUENCE TO BE

FELT AND HIS NAME TO BE HONORED IN FOREIGN

COUNTRIES AS WELL AS HIS OWN.

PREFACE

FIRST EDITION.

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It has been the writer's endeavor to present to the reader in this volume the results of the present state of biblical study, as applied to the illustration of the Acts of the Apostles. Although our language contains already some valuable works devoted to the same general object, it is hoped that the dependence of the work here offered to the public on the original text, and the advantage taken of the latest investigations in this department of criticism, will render it not superfluous.

Of the importance of an acquaintance with the contents of the Acts, it must be unnecessary to speak. A single reflection will render this sufficiently obvious. No person can be prepared to read the Epistles of the New Testament with the greatest advantage until he has made himself familiar

with the external history of the Apostle Paul, and with his
character and spirit, as Luke has portrayed them in his nar-
rative.   Those portions of the Acts, constituting the greater
part of the whole, which relate to the great Apostle, must be
thoroughly mastered before any proper foundation is laid for
the exegetical study of the Epistles.   It is the object of these
Notes to assist the reader in the acquisition of this knowl-
edge and discipline ; to enable him to form his own inde-
pendent view of the meaning of the sacred writer in this
particular portion of the New Testament, and, at the same
time, furnish himself to some extent with those principles
and materials of criticism which are common to all parts of
the Bible.   If the plan of the work and the mode in which
it is executed are such as to impart a just idea of the process
of biblical interpretation, and to promote a habit of careful
study and of self-reliance on the part of those who may use
the book, it will be a result much more important than that
all the opinions advanced in it should be approved ; it is a
result beyond any other which the writer has been anxious to
accomplish.   The grammatical references and explanations
will enable the student to judge of the consistency of the in-
terpretations given with the laws of the Greek language.   The
authorities cited will show the state of critical opinion on all
passages that are supposed to be uncertain or obscure.   The
geographical, archæological, and other information collected
from many different sources, will unfold the relations of the

book to the contemporary history of the age in which it was written, and serve to present to the mind a more vivid conception of the reality of the scenes and the events which the narrative describes.

No single commentary can be expected to answer all the purposes for which a commentary is needed. The writer has aimed at a predominant object; and that has been, to determine by the rules of a just philology the meaning of the sacred writer, and not to develop the practical applications, or, to any great extent, the doctrinal implications of this meaning. With such a design, no one will object to the use which has been made of the labors of foreign scholars; it would have been a matter of just complaint not to have used them, although with a different aim it would be equally inexcusable not to have brought into view more frequently the connections which exist between the Acts and the practical religious literature contained in our own language.

<center>*   *   *   *   *   *   *   *</center>

I am indebted to various friends for advice and coöperation in the performance of this labor. Among these it becomes me to mention in particular the Rev. B. B. Edwards, D. D., Professor at Andover. It is doubtful whether I should have undertaken the work, or persevered in it, had it not been for his generous sympathy and encouragement.

<center>*   *   *   *   *   *   *   *</center>

The author can recall no happier hours than those which

he has spent in giving instruction on this book of the New
Testament to successive classes of theological students.   May
the fruits of this mutual study be useful to them in the active
labors of the sacred work to which they are devoted.   They
are now sent forth into a wider sphere ;— and, here also, may
God be pleased to own them as a means of contributing to
a more diligent study and a more perfect knowledge of his
Holy Word.

NEWTON THEOLOGICAL INSTITUTION,
      October 31, 1851.

PREFACE TO THE REVISED EDITION.

THE present edition as compared with the former has been in parts rewritten, and, also, enlarged by the addition of about a hundred pages. In the interval since the work was first published, the writer has continued to study the Acts both in a private way and occasionally as the teacher of theological classes. As the result of this further labor, the view on some passages has been modified; expressions that were found to be obscure have been made plainer; new points in the text have been elucidated; former explanations of a debatable character, according to the apparent evidence in the case, have been placed in a stronger light, or advanced with less confidence; and, in general, pains have been taken in this revised form to render the notes not less critical than before and yet freer and more varied in their contents. The last six years, too, have been signally fruitful in the appearance of valuable works relating to the Acts, either directly exegetical or subsidiary to that end. The reader will find ample proof in the following pages of the extent of my indebtedness to these contributions to biblical literature, and at the same time, will appreciate the difficulty of using the abundant material with independence and judgment.

It has been of some service to me that since the publication of the first edition, I have been enabled to visit the countries in which the Saviour and the apostles lived, and the cross gained its earliest victories. The journey has made it ten fold more a labor of love to trace again the footsteps of Paul and his associates, and should add something to the interpreter's power to unfold the history of their sufferings and their triumphs.

Not to render the Commentary too heterogeneous, it has seemed best to discard the idea of a supplement for the discussion of certain miscellaneous topics, as was proposed at first. As a substitute for such an appendage, the points which it was designed to embrace have been enlarged upon more fully in the present notes, and references have been given to appropriate works in which the student who desires will find more complete information. I will only add that the Greek text has been reviewed more carefully in this edition, and, unless I have erred through some inadvertence, all the variations which affect the sense materially have been brought to the reader's notice. At the suggestion of various friends, the Greek words in the notes have been translated in all cases where the remarks might otherwise be obscure to the English reader, and thus the explanations will be readily understood by all into whose hands the work may fall.

May the Divine blessing rest upon this renewed endeavor to illustrate this portion of the Holy Scriptures.

NEWTON CENTRE, March 1, 1858.

INTRODUCTION.

§ 1. The Writer of the Acts.

The evidence that the book of Acts was written by Luke, to whom the Christian world are accustomed to ascribe it, is of a three-fold character. It will be sufficient for the object here in view merely to indicate the line of argument which establishes the correctness of that opinion. A more complete and systematic view of the evidence must be sought in works which treat professedly of the formation and transmission of the Canon of the Scriptures.

In the first place, we have the explicit testimony of the early Christian writers, that Luke wrote the Acts of the Apostles. Irenæus, who became bishop of Lyons in A. D. 178, and who was born so early that he was intimate with those who had seen the apostles, says expressly that Luke was the author of the Acts; he quotes from him various single passages, and, in one place, gives a distinct summary of the last twelve chapters of the book (Adv. Hæres. 3. 14. 1). He treats this authorship of the work as a matter which he had no occasion to defend, because no one of his contemporaries had called it in question. From the generation which separated Irenæus from the age of Luke, we have only a few scanty remains; but these, although they contain expressions[1] which, according to the admission of nearly all critics, pre-suppose an acquaintance with the Acts, are silent respecting the writer. To have mentioned him by name would have been at variance with the informal mode of citing the Christian Scriptures, which distinguishes the writings of that

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[1] See the passages, in Kirchhofer's Sammlung zur Geschichte des N. T. Canons, p. 161 sq., in Lardner's Credibility, and similar works.

early period. The next witness is Clemens of Alexandria, who
flourished about A. D. 190.   This father not only speaks of Luke
as having composed the Acts, in his Stromata (Lib. 5), but is
known to have written a commentary on it, which has not been
preserved.   Tertullian, who lived about A. D. 200, offers the
same testimony.   He has not only quoted the Acts repeatedly,
but named Luke as the author, in such a way as makes it evi-
dent that he merely followed in this the universal opinion of his
age (De Jejun. c. 10; De Præscript. Hæret. c. 22; De Bapt. c.
10, etc.).   Eusebius wrote about A. D. 325.   He has recorded
both his own belief and that of his time, in the following impor-
tant statement: "Luke, a native of Antioch, by profession a
physician, was mostly Paul's companion, though he associated
not a little with the other apostles.   He has left us examples of
the art of healing souls, which he acquired from the apostles, in
two divinely inspired books; first, in the Gospel which he testi-
fies to have written according to what eye-witnesses and minis-
ters of the word delivered to him from the beginning, all which,
also, he says that he investigated from the first;[1] and, secondly,
in the Acts of the Apostles, which he composed, not from report,
as in the other case, but according to his own personal observa-
tion."   (Hist. Eccl. 3. 4.)

It would be superfluous to pursue this testimony further.   It
may be proper to add, that no trace of any opposition to it, or dis-
sent from it, has come down to us from the first ages of the
church.   Some of the early heretical sects, it is true, as the Mar-
cionites, Manicheans, Severians, rejected the religious authority
of the Acts; but as they did this because it contradicted their
peculiar views, and as they admitted without question the source
from which their opponents claimed to receive it, their rejection
of the book, under such circumstances, becomes a conclusive tes-
timony to its genuineness.

In the second place, the relation in which the Acts of the
Apostles stands to the Gospel which is ascribed to Luke, proves
that the author of the two productions must be the same individ-
ual.   The writer introduces his work as a continuation or second
part of a previous history, and dedicates it to a certain Theophi-
lus, who can be no other than the person for whose special in-
formation the Gospel was written.   As to the identity of the
writer of the Acts with the writer of the Gospel attributed to

[1] As the relative may be neuter or masculine, many take the sense of the
Greek to be, *all whom he accompanied*; but the manifest allusion to Luke 1, 2. 3
renders the other the more obvious translation.

Luke, no well-founded question has been, or can be, raised. Consequently, the entire mass of testimony which proves that Luke the Evangelist wrote the Gospel which bears his name, proves with equal force that he wrote also the Acts of the Apostles. Thus the Acts may be traced up to Luke, through two independent series of witnesses. And it may be confidently asserted, that, unless the combined historical evidence from this twofold source be admitted as conclusive in support of Luke's claim to the authorship of the Acts, there is then no ancient book in the world, the author of which can ever be ascertained by us.

In the third place, the literary peculiarities which distinguish the Gospel of Luke mark also the composition of the Acts, and show that it must have come from the same hand. The argument here is founded on a different relation of the Gospel to the Acts from that to which we have just adverted. Luke being acknowledged as the author of the Gospel, we know from that source what the characteristics of his style are; and it is maintained that these re-appear in the Acts to such an extent, that we can account for the agreement only by referring the two productions to the same writer. The reality of the resemblance here asserted is conceded by critics of every name. It will be necessary to restrict the illustration of it to a few examples.[1] In Luke's Gospel, verbs compounded with prepositions are more numerous than in the other Evangelists; they are found in the same proportion in the Acts. Matthew has σύν three times, Mark five times, John three times, or, according to another reading, but twice; while Luke employs it in his Gospel twenty-four times, and in the Acts fifty-one times. Luke has used ἅπας in his two books thirty-five times; whereas it occurs in all the others but nine times. πορεύεσθαι is found in the Gospel forty-nine times, and in the Acts thirty-eight times, but is rarely found in other parts of the New Testament. The construction of εἰπεῖν and λαλεῖν with πρός, instead of the dative of the person addressed, is confined almost exclusively to Luke. No other writer, except John in a few instances, ever says εἰπεῖν πρός, and λαλεῖν πρός occurs out of Luke's writings only in 1 Cor. 14, 6; Heb 5, 5 and 11, 18. As in Luke's Gospel, so in the Acts we

[1] They are drawn out, more or less fully, in Gersdorf's Beitraege, p. 160 sq.; Credner's Einleitung in das neue Testament, p. 130 sq.; Ebrard's Kritik der evangelischen Geschichte, p. 671, ed. 1850; Guericke's Gesammtgeschichte des N. T., p. 166 sq.; Lekebusch's Composition und Entstehung der Apostelgeschichte, p. 37 sq.; and Dr. Davidson's Introduction to the New Testament, Vol. I. p. 190, and Vol. II. p. 8.

have a characteristic use of δὲ καί to express emphasis or grada·
tion, a similar use of καὶ αὐτός or αὐτοί, the insertion of the neuter
article before interrogative sentences, the omission of δέ after μὲν
οὖν, the uniform preference of Ἰερουσαλήμ to Ἰεροσόλυμα, and still
others. Credner, in his Introduction to the New Testament, has
enumerated not fewer than sixty-five distinct idioms which he
considers as peculiar to Luke's diction as compared with that of
the other New Testament writers ; and nearly all these he points
out as occurring at the same time both in the Gospel and the
Acts. It is impossible, then, to doubt, unless we deny that any
confidence can be placed in this species of criticism, that, if
Luke wrote the Gospel which we accredit to him, he must have
written also the Acts.

§ 2. BIOGRAPHICAL SKETCH OF LUKE.

According to Eusebius, as already quoted, and Jerome, who
may be supposed to represent the opinion of their times, Luke
was a native of Antioch. As he appears in the Acts to have
spent so much time at Philippi, some modern writers have con-
jectured that he may have been a native or inhabitant of that
city. The historical testimony deserves more regard than an
inference of that nature. That he was a Gentile by birth appears
to be certain from Col. 4, 11. 14, where Paul distinguishes him
from those whom he denominates οἱ ὄντες ἐκ περιτομῆς. His for-
eign extraction is confirmed also by the character of his style,
which approaches nearer to the standard of classical Greek than
that of any other writer of the New Testament, with the excep-
tion of the apostle Paul. This feature of his language renders it
probable that he was of Greek origin. Some have inferred this
also from his Greek name ; but it was not uncommon for Jews,
as well as Romans and other foreigners, to assume such names
at this period. Whether he was a proselyte to Judaism before
his conversion to Christianity, or not, is a question on which
critics differ. The supposition that he adopted first the Jewish
religion, and had done so perhaps in early life, accounts best for
his intimate acquaintance with the opinions and customs of the
Jews, his knowledge of the Septuagint, and the degree of Hebra-
istic tendency which shows itself in his style. It appears from
Col. 4, 14, that Luke was a physician ; and the general voice of
antiquity, in accordance with that passage, represents him as
having belonged to the medical profession. The effect of his fol-
lowing such an employment can be traced, as many critics think

in various passages of Luke's writings; comp. the Note on 28, 8. The fact that he was trained to such a pursuit, that he was a man, therefore, of culture and observing habits of mind, is an important circumstance. It has been justly remarked, that, as many of the miracles which the first promulgators of the gospel wrought in confirmation of its truth were cases of the healing of maladies, Luke, by virtue of his medical skill and experience, was rendered peculiarly competent to judge of the reality of such miracles.[1]

Of the manner in which the writer of the Acts was brought to a knowledge of the gospel, we have no information. The suggestion of some of the later fathers, that he was one of the seventy disciples, is not only without ground, but opposed to his own statement in the introduction of his Gospel, where he distinguishes himself from those who had been personal attendants on the ministry of Christ. It is evident that, after his conversion, he devoted himself to public Christian labors, for the most part in connection with the apostle Paul, whom he accompanied from place to place, and aided in his efforts for the extension of the gospel. The first explicit allusion which he makes to himself occurs in 16, 10 sq., where he gives an account of the apostle's departure from Troas to Macedonia. In that passage Luke employs the first person plural, and thus shows that he was one of the companions of Paul on that occasion. He goes with the apostle from Troas to Philippi, and speaks of himself again in 20, 6, as one of the several individuals who sailed with Paul from the same city on his last journey to Jerusalem. Whether Luke had been separated from Paul during the interval, or remained with him, cannot be certainly known. It is eminently characteristic of the sacred writers, that they keep themselves out of view in their narratives. Hence some have argued that we are not to infer that Luke was necessarily absent when he employs the third person, but rather that it was a sort of inadvertence, as it were, against his design, that he has now and then disclosed his personal connection with the history. The other opinion is the surer one. We cannot be certain that Luke was in the company of Paul, except at the times when his language shows that he was personally concerned in what he relates. It is clear, even according to this view, that Luke, in addition to his accompanying Paul on his first journey from Troas to Philippi,

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[1] I have made no allusion in the text to 2 Cor. 8, 18; for it is barely possible that the author of our narrative can be meant there as "the brother whose praise is in all the churches." See De Wette's note on that passage in his Exegetisches Handbuch zum N. Testament.

remained with him, without any known interruption, from the
period of his leaving Philippi the second time to the end of his
career. He goes with the apostle to Jerusalem, where the latter
was apprehended and given up to the custody of the Romans
(20, 6 sq.; 21, 1 sq.); he speaks of himself as still with him at
the close of his imprisonment at Cæsarea (27, 1); proceeds with
him on his voyage to Rome (27, 1 sq.); and, as we see from
the Epistles which Paul wrote while in that city, continued to
be associated with him down to the latest period of his life of
which any record remains. The apostle mentions Luke as
residing with him at Rome in Col. 4, 14; Phil. v. 24; and in
2 Tim. 4, 11. Of his subsequent history, nothing authentic has
been preserved. The traditions which relate to this period are
uncertain and contradictory. According to Gregory Nazianzen,
whom several later writers follow, he suffered martyrdom; ac-
cording to others, and those whose testimony has greater weight,
he died a natural death.

§ 3. AUTHENTICITY OF THE ACTS.

The foregoing sketch shows us how ample were Luke's means
of information in regard to the subjects of which his history
treats. Of most of the events which he has recorded, he was an
eye-witness. The materials which compose the body of the
work lay within the compass of his own personal knowledge.
The particulars which he communicates respecting Paul's life
and labors before his own acquaintance with him, he could have
learned, at a subsequent period, in his intercourse with that
apostle. His extensive journeyings could hardly fail to have
brought him into connection with most of the other persons who
appear as actors in the history. Some of his information he
derived, no doubt, from written sources. The official documents
which he has inserted (15, 23 sq.; 23, 26 sq.) were public, and
could have been copied. We assume nothing at variance with
the habits of antiquity in supposing that the more extended dis-
courses and speeches, which Luke himself did not hear, may
have been noted down by others at the time of their delivery, or
soon afterwards, while the impression made by them was still
vivid. If the writer of the Acts had any occasion for the use of
such reports, his travels from one country to another must have
given him access to the persons who could furnish them.[1]

[1] Some critics, as Schleiermacher, Bleek, De Wette, have thrown out the idea
that Luke may have derived those parts of the Acts in which the narrator em-

We are to recollect, further, that the declaration which Luke makes at the commencement of his Gospel applies equally to the Acts. It was his habit, as we learn there, to avail himself of every possible source of inquiry, in order to ascertain the certainty of what he wrote. With such opportunities at his command, and with such a character for diligence in the use of them, the writer of the Acts, considered simply in the light of an ordinary historian comes before us with every title to confidence which can be asserted in behalf of the best accredited human testimony.

But this is not all. We have not only every reason to regard the history of Luke as authentic, because he wrote it with such facilities for knowing the truth, but because we find it sustaining its credit under the severest scrutiny to which it is possible that an ancient work should be subjected.

First. This history has been confronted with the Epistles of the New Testament; and it has been shown as the result, that the incidental correspondences between them and the Acts are numerous and of the most striking kind. They are such as preclude the supposition of their being the result either of accident or design. It is impossible to account for them, unless we admit that the transactions which Luke records really took place in the manner that he has related. It is the object of Paley's Horæ Paulinæ to develop this argument; and the demonstration of the truth of the Acts, and of the New Testament in general, which he has furnished in that work, no objector has ever attempted to refute.

Secondly. The speeches in the Acts which purport to have been delivered by Peter, Paul, and James, have been compared with the known productions of these men; and it is found that they exhibit an agreement with them, in point of thought and expression, which the supposition of their common origin would lead us to expect. The speeches attributed to Peter contain peculiar phrases and ideas, which impart a characteristic similarity to them as compared with the other speeches, and which appear again in his Epistles, but in no other portion of the New Testament. In like manner, the speeches of Paul evince an affinity both to each other and to his Epistles, in the recurrence of favorite words, modes of construction, and turns of thought, such as belong to no other writer. We have but one address

ploys the first person plural from a history of Paul's missionary labors written by Timothy; see the note on 20, 6. Among the writers who have shown the untenableness of that hypothesis, are Ebrard, Kritik, u. s. w., p. 732 sq.; Lekebusch, Composition, u. s. w., p. 131 sq.; and Davidson, Introduction, Vol. II. p. 9 sq.

from James, but even here we discover striking points of connec-
tion with the Epistle which bears his name. Occasion will be
taken, in the course of the Commentary, to illustrate this pecu-
liar feature of the history.

Thirdly. We have a decisive test of the trustworthiness of
Luke in the consistency of his statements and allusions with the
information which contemporary writers have given us respect-
ing the age in which he lived and wrote. The history which we
read in the Acts connects itself at numerous points with the
social customs of different and distant nations; with the fluctu-
ating civil affairs of the Jews, Greeks, and Romans; and with
geographical or political divisions and arrangements, which were
constantly undergoing some change or modification. Through
all these circumstances, which underlie Luke's narrative from
commencement to end, he pursues his way without a single
instance of contradiction or collision. Examples of the most
unstudied harmony with the complicated relations of the times
present themselves at every step. No writer who was conscious
of fabricating his story would have hazarded such a number of
minute allusions, since they increase so immensely the risk of
detection; and still less, if he had ventured upon it, could he
have introduced them so skilfully as to baffle every attempt to
discover a single well-founded instance of ignorance or oversight.
It adds to the force of the argument to remark, that in the pages
of Luke every such allusion falls from him entirely without effort
or parade. It never strikes the reader as far-fetched or contrived.
Every incident, every observation, flows naturally out of the pro-
gress of the narrative. It is no exaggeration to say, that the
well-informed reader, who will study carefully the book of the
Acts, and compare the incidental notices to be found on almost
every page with the geography and the political history of the
times, and with the customs of the different countries in which
the scene of the transactions is laid, will receive an impression of
the writer's fidelity and accuracy, equal to that of the most forci-
ble treatises on the truth of Christianity.

The objections which sceptical writers have urged against the
authenticity of the Acts relate chiefly to the supernatural charac-
ter of its narrations. It does not belong to the province of Bibli-
cal criticism to reply to such objections. They have adduced
also a few instances of alleged offence against history, or chron-
ology, or archæology; but these result from an unnecessary inter-
pretation. We may understand the passages which are said to
contain the inconsistency in a different manner, and thus remove
entirely the occasion for it.

§ 4. OBJECT AND PLAN OF THE BOOK.

The common title of the Acts — πράξεις τῶν ἀποστόλων — is ancient, but is supposed generally to have been prefixed, not by the author, but by some later hand. It is read differently in different manuscripts. It is too comprehensive to describe accurately the contents of the book. The writer's object, if we are to judge of it from what he has performed, must have been to furnish a summary history of the origin, gradual increase, and extension of the Christian church, through the instrumentality chiefly of the apostles Peter and Paul. In fact, we have not a complete history, but a compendium merely of the labors of these two apostles, who were most active in their efforts to advance the gospel, while the other apostles are only referred to or named incidentally in connection with some particular occurrence. It is not to be supposed that Luke has recorded all the facts which were known to him respecting the early spread of Christianity. On what principle he proceeded in making his selection from the mass of materials before him, we cannot decide with certainty. He may have been influenced in part by the personal relation which he sustained to the individuals introduced, and the events described by him. It is still more probable, that the wants of the particular class of readers whom he had in view may have shaped, more or less consciously, the course of his narrative ; and these readers, in the absence of any surer indication, we may consider as represented by Theophilus, who was, in all probability, a convert from heathenism. (See note on 1, 1.)

In writing for such readers, we should expect that Luke would lean towards those aspects of the history which illustrated the design of God in reference to the heathen ; their right to participate in the blessings of the gospel without submitting to the forms of Judaism ; the conflict of opinion which preceded the full recognition of this right, and the success more particularly of those apostolic labors which were performed in behalf of heathen countries. It cannot be denied that the contents of the Acts exhibit a predilection for this class of topics ; and to that extent the book may be said to have been written in order to illustrate the unrestricted nature of the blessings of the gospel. On the other hand, it should be observed that this predilection is merely such as would spring naturally from the writer's almost unconscious sympathy with his Gentile readers, and is by no means so marked as to authorize us, according to the view of some writers,

to impute to him any thing like a formal purpose to trace the
relation of Judaism to Christianity.

In accordance with this trait of the Acts here alluded to, we
have a very particular account of the manner in which Peter was
freed from his Jewish scruples. The reception of the first hea-
then converts into the church is related at great length. The
proceedings of the council at Jerusalem, with reference to the
question whether circumcision should be permanent, occupy one
of the leading chapters of the book. And the individual of the
apostles who preached chiefly to the Gentiles, and introduced
the gospel most extensively into heathen countries, is the one
whom the writer has made the central object of his history, and
whose course of labor he has described in the fullest manner.

Luke has pursued no formal plan in the arrangement of the
Acts. The subject of his history, however, divides itself natu-
rally into two principal parts. The first part treats of the apos-
tolic labors of Peter, and hence particularly of the spread of
Christianity among the Jews, occupying the first twelve chap-
ters; the second, of the labors of Paul, and hence the promulga-
tion of the gospel in Syria, Asia Minor, Greece, and Rome, occu-
pying the remaining chapters. But the book contains other
topics which are related to these only in a general way. The
following division marks out to view the different sections more
distinctly. 1. Outpouring of the Spirit on the day of Pentecost,
and the antecedent circumstances. 2. Events relating to the
progress of the gospel in Judea and Samaria. 3. The transition
of the gospel to the heathen, in the conversion of Cornelius and
others. 4. The call of the apostle Paul, and his first missionary
tour. 5. The apostolic council at Jerusalem. 6. The second
missionary tour of Paul. 7. His third missionary tour, and his
apprehension at Jerusalem. 8. His imprisonment at Cæsarea,
and voyage to Rome.

§ 5. Time and Place of Writing the Acts.

The time when the Acts was written could not have been far
distant from that of the termination of Paul's imprisonment at
Rome, mentioned at the close of the history. The manner in
which Luke speaks of that imprisonment implies clearly, that, at
the time when he wrote, the apostle's condition had changed;
that he was no longer a prisoner, either because he had been lib-
erated, or because he had been put to death.

It does not affect the present question whether we suppose

that he was imprisoned twice, or only once (see note on 28, 31). If we suppose that he was set at liberty, we have then a most natural explanation of the abrupt close of the book, in the fact that Luke published it just at the time of the apostle's release; or so soon after that event, that the interval furnished nothing new which he deemed it important to add to the history. On the other hand, if we suppose that Paul's captivity terminated in his martyrdom, it is not easy to account for the writer's silence respecting his death, except on the ground that it was so recent and so well known in the circle of his readers, that they did not need the information. Thus, in both cases, the time of writing the Acts would coincide very nearly with the end of the Roman captivity of which Luke has spoken.

The question arises now, Do we know the time when that captivity ended, whether it may have been by acquittal or death. Here we must depend upon the surest chronological data which exist, though it is not pretended that they are certain. According to a computation which has received the assent of most critics, Paul was brought as a prisoner to Rome in the year A. D. 61 or 62. In the year 64 followed the conflagration in that city, which was kindled by the agency of Nero, but which, for the sake of averting the odium of the act from himself, he charged on the Christians. This led to the first Christian persecution, so called, which is mentioned by Tacitus (Annal. 15. 44), Suetonius (Ner. 16), and possibly Juvenal (Serm. 1. 146 sq.). If now Paul was set at liberty after his confinement of two years, it must have been just before the commencement of Nero's persecution, that is, in the year A. D. 63, or near the beginning of 64. But if, according to the other supposition, the two years were not completed until the persecution commenced, he must, in all probability, as the leader of the Christian sect, have soon shared the common fate, and so have been put to death about the year 64. Hence we may consider this date, or the close of A. D. 63, as not improbably the time when Luke wrote, or at least published, the Acts of the Apostles.

But if Luke wrote the book thus near the expiration of the two years that Paul was a prisoner at Rome, it is most natural to conclude that he wrote it in that city. This was also the opinion of many of the early Christian fathers. The probability of this conclusion is greatly strengthened by the fact, that Luke makes no mention of Paul's liberation, or martyrdom, as the case may have been. At Rome, every reader of the apostle's history knew of course what the result of his captivity there was; and if Luke

wrote it at that place, the absence of any allusion to his fate would not seem to be so very surprising. On the contrary, if Luke wrote it at a distance from the scene of the apostle's captivity, the omission would be much more extraordinary.

§ 6. Chronology of the Acts.

The subject of the chronology of the Acts is attended still with uncertainties, which no efforts of critical labor have been able wholly to remove. " After all the combinations," says Schott,[1] " which the ingenuity of scholars has enabled them to devise, and all the fulness of historical learning which they have applied to the subject, it has been impossible to arrive at results which are satisfactory in all respects." The source of the difficulty is, that the notations of time are for the most part entirely omitted; or, if they occur here and there, are contained in general and indefinite expressions. We must content ourselves, therefore, with endeavoring to fix the dates of a few leading events, which may be ascertained with most certainty; and must then distribute the other contents of the book with reference to these, on the basis of such incidental intimations as may be found to exist, or of such probable calculations as we may be able to form.

1. *The Year of Paul's Conversion.*

The date of this event is very uncertain; but an attempt has been made to approximate to it by means of the following combination. In Gal. 1, 15–18, it is stated that Paul went up to Jerusalem from Damascus three years from the time of his conversion; and we learn from 2 Cor. 11, 32, that Damascus, when Paul made his escape from it on that occasion, was in the hands of Aretas, king of Arabia. As this city belonged to the Romans, it is remarkable that it should have been, just at that time, wrested from them; and the circumstances under which such an event took place must have been peculiar. It is conjectured that a juncture like this may have led to that occurrence. Josephus relates that an army of Herod Antipas had been defeated about this time by Aretas, king of Arabia. Upon this, the Emperor Tiberius, who was a friend and ally of Herod, directed Vitellius, Roman Governor of Syria, to collect an adequate force, and to

[1] Erörterung einiger chronologischen Punkte in der Lebensgeschichte des Apostel Paul, § 1.

take Aretas prisoner, or slay him in the attempt. Before Vitellius could execute this order, news came that the emperor was dead, and as a consequence of this, the military preparations on foot were suspended. This sudden respite afforded Aretas an opportunity to march upon Damascus, and reduce it to his possession. The city, however, supposing him to have become master of it, could not have remained long in his power. We find that the difficulties with Arabia were all adjusted in the first years of the reign of Caligula, the successor of Tiberius, i. e. within A. D. 37–39; and the policy of the Romans would lead them, of course, to insist on the restoration of so important a place as Damascus. If now we place the escape of Paul in the *last* of these years (so as to afford time for the incidental delays), and deduct the three years during which he had been absent from Jerusalem, we obtain A. D. 36 as the probable epoch of the apostle's conversion. It is in favor of this conclusion, says Neander, that it gives us an interval neither too long nor too short for the events which took place in the church between the ascension of Christ and the conversion of Paul. Among others who fix upon the same year, or vary from it but one or two years, may be mentioned Eichhorn, Hug, Hemsen, Schott, Guericke, Meyer, De Wette, Anger,[1] Ebrard, Alford, Howson.[2] This date determines that of Stephen's martyrdom, which took place, apparently, not long before Paul's conversion, and also that of Paul's first journey to Jerusalem, and his subsequent departure to Tarsus.

2. *The Death of Herod Agrippa.*

This occurred at Cæsarea in the year A. D. 44. The statements of Josephus are decisive on this point. He says that Agrippa, who, under Caligula, had reigned over only a part of Palestine, received the entire sovereignty of his grandfather, Herod the Great, on the accession of Claudius, viz. in the year A. D. 41 (Antt. 19. 5. 1); and further, that at the time of his death he had completed the third year after this extension of his power (Antt. 19. 8. 2). This date fixes the position of several other important events; such as the execution of James the elder, the arrest and deliverance of Peter, the return of Paul to

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[1] De temporum in Actis Apostolorum ratione, p. 121 sq.

[2] Wieseler (Chronologie des Apostolischen Zeitalters, pp. 175–213) assigns Paul's conversion to A. D. 40. It was gratifying to me to find that, with this exception, all his other dates agree with those which I had been led to adopt before consulting his able treatise.

Antioch from his second visit to Jerusalem, and his departure on
his first missionary excursion.

3. *The Third Journey of Paul to Jerusalem.*

In Gal. 2, 1, the apostle speaks of going up to Jerusalem *after
fourteen years*, which are to be computed, in all probability, from
the time of his conversion.   It has been made a question,
whether this journey is to be understood as the second or third
of the several journeys which Paul is mentioned in the Acts as
having made to Jerusalem.   The general opinion is, that it
should be understood of the third; first, because the object of
that journey, as stated in 15, 1 sq., coincides exactly with that
which occasioned the one mentioned in the Epistle to the Gala-
tians ; and, secondly, because the circumstances which are de-
scribed as having taken place in connection with the journey in
15, 1 sq., agree so entirely with those related in the Epistle.[1]
Supposing, then, the identity of the two journeys to be estab-
lished, we add the fourteen years already mentioned to the date
of Paul's conversion, viz. 36, and we have A. D. 50 as the year
when he went up to Jerusalem the third time after he had be-
come a Christian.[2]   With this year coincides that of holding the
Council at Jerusalem.   Paul departed on his second missionary
tour soon after his return to Antioch from this third visit to Jeru-
salem ; and hence we are enabled to assign that second tour to
the year A. D. 51.

4. *The Procuratorship of Felix.*

The time of this officer's recall, on being superseded by Fes-
tus (see 24, 27), is assigned by most critics to the year A. D. 60
or 61.   The names of both these men are well known in secular
history ; but it so happens that we meet with only indirect state-
ments relating to the point which concerns us here.   It is gen-

[1] The reasons for this conclusion are well stated by Hemsen, in his Der Apos-
tel Paulus, u. s. w., p. 52 sq., translated by the writer in the Christian Review, 1841,
p. 66 sq. Dr. Davidson has discussed the question with the same result in his
Introduction, Vol. II. pp. 112–122. See, also, Conybeare and Howson, Life and
Epistles of St. Paul, Vol. I. p. 539 sq., (2d ed.) and Jowett on Galatians,
p. 252.

[2] It is proper to apprise the reader that some reckon the fourteen years in
Gal. 2, 1, from the apostle's first return to Jerusalem (Gal. 1, 18) ; and in that
case his third journey to that city would be dated three years later. But few
comparatively adopt this view. The apostle's conversion is the governing epoch,
to which the mind of the reader naturally turns back from Gal. 2, 1, as well as
from Gal. 1, 18.

erally agreed that these statements justify the following opinion.
It is certain that Felix could not have been recalled later than
the year 62. Josephus states (Antt. 20. 8. 9) that Felix, soon
after his return to Rome, was accused before the emperor, by a
deputation from the Jews in Palestine, of maladministration
while in office, and that he would have been condemned had it
not been for the influence of his brother Pallas, who stood high
at that time in the favor of Nero.   This Pallas now, according to
Tacitus (Ann. 14, 65), was poisoned by Nero in the year 62.
The only circumstance which impairs the certainty of this con-
clusion is that Tacitus states (Ann. 13. 14) that Pallas had lost
the favor of Nero some time before this, and had been entirely
removed from public business.   Hence some have placed the
appointment of Festus as successor of Felix several years earlier
than A. D. 61.   But there is reason to believe that the disgrace of
which Tacitus speaks may have been only temporary, and that
Pallas may afterwards have recovered his influence with the em-
peror.   Since it is certain, according to Tacitus himself, that the
death of this favorite did not occur till A. D. 62, it can be more easily
supposed that Nero was again reconciled to him than that this
revengeful tyrant should have suffered him to live several years
after he had become odious to him.   De Wette, Anger, Meyer,
Wieseler, and others, admit this supposition, under the circum-
stances of the case, to be entirely natural.

It is less easy to fix the limit on the other side.   The general
belief is that Festus could not have succeeded Felix earlier than
A. D. 60 or 61.   Josephus relates (Antt. 20. 8. 11) that Festus, after
having entered on his office, permitted a deputation of the Jews
to repair to Rome, in order to obtain the decision of Nero in a
controversy between himself and them; and that Poppæa, the
wife[1] of Nero, interceded for them, and enabled them to gain

[1] Some, as Neander, Wieseler, object to the stricter sense of γυνή in the pas-
sage of Josephus, but it is defended by Schrader, Meyer, and others, as the more
obvious sense, whether we consider the historical facts or the usage of the word.
Neander (Pflanzung, u. s. w. Vol. I. p. 493) expresses himself with much hesitation
respecting this date of the succession of Felix and Festus.   It is important, for
the purpose of laying up in the mind a connected view of the history, to settle
upon the precise years as nearly as possible; and we ought not to deprive our-
selves of this advantage, merely because some of the conclusions, or the grounds
of them, cannot be placed entirely beyond doubt.   It is admitted that of the dates
proposed in the above scheme of chronology, the second (that of Herod's death)
and the last in a lower degree (that of Paul's arrival at Rome) are the only ones
that can be brought to a state of comparative certainty.   In regard to the others,
I have not meant to claim for them anything more than the character of an
approximation to the truth.

their object. But this woman did not become the wife of Nero
until the year 62 (Tac. Ann. 14. 49; Suet. Ner. 35); and hence,
as Festus must have been in Judea some time before this diffi-
culty with the Jews arose, and as, after that, some time must
have elapsed before the case could be decided at Rome, Festus
may have received his appointment in the year 60 or 61.   The
best recent authorities, as Winer, De Wette, Anger, Meyer,
Wieseler, adopt one or the other of these years.

We reach very nearly the same result from what Josephus
says of his journey to Rome in behalf of the Jewish priests whom
Felix had sent thither for trial before his removal from office.
He informs us in his Life (§ 3), that he made this journey in
the twenty-sixth year of his age, and as he was born in the first
year of the reign of Caligula, i. e. A. D. 37 (Life, § 1), he visited
Rome on this occasion about 63.   His narrative, without being
definite, implies that Felix, at this time, had not only been re-
called, but must have left Palestine two or three years earlier
than this.   Festus was the immediate successor of Felix.

It is the more important to settle as nearly as possible some
epoch in this portion of the apostle's history, since there would
be otherwise so much uncertainty as to the mode of arranging
the events in the long interval between this and Paul's third
journey to Jerusalem.   Upon this date depends the year of the
apostle's arrest in that city on his fifth and last visit thither,
before he was sent to Rome.   His captivity at Cæsarea, which
followed that arrest, continued two years, and must have com-
menced in the spring of A. D. 58 or 59.

5.   *The Arrival of Paul in Rome.*

The extreme limit beyond which we cannot place this event
may be regarded as certain.   It could not have been later than
the year 62; for after 64, when the Christians at Rome began to
be persecuted by the Roman government, their situation was
such that the apostle could not have remained there and preached
the gospel for two years without molestation, as stated by Luke
at the end of the Acts.   It is impossible to obtain a more definite
result than this from secular history.[1]   But the date in question
follows as a deduction from the one considered in the last para-
graph.   It is evident from the Acts, that Paul proceeded to Rome
almost immediately after the entrance of Festus on his office;
and if this took place in A. D. 60 or 61, he must have arrived in

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[1] Whether this result is confirmed by τῷ στρατοπεδάρχῃ in 28, 16, depends on
the explanation of the article; see the note on that passage.

Rome early in the spring of 61 or 62. Hence, if he arrived even in A. D. 62, he could have remained two years in captivity, and then have regained his freedom (if we adopt that opinion), since Nero's persecution of the Christians did not commence till the summer of A. D. 64.

§ 7. The Contents in Chronological Order.

A. D.

33. Ascension of Christ. Appointment of Matthias as an apostle. Outpouring of the Spirit at Pentecost. The gift of tongues conferred. Discourse of Peter. Three thousand are converted. — Pilate, under whom the Saviour was crucified, is still procurator of Judea. Tiberius continues emperor till A. D. 37.

33–35. Peter and John heal the lame man. They are arraigned before the Sanhedrim, and forbidden to preach. Death of Ananias and Sapphira. The apostles are scourged. Deacons appointed. Apprehension and martyrdom of Stephen. Saul makes havoc of the church.

36. Persecution scatters the believers at Jerusalem. Philip preaches the gospel in Samaria. Hypocrisy of Simon the Magian. Baptism of the Eunuch. The word is made known in Phœnicia, Cyprus, and at Antioch in Syria. Christ appears to Saul on the way to Damascus. Conversion of Paul.

37–39. Paul spends these three years at Damascus and in Arabia. During the same time other laborers spread the gospel in Judea, Galilee, and along the coast of the Mediterranean. — Caligula becomes emperor in A. D. 37.

39. Paul escapes from Damascus, and goes to Jerusalem for the first time since his conversion. Barnabas introduces him to the disciples. He remains there fifteen days, but is persecuted and departs thence to Tarsus.

40–43. During this period Paul preaches in Syria and Cilicia. Churches are gathered there. Barnabas is sent to search for him, and conducts him to Antioch. In the mean time Peter visits Joppa, Lydda, and Cæsarea. Dorcas is restored to life. Cornelius is baptized. Peter defends himself for visiting the heathen. — Claudius becomes emperor in the beginning of A. D. 41. On his accession he makes Herod Agrippa I. king over all Palestine.

44. Paul labors "a whole year" with Barnabas at Antioch
Agabus predicts a famine in Judea. James the elder is
beheaded at Jerusalem. Peter is cast into prison; his lib-
eration and flight. — Herod Agrippa dies at Cæsarea in the
summer of this year. Judea is governed again by pro-
curators.

45. Paul goes to Jerusalem the second time, on the alms-errand,
accompanied by Barnabas. He returns to Antioch, and
under the direction of the Spirit, is set apart by the church
to the missionary work. In the same year, probably, he
goes forth with Barnabas and Mark on his first mission to
the heathen.

46, 47. He was absent on this tour about two years. He pro-
ceeds by the way of Seleucia to Salamis and Paphos in
Cyprus; at the latter place Sergius Paulus believes, and
Elymas is struck blind. Crossing the sea, he lands at
Perga, where John Mark abruptly left him. He preaches
in the synagogue at Antioch. Labors with success at
Iconium. At Lystra he is about to be worshipped as a
god, and afterward is stoned. Escapes to Derbe. Re-
traces his way to Perga; sails from Attaleia and comes
again to Antioch in Syria.

48, 49. Here he abode, it is said, "a long time." We may
assign these two years to that residence. He extended
his labors, no doubt, to the neighboring regions.

50. Apostolic council at Jerusalem. Paul makes his third jour-
ney to that city, in company with Barnabas and others, as
delegates from the church at Antioch. Returns to Antioch
with the decrees. Paul and Barnabas separate.

51–54. The apostle's second missionary tour. Silas, Timothy,
and Luke are associated with him. Paul revisits the
churches in Syria and Cilicia. Plants the churches in
Galatia. At Troas he embarks for Europe, and, among
other places, visits Philippi, Thessalonica, Berea, Athens,
Corinth. In this last city he remained at least a year and
a half. Labored with Aquila at tent-making. Left the
synagogue and preached to Greeks. He is arraigned before
Gallio. In this city Paul wrote the First and Second
Epistles to the Thessalonians.[1] In the spring, probably,

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[1] The reasons for assigning the different Epistles to the times and places men-
tioned are stated in the body of the Commentary.

of A. D. 54, he leaves Corinth, embarks at Cenchrea, touches at Ephesus, lands at Cæsarea, and from there goes for the fourth time to Jerusalem, and thence to Antioch. We may allot three years, or three and a half, to this journey. — Felix became procurator of Judea in A. D. 52. In A. D. 53, Claudius bestowed on Herod Agrippa II., the former tetrarchy of Philip and Lysanias, with the title of king. In A. D. 54, Nero succeeded Claudius as emperor.

54–57. In the autumn of A. D. 54, according to some, or early in A. D. 55, according to others, Paul entered on his third missionary tour. He goes through Galatia and Phrygia to Ephesus, where he spends the greater part of the next three years. Just before his arrival, Apollos left Ephesus for Corinth. Certain disciples of John are baptized. Nearly all Asia hears the Gospel. The Exorcists defeated. An uproar at Ephesus. The Asiarchs befriend Paul. During this sojourn here, Paul wrote the Epistle to the Galatians, and the First Epistle to the Corinthians. Within the same time he made, probably, a short journey to Corinth, either directly across the Ægean, or through Macedonia. While on this excursion, some suppose that he wrote the First Epistle to Timothy, and after his return to Ephesus, that to Titus.

58, 59. In the spring of A. D. 58, or perhaps A. D. 57 (if this tour began in 54), the apostle leaves Ephesus, and proceeds to Macedonia, where he writes his Second Epistle to the Corinthians. He spent the summer in that region, and travelled probably as far west as Illyricum. In the autumn or early winter of this year, he arrives at Corinth, and remains there three months. The Jews plot his destruction. At this time he wrote the Epistle to the Romans. In the ensuing spring, he returns through Macedonia to Troas, where he preached and "broke bread." Miraculous recovery of Eutychus. At Miletus he addressed the Ephesian elders. Landing at Ptolemais, he proceeded to Cæsarea, and thence to Jerusalem, which is his fifth and last visit to that city. This journey occupied about four years.

58 or 59. At Jerusalem Paul assumes a vow, to conciliate the Jewish believers. He is seized by the Jews in the temple, but is rescued by Lysias the chiliarch. Speech to

the mob from the stairs of the castle. His Roman citizen-
ship saves him from the torture. He stands before the
Sanhedrim and narrowly escapes with his life. Forty
Jews conspire against him. Lysias sends him as a state-
prisoner to Felix at Cæsarea.

59–61. His captivity here continues two years. He pleads his
cause before Felix, who detains him in the hope of a
bribe. The Jews renew their charge against him before
Festus. Paul is compelled to appeal to Cæsar. He
speaks in the presence of king Agrippa, and is pronounced
innocent. — Felix was superseded by Festus in A. D. 60
or 61.

62–64. In the autumn of A. D. 60 or 61, Paul embarked at
Cæsarea for Rome, and arrived there early in the follow-
ing spring. He remains in custody two years. During
this period he wrote the Epistles to the Ephesians, Colos-
sians, Philippians, Philemon, and, if he suffered martyr-
dom at this time, the Second Epistle to Timothy, just
before his death. The Epistle to the Hebrews was
written, probably, in this latter part of the apostle's life.
Most of those who maintain that Paul was imprisoned
twice at Rome, suppose (the correct opinion, as it seems
to me) that he wrote the First Epistle to Timothy, and
that to Titus, in the interval between his first and second
captivity, and his Second Epistle to Timothy in the near
prospect of his execution, after his second arrest.

COMMENTARY.

FOR THE READER.

THE works on the Greek language to which most frequent reference has been made, are the following : —

W., WINER's *Grammatik des neutestamentlichen Sprachidioms,* sixth edition, 1855 (the divisions in the English Translation, fourth edition, sometimes differ).

S., PROF. STUART's *Grammar of the New Testament Dialect,* second edition.

K., KUEHNER's *Greek Grammar,* translated by Edwards and Taylor.

C., CROSBY's *Greek Grammar*

B., BUTTMANN's, Robinson's Translation.

Mt., MATTHIÆ's, third edition of the original, or Blomfield's Translation.

Green's Gr., *Grammar of the N. T. Dialect* by T S GREEN (London 1842).

Bernh. Synt., BERNHARDY's *Wissenschaftliche Syntax.*

Hart. Partkl., HARTUNG's *Lehre von den Partikeln, u. s. w.*

Kl. Devr., DEVARIUS *de Gr. Ling. Particulis* edidit KLOTZ.

Lob. Phryn., *Phrynichi Eclogae Nominum* edidit LOBECK.

Tittm. Synm., TITTMANN *de Synonymis* in *N Testamento.*

Pape Lex., *Handwörterbuch der Griechischen Sprache,* von DR. W. PAPE (Braunschweig 1842).

R. and P. Lex., *Passow, Handwörterbuch der Gr. Sprache,* neu bearbeitet, u. s. w., von DR. ROST und DR. PALM (Leipzig 1841-57).

Some other names, especially those of commentators or critics, mentioned often, as well as titles of books quoted often, have been abbreviated. A list of such contractions will be found at the end of the volume.

COMMENTARY.

CHAPTER I.

VERSES 1–3. *Relation of the Acts to the Gospel of Luke.*

V. 1. μέν, *solitarium*, i. e., without any following δέ. This omission, which occurs in the best writers, is very common in this book; see v. 18; 3, 13; 19, 4; 26, 4, etc. K. § 322. R. 4; W. § 63. I. 2. e. The writer frames the clause in which he refers to his first history (μέν), as if he had intended to add here (δέ) that he would now relate how extensively the name of Jesus had been made known, and by what means. Being led by the allusion to the ascension of Christ to state the circumstances of that event, he drops the proposed antithesis, and leaves the subject of the book to unfold itself from the course of the narrative. — πρῶτον stands for the stricter πρότερον, like the interchange of *first* and *former* in English; comp. John 1, 15, 30; 15, 18; and perhaps Luke 2, 2. — λόγον, *history*, as in Herod. (6. 19), and thence onward. — Θεόφιλε. He appears from Luke 1, 3 to have been a man of rank, since κράτιστε, when prefixed in the Acts to the name of a person, refers not to character, but to station; see 23, 26; 24, 3; 26, 25. From the fact that Luke wrote his Gospel confessedly for Gentile readers, and that both there and here he has uniformly supplied such information respecting Jewish customs and places as they would need, we may conclude that Theophilus belonged to that class of readers, and that he was not, therefore, a Jew, or a resident in Palestine. The manner in which the book terminates (see Introduct., p. 21), favors the supposition that he may have lived at Rome, or in Italy. Some have urged

5 (33)

it as an argument for that opinion, that Luke has merely enu-
merated the names of places in Italy as if his readers were fa-
miliar with them; but the proof is not conclusive. He takes for
granted a similar knowledge of the geography of Asia Minor and
Greece. He inserts no explanatory notices in this part of the
history, unless we are to except 16, 12; 27, 12. — ὧν ἤρξατο, κ. τ.
λ., *which Jesus both did and taught from the beginning,* viz. of his
career.— ὧν stands by attraction for ἅ. ἤρξατο carries back the
mind to the commencement of the Saviour's history, and is equiv-
alent in sense to ἐξ ἀρχῆς. Hence this verb marks the limit of the
narrative in one direction, as ἄχρι ἧς ἡμέρας does in the other.
This adverbial sense belongs usually to the participle (Mt. § 55c),
but may be admitted also in the verb. (Hmph.[1] adopts this an-
alysis in his 2d ed.) It gives the same result, though less directly,
if we consider the expression as elliptical: *which he began* and
proceeded *both to do,* etc.; comp. v. 22; Matt. 20, §; Luke 23, 5.   See
W. § 66. 1. c.   Other explanations have been proposed.   Meyer
finds in it an implied contrast between the labors of Christ and
those of the apostles; he laid the foundation — they were to build
upon it and finish what he began.   This seems to me far-fetched.
(But in his last edition Meyer retracts this opinion, and says justly
that Ἰησοῦς with that contrastive force would naturally precede
the verb.) Olshausen thinks that Luke intended to suggest by
ἤρξατο, that Christ only commenced his work on earth — that he
still continues, and will complete it in heaven. Baumgarten[2] (p.
8 sq.) contends for the same view, and deduces from it what he
supposes to be Luke's special design in writing the Acts, viz. to
represent the Saviour after his ascension as still acting through
the apostles, and thus carrying forward, by their agency, the
merely incipient labors of his life on earth. Of course this ac-
tivity of Christ, who is ever present with his people (Matt. 28,
20), could not fail to be recognized in the history (as in 3, 26; 4,
30; 19, 13; etc.); but it is impossible that the writer, with that
object in view, should have left it to be so obscurely intimated.
This alleged contrast between Luke's Gospel as simply a begin-
ning, and the Acts as a continuation of Christ's personal work, so
far from being put forward with prominence, as we should expect,
is not distinctly drawn out in a single passage. The truth is, as
Lekebusch remarks (Composition, u. s. w., p. 203), the narrative

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[1] A Commentary on the Acts of the Apostles, by W. G. Humphry, B. D.,
late Fellow of Trinity College, Cambridge, etc   (London 1854.)

[2] Die Apostelgeschichte oder der Entwickelungsgang der Kirche von Jerusalem
bis Rom, von M. Baumgarten (1852).

contains no hint of any such relation of the two histories to each other, unless this be found in ἤρξατο; and even this word, as we have seen, admits much more naturally of a different explanation. A caution against regarding this verb as superfluous here, or in any passage, can hardly be needed.   See W. § 65. 7. d.

V. 2. ἧς ἡμέρας = τῆς ἡμέρας ᾗ, as in Matt. 24, 38 ; Luke 1, 20. — ἐντειλάμενον, I understand, with Meyer and others, as referring to Christ's command to preach the Gospel to all the world, as recorded in Matt. 28, 19 ; and which, from its memorable character, Luke could assume as well known to his readers.   De Wette supposes it to be the command in v. 4 ; but we have then an unnecessary repetition of the same thing, and, contrary to the natural order, the allusion first, and the fuller notice last.   Some have proposed to extend the meaning of the word so as to embrace all the instructions which Christ gave to the apostles in relation to their future work ; but the term is too specific for so general an idea, and, besides, the obvious implication is that the giving of the command was something almost immediately antecedent to the ascension. — διὰ πνεύματος ἁγίου, through the Holy Spirit, his influence, guidance.   This noun, as so used, may omit the article or receive it, at the option of the writer, since it has the force of a proper name.   W. § 19. 1.   See also Ellicott's note on Gal. 4, 5.   These words attach themselves naturally to the participle which they accompany, and it is forced, as well as unnecessary, to connect them with the verb in the next clause. This passage, in accordance with other passages, represents the Saviour as having been endued abundantly with the influences of the Spirit, and as having acted always in conformity with its dictates ; see 10, 38 ; Luke 4, 1 ; John, 3, 34, etc.   That subjection was one of the laws of his dependent nature.   That he revealed the command through the Holy Spirit cannot be meant, for the history shows that he gave this direction to them in person. — οὓς ἐξελέξατο, whom he had chosen.   The aorist stands often for our pluperfect after a relative or relative expression.   W. § 40. 5. — ἀνελήφθη, was taken up, sc. εἰς τὸν οὐρανόν ; comp. Mark 16, 19 ; and Luke 24, 51.   The abbreviation shows how accustomed the early disciples were to recur to this event.

V. 3. οἷς καὶ παρέστησεν. καί joins παρέστησεν to οὓς ἐξελέξατο. The persons whom Christ had selected as his apostles were the same to whom also he showed himself, etc.   Thus they not only received their office directly from Christ, but were able to testify from their own personal knowledge to the reality of his resurrection ; comp. 2, 32, and 3, 15.   See note on v. 22. — μετὰ τὸ παθεῖν

αὐτόν, *after he had suffered,* viz. the death of the cross ; see Heb.
13, 12 ; and 1 Pet 3, 18. The term occurs thus absolutely in 3,
18 and 17, 3 ; (comp. also 26, 23), and is a striking usage. It
arose probably out of the impression which the painful nature of
Christ's sufferings had made on the first disciples. — ἐν πολλοῖς
τεκμηρίοις, *in many proofs ;* or if, as De Wette suggests, the idea
of the verb mingles with that of the noun, *in many convincing
manifestations.* τεκμήριον does not occur elsewhere in the New
Testament, and is a very expressive term. Plato uses it to de-
note the strongest possible logical proof, as opposed to that which
is weaker, and Aristotle employs it to signify demonstrative evi-
dence. The language seems to show that the first Christians
had distinctly revolved the question whether the Saviour's resur-
rection was real or not, and had assured themselves of its reality
by evidence which did not admit in their minds of the shadow
of a doubt. Our "infallible proofs" (E. V. Gen. V. : *infallible to-
kens,* — both founded on Beza's *certissimis signis*), does not ex-
press the sense too strongly. Compare the idea with 1 John 1,
1. — δι' ἡμερῶν, κ. τ. λ., *during forty days appearing to them,* (as in
all the earlier E. Vv.), i. e. from time to time, as related by the
Evangelists ; not pass., *seen by them* (E. V.). ὀπτανόμενος, (not
elsewhere in N. T.), agrees best as middle, with the active
sense of the other verbs, and with 1 Kings 8, 8 (Sept.) ; see
Tromm's Concord. s. v. Wahl (Clav. Apocr. s. ὁράω) should
not have put down the use in Tob. 12, 9, as certainly pas-
sive. Some have argued too positively from this word, that
Christ rose from the grave with a glorified body. It represents
his appearing to the disciples perhaps as occasional and sudden
(comp. ὤφθη in 7, 26) ; but does not decide whether the state out
of which he appeared was a spiritual and invisible one, or merely
some place of retirement after a temporary absence. The Sav-
iour had accomplished the great end of his earthly work, when
he rose from the dead, and after that, until his ascension, appears
to have mingled only at times with his followers. Some mys-
tery rests, no doubt, on the last days of his life ; but the idea
that he possessed a spiritual body before his return to heaven,
appears to me irreconcilable with Luke 24, 39, and John 20, 27.
See the article on our Lord's resurrection body, in Bibl. Sac. Vol.
II. p. 405 sq.

Verses 4. 5. *The Promise of the Saviour to send the Spirit.*

· V. 4. συναλιζόμενος, sc. αὐτοῖς, *being assembled,* (E. V.), as men-
tioned in Luke 24, 49 ; not sc. αὐτούς, *assembling them* (Kuin.

Olsh. and earlier E. Vv.). Nearly all the later critics reject the middle sense as unproved. — περιμένειν τὴν ἐπαγγελίαν, *to await the promise*, its fulfilment, realization, comp. Gal. 3, 14; not ἐπαγγελίαν = τὸ ἐπαγγελλόμενον, i. e. the promised Holy Spirit (Rob. N. T. Lex.), which is less congruous with the following verb. See W. § 34. 3. It is said to be the promise of the Father, because it was foretold in the Old Testament that he would bestow it. See 2, 16; Joel 3, 1. 2. — ἣν ἠκούσατέ μου, *which you heard from me*, as recorded in Luke 24, 49; see also John 15, 26; 16, 13. For the verb with the accusative and genitive, see K. § 273. R. 18; W. § 30. 7. c. The style of discourse changes suddenly from the indirect to the direct, as in 17, 3; 23, 22, and often. W. § 63. II. 2.; S. § 196. 2.

V. 5. ὕδατι, *with water* as the element by which, ἐν πνεύματι ἁγίῳ, *in the Holy Spirit*, as the element in which the baptism is performed. The insertion of ἐν may be slightly localizing with reference to a copious impartation of the Spirit's gifts and influences. — οὐ μετὰ, κ. τ. λ., *not after these many days*, after not many, a few. This mode of inverting the signification of an adjective is frequent in Luke's style. If this assurance was given on the day of the ascension, only ten days were now to pass before the promised effusion of the Spirit (comp. v. 3, with 2, 1.) But if, as maintained below, we are to distinguish the meeting in v. 4 from that in v. 6, we cannot decide exactly how long the interval was, not knowing on which of the forty days (v. 3) the earlier interview took place. ταύτας, being the pronoun which points out what is near at hand (ἐκεῖνος what is more remote), represents the days as closely connected with the present. It is not superfluous, therefore, but strengthens the idea of the brevity of the interval.

Verses 6–11. *His Last Interview with the Disciples, and His Ascension.*

V. 6. οἱ μὲν οὖν συνελθόντες, *They therefore* (the αὐτοῖς in v. 4) *having come together* on a subsequent occasion (Calv. Olsh. E. V. and earlier E. Vv. except Wicl. and Rhem.); or *they who came together* at the time spoken of in v. 4 (Vulg. Mey. DeWet. Alf.). I incline to the first view, because, as Olshausen suggests, Luke in his Gospel (24, 49 as compared with v. 50) appears to assign the direction to remain at Jerusalem to an earlier interview than the one which terminated in Christ's ascension (as even DeWette admits in his Synop. Evang. p. 298), and because συνελθόντες when understood of the same assembling becomes so nearly tau-

tological after συναλιζόμενος in v. 4. οὖν depends naturally on v.
3. The kingdom of God having been the subject of so much dis-
course between Christ and the apostles, they *therefore*, in this last
interview, *asked him*, etc. Hence no necessary inference can be
drawn from this particle (as Alf. urges) against supposing a sepa-
ration after the coming together in v. 4. — εἰ ἐν τῷ χρόνῳ, κ. τ. λ.
if in this time thou dost restore? Their inquiry indicates an es-
tablished faith in him as the Messiah, but betrays at the same
time an expectation that his kingdom would be to some extent a
temporal one; that it would free the nation from their depend-
ence on the Romans, and restore to them their ancient prosperity
and power. This worldly view may have been the preponderant
one in the question which they ask, though we are to suppose,
of course, that, after having been so long associated with Christ,
they had far more intelligent views respecting the spiritual nature
of the Messiah's mission than the great mass of the Jews enter-
tained. εἰ introduces a direct question, which is contrary to class-
ical usage, though not uncommon in the New Testament and the
Septuagint. K. § 344. 5. i.; W. § 57. 2. Originally εἰ may have
involved a suppressed thought in such cases: *saying* we desire
to know *if*, etc. See Meyer on Matt. 12, 10. ἀποκαθιστάνεις is
present for an immediate future. W. § 40. 2 ; K. § 255. R. 4.

V. 7. χρόνους ἢ καιρούς, *times or occasions.* See Tittm. de Sy-
non. N. T. p. 39. It is one thing to know the general period of
an event; another, to know the precise time of its occurrence. —
οὕς .... ἐξουσίᾳ, *which the Father arranged*, or *fixed in his own
power*, i. e. in the sovereign exercise of it; comp. Matt. 21, 23
(DeWet. Mey. Hmph.). The implied inference is, that he may
be expected to reserve the knowledge of such decisions to him-
self. All the E. Vv. (as far as I know) render *hath put* (defended
also by Alf. as = *hath kept*). The perfect would be the more
obvious form with that meaning, though the aorist, *put*, placed,
may imply the same. The question of the disciples, as Bengel
observes, relates merely to the time when Christ would establish
his kingdom ; and his answer, as here given, he confines to the
same point. Their remaining misconceptions as to the nature of
that kingdom were soon to be removed more effectually than by
any formal instruction.

V. 8. ἀλλά marks the opposition between what was denied to
the disciples on the one hand, and what was to be granted to
them on the other. — δύναμιν, *efficiency*, i. e. every needful qualifi-
cation to render them efficient in their apostolic sphere ; see Luke
24, 49. The power of working miracles is included, but does not

exhaust the idea. — ἐπελθόντος . . . . ἐφ᾽ ὑμᾶς. This clause designates the time when they should receive this power, as well as the source of it. The construction is that of the genitive absolute. The dependence of πνεύματος on δύναμιν (we miss the article in that case) is less easy, but is preferred by some. — Read μοῦ for ἐμοί after ἔσεσθε. — ἐσχάτου, sc. μέρους. Compare the language here with Matt. 28, 19; Mark 16, 15. It is impossible that the disciples should not have understood from it that their sphere of labor was to be coextensive with the world. See the remarks on 2, 39. The foregoing conversation may have taken place on Olivet (see v. 12), or during the walk thither.

V. 9. ταῦτα εἰπών, saying these things, and still others (Luke 24, 51). His last accents were those of love and benediction. — ἐπήρθη, was taken up, i. e. into the air, not yet into heaven, on account of the next verb; hence different, also, from ἀνελήφθη in v. 2, which represents the act as completed. — ὑπέλαβεν, received up, (lit. under, with the cloud as it were beneath him), and at the same time by a pregnant construction, away, hence followed by ἀπό. See W. § 66. 2. This verb describes the close of the scene, as far as it was visible to the spectators.

V. 10. ὡς ἀτενίζοντες, κ. τ. λ., as they were gazing towards heaven. This compound imperfect is stronger than the simple, both as to the duration of the act, and the prominence given to it. The student should note this usage; though not rare in the classics, it is still more common in the New Testament. See Green's Gr. p. 103. K. § 238. R. 7. Kuinoel refers εἰς τὸν οὐρανόν to πορευομένου, which separates the words from their natural connection, and leaves ἀτενίζοντες without any indirect object, as in 3, 4. 12; 14, 9, and elsewhere. — καὶ ἰδού, then behold, = וְהִנֵּה; comp. Matt. 9, 10; Luke 2, 15; 24, 4. This Hebraistic use of καί in the apodosis of a sentence, after an expression or idea of time, is frequent in the New Testament. See Brud. Gr. Concord. p. 456; W. § 53. 3. f. — ἄνδρες, men in form, really angels; see Mark 16, 5; Luke 24, 4. — παρειστήκεισαν, were standing while the disciples gazed; pluperf. = imperf. in this verb.

V. 11. οἳ καὶ εἶπον, who also said as well as appeared to them; see on v. 3. — τί ἑστήκατε, κ. τ. λ., why stand ye, etc. The precise import of this address of the angels is not certain. As compared with such passages as Luke 24, 5. 25. 26, and others, it may suggest that the apostles should have been prepared in some measure for the event which had filled them with such astonishment. They had been distinctly apprized by Christ (see John 6, 62 ; 20, 17) that he must ascend again to God from whom he came ; and

the wonders which they had seen in their intercourse with him
should have diminished their surprise at what had taken place.
The inquiry, as so understood, leads naturally to the announce-
ment which follows.   It should abate the astonishment of the
disciples at what had taken place, to know that it was not the
only event of the kind which was to enter into the history of the
Saviour; he whom they had seen ascend into heaven was destined
to come again in like manner.   According to Calvin, the disciples
linger on the spot, distressed at the Saviour's sudden departure
from them, and still gazing upward, not without a hope that pos-
sibly he might reäppear.   The address of the angels reproves
them for this expectation, and at the same time consoles them
with the assurance of his return at some future time.   Meyer's
view is nearly the same. — ὃν τρόπον, *in what manner*, i. e. visibly,
and in the air (Eng. DeWet. Mey. Olsh.).   The expression is
never employed to affirm merely the certainty of one event as
compared with another.   The assertion, that the meaning is
simply, that, as Christ had departed, so also he would return, is
contradicted by every passage in which the phrase occurs; see
7, 28; Matt. 23, 37; Luke 13, 34; 2 Tim. 3, 8.

Verses 12–14.   *Return of the Disciples to Jerusalem.*

V. 12.   ἀπὸ ὄρους, κ. τ. λ., *from the mount* (definite from the an-
nexed clause, though τοῦ could be used; see Luke 19, 29) *which is
called Olivet*.   We are indebted for this beautiful name to the
Latin *Olivetum* (in Vulg.), i. e. a place set with olives, hence the
exact import of ἐλαιών. This word is so accentuated also by Lchm.
Tsch. Mey., even in Luke 19, 29, and 21, 37, instead of ἐλαιῶν
in the common editions.   In Matt. 21, 1, we have ὄρος τῶν ἐλαιῶν,
mount of the olives.   Josephus employs the designation which oc-
curs here in Antt. 7. 9. 2.   Olive trees still grow on the mount of
ascension, and thus vindicate the propriety of the ancient name.
On their return to Jerusalem the disciples must have passed Geth-
semane.   What new thoughts would crowd upon their minds as
they gazed at the spot after the scene just witnessed! — ἔχον,
having, amounting to; not = ἀπέχον, *distant*, as often repre-
sented.   A Sabbath day's journey was the distance — about three
quarters of a mile — to which "the traditions of the elders" re-
stricted the Jews in travelling on the Sabbath.   In Luke 24, 50.
51, it is said that our Saviour led the disciples as far as to Beth-
any, and that there, while in the act of blessing them, he was
parted from them and carried up into heaven. It was at Bethany.

therefore, or in the vicinity of Bethany, that the ascension took place. That account is entirely consistent with this. Bethany was on the eastern declivity of the Mount of Olives; and, as appears from Mark 11, 1, and Luke 19, 29, was reckoned as a part of it; so that the disciples, in returning from that place to the city, took their way naturally across the mountain. See Rob. Bibl. Res. Vol. II. p. 100; or p. 431 in ed. of 1856. Luke specifies here the distance of Olivet from the city, instead of that of Bethany, which was about two miles (comp. John 11, 18), because the former was better known to most of his readers, and conveyed a sufficiently definite idea of the scene of the ascension.

V. 13. εἰσῆλθον, *had entered* (tense as in v. 2) into the city probably, not the house. What precedes suggests the place, rather than what follows. — εἰς τὸ ὑπερῷον, *into the upper room* of some private house, not of the temple. The opinion that it was the latter some have supposed to be required by Luke 24, 53. But διαπαντός, as used there, need not signify any thing more than a frequent resort; they were in the temple *always* on the occasions when men in their state of mind would naturally repair thither; see 2, 46; Luke 2, 37. Even De Wette allows that the passages involve no discrepancy. As the disciples must have been well known as the followers of Christ, we cannot well suppose that the Jewish rulers would have allowed them to occupy an apartment in the temple. The upper room, either directly under the flat roof, or upon it with a roof of its own, was retired, and hence convenient for private or social worship. The Hebrews were accustomed to use it for such purposes; see 20, 8, and Dan. 6, 10 (Sept.). Travellers describe such rooms at the present day as airy and spacious. See Bibl. Res. Vol. II. p. 229 ed. 1856. On the formation of ὑπερῷον, see W. § 16. 2. — οὗ ἦσαν καταμένοντες, *where were abiding;* weakened in E. V. (*abode*), as if it were the simple imperf.; see on v. 10. We could understand this of constant residence, but more naturally here of frequent resort for religious conference and prayer (De Wet.). — Ἰάκωβος Ἀλφαίου, sc. υἱός, *James the son of Alphæus;* but after Ἰούδας we supply ἀδελφός, *Judas the brother of James* (see Jude, v. 1). The nature of the relationship in such a case is not determined by the construction, but is left to the knowledge of the reader. W. § 30. 3; C. § 389. — ὁ ζηλωτής = κανανίτης in Matt. 10, 4, from the Hebrew אנק. He is supposed to have received this epithet on account of his former zeal as a supporter of Judaism. As there was another Simon among the apostles, he appears to have retained the name after he became a disciple, as a means of dis-

tinction, though it had now ceased to mark the trait of character
from which it arose. It has been said, that he took the appella-
tion from his having belonged to a political sect known as the
zealots, who are mentioned by Josephus; but the party distin-
guished by that name in Jewish history did not appear till a later
period.

V. 14. ὁμοθυμαδόν, *with one mind*. The term characterizes the
entire harmony of their views and feelings; comp. Rom. 15, 6.
— τῇ προσευχῇ, *unto the* (work of) *prayer*, where τῇ points out that
as the appropriate way in which they were occupied. καὶ τῇ
δεήσει, the best editors regard as an addition to the text It serves
merely to strengthen the expression; comp. Phil. 4, 6. — σὺν
γυναιξί, *with women*. Among them may have been those who fol
lowed Christ from Galilee; see Luke 23, 55; 24, 10. It is incor-
rect to suppose that they are meant exclusively. The absence
of the article forbids that restriction. — καὶ Μαρίᾳ, *and* (among
them especially) *Mary*. καί combines often a part with its whole
for the sake of prominence. This is the last time that the mother
of Jesus is named in the New Testament. — ἀδελφοῖς αὐτοῦ may
mean *his brethren* in a strict sense, or more generally, his *kins-
men*, relatives. The same question arises in regard to Matt. 13,
55, though the closer relationship there, as well as here, is the
more obvious one, and finds very strong support from Matt. 1, 25.
The brethren of Jesus had not believed on him at first (see John
7, 5); but we discover here that they had now joined the circle
of his followers.

VERSES 15–22.   *The Address of Peter on the choice of a new*
Apostle.

V. 15. ἐν ταῖς ἡμέραις ταύταις is indefinite as a notation of time.
The same language in Matt. 3, 1, marks an interval of thirty
years; comp. also Exod. 2, 11. Here a short time only could
have elapsed, as the ascension of Christ forms the limit on one
side, and the day of Pentecost on the other. — τε. It is worth
remarking, that this particle rarely occurs in the New Testament,
out of the Acts and the writings of Paul. — ὀνομάτων = ἀνθρώπων,
as in Rev. 3, 4; 11, 13. The term may have acquired this sense
from the practice of taking the census by registration or enrol-
ment, inasmuch as the names on such a record are equivalent to
persons. — ἐπὶ τὸ αὐτό, lit. *unto the same place*, implying an antece-
dent motion. It means, not that they were so many collectively,
but that so many came *together* at this time; see 2, 1; 3, 1; 1
Cor. 11, 20; 14, 23. — ἑκατὸν εἴκοσιν. We are to understand these

hundred and twenty as the number of the disciples at Jerusalem, not as the entire number of those who had believed; see 1 Cor. 15, 6.

V. 16. ἄνδρες is not superfluous, but renders the address more respectful. It is a compliment to be recognized as men ; see 2, 29 ; 37 ; 7, 2 ; 13, 15, and often. — ἔδει, *was necessary.* The tense is past, because the speaker has his mind on the part of the prediction already accomplished. — ταύτην refers to the double citation in v. 20. The parenthetic character of vs. 18. 19, accounts for the distance of the antecedent, which in this case follows the pronoun. See K. § 332. 8. — ἣν προεῖπε, κ. τ. λ., *which the Holy Spirit spake beforehand*, etc. We have a similar testimony to the inspiration of the Scriptures from the same apostle in 2 Pet. 1, 21. — περὶ Ἰούδα belongs both by position and construction to προεῖπε, not to πληρωθῆναι. ἐν or ἐπί would have followed the latter verb. — τοῦ γενομένου ὁδηγοῦ, *who became* (not *was*, E. V.) *guide*, who acted so base a part, though professedly a friend. See Matt. 26, 47 ; John 18, 2 sq.

V. 17. Here the second passage in v. 20 was before the speaker's mind. That passage contemplates the case of an office transferred from one person to another; and since forfeiture implies previous possession, it is the object of ὅτι . . . . ἐν ἡμῖν to remind us that Judas had fulfilled that condition of the passage : *for he was numbered among us*, i. e. the apostles. For that limitation of ἡμῖν, see the next clause, and also v. 26. The full connection, therefore, is this : The prophecy speaks of an ἐπισκοπή which another shall take ; Judas held such an office, *for he was numbered*, etc., so that the words apply to him. To render ὅτι, *although* (Hmph.), is not allowable. — τὸν κλῆρον . . . . ταύτης, *the lot*, or *office, of this ministry* which we possess, i. e. the apostleship, comp. Rom. 11, 13. κλῆρον loses often its figurative sense, so as to denote a possession without any reference to the mode of its attainment. Our word *clergy* comes from this term, being founded on the idea of the order as one divinely appointed.

V. 18. This verse and the next are considered by most critics as an explanatory remark of Luke (Calv. Kuin. Olsh. Hmph.), not as a part of Peter's address. The reader might need this information, but those who listened to the apostle may be supposed to have been familiar with the fate of Judas. It is evident that ὥστε κληθῆναι . . . . αἵματος, though appropriate to the history, could hardly have belonged to the discourse. γάρ in v. 20 appears to demand this view of the intervening verses. μὲν οὖν does not forbid this supposition (Alf.) ; since Luke certainly could adjust

his own words to the context, as well as those of Peter, reported by him. Some such horrible end of the traitor was to be inferred (οὖν, *therefore*) from the γραφὴν ταύτην (see on v. 20) ; and it was not at all unnatural that Luke should interrupt the speech at this point, and inform us how remarkably the death of Judas agreed with this prediction. Further, it is strange that the citation in v. 20 should be kept back so long after ταύτην in v. 16, except on the view that Luke inserted what intervenes. Bengel restricts the parenthesis to the explanation respecting Aceldama. μέν stands alone, as in v. 1. — ἐκτήσατο, *purchased*, or *caused to be purchased*, gave occasion for it, i. e. it was in consequence of his act, and with the money gained by his treachery, that the field was purchased, as related in Matt. 27, 6 sq. The great body of critics adopt this view of the meaning (Bez. Bretsch. Kuin. Frtz. Thol.[1] Olsh. Ebr. Mey. Rob.). This briefer mode of expression is common in every language, and may be employed without obscurity where the reader is presumed to be familiar with the facts in the case, or when the nature of the act itself suggests the proper modification. The following are analogous examples in the New Testament. Matt. 27, 60 ; " And Joseph laid the body of Christ in his own new tomb, which he had hewn out in a rock," i. e. caused to be hewn out for him ; John 4, 1 : " And when the Lord knew that the Pharisees heard that Jesus made more disciples than John," i. e. through his disciples ; for he himself baptized not. See further, 7, 21 ; 16, 22 ; Matt. 2, 16 ; 1 Cor. 7, 16 ; 1 Tim. 4, 16, etc. These cases are plain ; and no one refuses to admit the causative sense (not directly expressed, but implied) which belongs to the verb in such passages. The principle which this mode of speaking involves, the law recognizes even in regard to actions in its well-known maxim, *Qui facit per alium facit per se*. It is only by refusing to extend this usage to ἐκτήσατο that such writers as Strauss make out their allegation of a want of agreement between this passage and Matt. 27, 5. Fritzsche's suggestion[2] as to the reason why Luke expressed himself in this unusual manner deserves notice. He finds in it a studied, significant brevity, a sort of *acerba irrisio*, bringing the motive and the result into pointed antithesis to each other : This man thought to enrich himself by his treachery, but all that he gained was that he got for himself a field where blood was paid for blood. — πρηνής is strictly the opposite of ὕπτιος, i. e. *on the*

[1] In unpublished Notes on the Gospels.

[2] Evangelium Matthæi recensuit et cum Commentariis perpetuis edidit Carol. Fr. A. Fritzsche, p. 799.

face. His falling in that position may have occasioned the burst-
ing asunder; that view agrees well with γενόμενος, though πρηνής
admits also of the vaguer sense *headlong.* — ἐλάκησε is the first
aorist from λάσκω. W. § 15; K. § 230. — In Matt. 27, 5, it is said
that Judas, after having brought his money and thrown it down
in the temple, went and hanged or strangled himself. Objectors
have represented that account also as inconsistent with this, but
without reason. Matthew does not say that Judas, after having
hanged himself, *did not* fall to the ground and burst asunder; nor,
on the contrary, does Luke say that Judas *did not* hang himself
before he fell to the ground; and it is obvious that the matter
should have been so stated, in order to warrant the charge of in-
consistency. We have no certain knowledge as to the mode in
which we are to combine the two accounts, so as to connect the
act of suicide with what happened to the body. It has been
thought not improbable that Judas may have hung himself from
the limb of a tree, on the edge of a precipice near the valley of
Hinnom, and that, the rope breaking by which he was suspended,
he fell to the earth and was dashed to pieces.[1] It will be observed
that Luke's statement is entirely abrupt, and supposes some an-
tecedent history. In this respect Matthew's account, instead of
involving any contradiction, becomes in fact confirmatory of the
other. It shows, first, that Luke was aware that something pre-
ceded which he has omitted to mention; and, secondly, it puts us
in the way of combining events so as to account better for the
incomplete representation in the Acts, than would otherwise
have been possible.

V. 19. καὶ γνωστὸν ἐγένετο, *and it became known,* viz. that he
came to so miserable an end. — ʼΑκελδαμά = חֲקֵל דְּמָא belongs to
the Aramæan or Syro-Chaldaic spoken at that time in Palestine.
On that language, see Bibl. Repos., Vol. I. p. 317 sq. It was for
a twofold reason, therefore, says Lightfoot, that the field received
this appellation: first, because, as stated in Matt. 27, 7, it had
been bought with the price of blood; and, secondly, because it

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[1] As I stood in this valley on the south of Jerusalem, and looked up to the
rocky terraces which hang over it, I felt that the explanation proposed above is
entirely natural. I was more than ever satisfied with it. I measured the precipit-
ous, almost perpendicular walls, in different places, and found the height to be,
variously, forty, thirty-six, thirty-three, thirty, and twenty-five feet. Trees still
flourish on the margin of these precipices, and in ancient times must have been
still more numerous in the same place. A rocky pavement exists, also, at the bot-
tom of the ledges; and hence on that account, too, a person falling from above
would be liable to be crushed and mangled, as well as killed. The traitor may
have struck, in his fall, upon some pointed rock, which entered the body, and
caused "his bowels to gush out."

was sprinkled with the man's blood who took that price. This is the common view, and so in the first edition; but I incline now to doubt its correctness. First, πρηνὴς γενόμενος, in v. 18, does not define at all where Judas fell; secondly, χωρίον ἐκεῖνο here recalls naturally χωρίον above, merely as the field purchased with "the reward of iniquity;" and, thirdly, if Judas fell into the valley of Hinnom, no spot there at the foot of the rocks could well have been converted into a place of burial. Nor does the conciliation with Matt. 27, 7, demand this view. Luke may be understood here as saying that "the field of blood" which the priests purchased with the money paid to Judas, whether situated in one place or another, was called Aceldama, because the fact of the traitor's bloody end was so notorious. Matthew (27, 6) mentions another reason for the appellation, which was, that the money paid for the field was the "price of blood;" not a different but concurrent reason, showing that the ill-omened name could be used with a double emphasis. Tradition has placed "the potter's field" (Matt. 27, 6) on the side of the hill which overlooks the valley of Hinnom. It may have been in that quarter, for argillaceous clay is still found there, and receptacles for the dead appear in the rocks, proving that the ancient Jews were accustomed to bury there.[1]

V. 20. The writer returns here to the address. γάρ, for, specifies the prophecy to which ταύτην points in v. 16, hence namely (as in Matt. 1, 18). See B. § 149; K. § 324. 2. The first passage is Ps. 69, 25, slightly abridged from the Septuagint, with an exchange of αὐτῶν for αὐτοῦ. Its import is, Let his end be disastrous, his abode be desolate, and shunned as accursed. It is impossible to understand the entire Psalm as strictly Messianic, on account of v. 5 : " O God, thou knowest my foolishness, and my sins are not hid from thee." It appears to belong rather to the class of Psalms which describe general relations, which contain prophecies or inspired declarations which are verified as often as individuals are placed in the particular circumstances which lay within the view, not necessarily of the writer, but of the Holy Spirit, at whose dictation they were uttered. When Peter, therefore, declares that this prophecy which he applies to Judas was spoken with special reference to him (see v. 16), he makes the impressive announcement to those whom he addressed, that the conduct of Judas had identified him fully with such persecutors of the righteous as the Psalm contemplates, and hence it was necessary

[1] I have taken the liberty to repeat a few sentences here, already published in another work. See Illustrations of Scripture suggested by a tour through the Holy Land, p. 266. I have taken a similar liberty in a few other passages.

that he should suffer the doom deserved by those who sin in so aggravated a manner. — The other passage is Ps. 109, 8, in the words of the Seventy. We are to apply here the same principle of interpretation as before. That Psalm sets forth, in like manner, the wickedness and desert of those who persecute the people of God; and hence, as Judas had exemplified so fully this idea, he too must be divested of his office, and its honors be transferred to another.

V. 21. οὖν, *therefore ;* since, as foretold, the place of the apostate must be filled. — τῶν συνελθόντων . . . . ἀνδρῶν depends properly on ἕνα, in v. 22, where the connection so long interrupted is reässerted by τούτων. — ἐν παντὶ χρόνῳ, *in every time.* The conception divides the period into its successive parts. — ἐν ᾧ . . . . ἐφ' ἡμᾶς, *in which he came in unto us, and went out,* i. e. lived and associated with us. The entire life or course of life is described by one of its most frequent acts. It is a Hebrew mode of speaking (comp. Deut. 28, 19; 31, 2, etc.), and is used properly of those who sustain official relations, or perform public labors. See 9, 28. An exact construction of the Greek would have placed ἐφ' ἡμᾶς after the first verb, and inserted ἀφ' ἡμῶν after the second. W. § 66. 3.

V. 22. ἀρξάμενος . . . . ἕως, *beginning* and continuing *unto*, etc. The supplementary idea was too obvious to need to be expressed. See W. § 66. I. c. — ἀπὸ τοῦ βαπτίσματος, *from the baptism of John*, i. e. from its beginning as a well-known epoch. The history shows that he had been baptizing a few months before our Lord made his public appearance, and continued to do so for a time afterwards (see John 3, 27); but that difference for the purpose of so general a designation was unimportant. Not from the close of John's baptism (Hmph.), since Jesus called the other apostles earlier, and not from his own baptism by John (Kuin.), since the phrase does not admit of that restriction (comp. 18, 25; Mark 11, 30; Luke 7, 29, etc.). — μάρτυρα . . . . γενέσθαι. The resurrection is singled out as the main point to which the testimony of the apostles related, because, that being established, it involves every other truth in relation to the character and work of Christ. It proves him to be the Son of God, the Justifier and Redeemer of men, their Sovereign and Judge. See 4, 33; John 5, 22; Rom. 1, 4 ; 4, 24; 10, 9; Gal. 1, 1, etc. Hence Paul mentions it as one of the proofs of his apostleship, and of his qualifications for it, that he had seen Christ after his resurrection. See 1 Cor. 9, 1.

VERSES 23–26.   *The Appointment of Matthias as an Apostle.*

V. 23.   The act here is that of those addressed (see v. 15), not
that of the apostles merely. — ἔστησαν δύο, *they placed two*, i. e.
before them, in their midst (see 5, 27 ; 6, 6) ; or according to
some, *appointed two* as candidates (De Wet.). — Ἰοῦστος, *Justus.*
It was not uncommon for the Jews at this period to assume
foreign names.   See on 13, 9.   Barsabas is mentioned only here.
Some have conjectured, without reason, that he and Barnabas
(4, 36) were the same person.   *Matthias* also appears only in this
transaction.   The traditional notices of him are not reliable ; see
Win. Realw., Vol. II. p. 61.[1]

V. 24.   προσευξάμενοι εἶπον, *they prayed, saying*.   The participle
contains the principal idea.   It may be supposed to be Peter who
uttered the prayer, since it was he who suggested the appoint-
ment of a successor to Judas. — σὺ, κύριε, κ. τ. λ.   Whether this
prayer was addressed to Christ or God has been disputed.   The
reasons for the former opinion are that κύριος, when taken abso-
lutely in the New Testament, refers generally to Christ ;[2] that
Christ selected the other apostles as stated in v. 2 ; that the first
Christians were in the habit of praying to him (see on 7, 59 ; 9,
14) ; and that Peter says to Christ in John 21, 17, " Lord, thou
knowest all things," which is the import exactly of καρδιογνῶστα.
The reasons for the other opinion do not invalidate these.   That
καρδιογνώστης is used of God in 15, 8, shows only that it does not
apply exclusively to Christ.   The call of Peter in 15, 7, which is
ascribed to God, was a call, not to the apostleship, but to preach
the gospel to the heathen ; and even if that case were parallel to
this, it would be an instance only of the common usage of refer-
ring the same or a similar act indiscriminately to Christ or God.
This latter remark applies also to such passages as 2 Cor. 1, 1 ;
Eph. 1, 1 ; 2 Tim. 1, 1.   To deny that Peter would ascribe om-
niscience to Christ because in Jer. 17, 10, it is said to be the pre-
rogative of God to know the heart, contradicts John 21, 17.   Some
have supposed the apostle intended to quote that passage of the
prophet, but the similarity is too slight to prove such a design ;
nor, if the idea of καρδιογνῶστα were drawn from that source,
would the application of it here conform necessarily to its appli-
cation there. — ἕνα (omitted in E. V. after Cranm.) belongs to ὅν,

[1] Biblisches Realwörterbuch, von Dr. Georg Benedict Winer (3d ed. 1848).
[2] See Professor Stuart's article on the meaning of this title in the New Testa-
ment, Bibl. Repos., Vol. I. p. 733 sq.

which one, or perhaps in apposition, *whom*, viz. *one that he*, etc. Tynd. and Gen. render *that the one may take*, etc.

V. 25. For κλῆρον, see on v. 17. — διακονίας . . . . ἀποστολῆς, *this ministry and* (that) *an apostleship*. καί adds a second term explanatory of the first, i. e. essentially an instance of hendiadys (Mey. De Wet.), *the ministry of this apostleship*. — ἐξ ἧς παρέβη, *from which he went aside*, as opposed to the idea of adhering faithfully to the character and service which his apostleship required of him ; "ad normam Hebr. סוּר sq. מִן = deserere munus" (Wahl). — πορευθῆναι . . . . ἴδιον, *that he might go unto his own place*. The clause is telic, depending on παρέβη. So long as Judas retained his office, he was kept back, as it were, from his proper destiny. He must relinquish it, therefore, in order to suffer his just deserts. In this way the apostle would state strongly the idea, that the traitor merited the doom to which he had been consigned. The following comment of Meyer presents the only view of the further meaning of the passage which has any respectable critical support : " What is meant here by ὁ τόπος ὁ ἴδιος is not to be decided by the usage of τόπος in itself considered (for τόπος may denote any place), but merely by the context. That requires that we understand by it *Gehenna*, which is conceived of as the place to which Judas, in virtue of his character, properly belongs. Since the treachery of Judas was in itself so fearful a crime, and was still further aggravated by self-murder (which alone, according to Jewish ideas, deserved punishment in hell), the hearers of Peter could have had no doubt as to the sense to be attached to τόπος ἴδιος. This explanation is demanded also by the analogy of Rabbinic passages, e. g. Baal Turim on Numb. 24, 25 (see Lightfoot, Hor. Hebr. ad loc.) : Balaam ivit in locum suum, i. e. in Gehennam." De Wette assents entirely to this interpretation. τόπος ἴδιος, therefore, " is a euphemistic designation of the place of punishment, in which the sin of Judas rendered it just that he should have his abode." (Olsh.)

V. 26. καὶ ἔδωκαν κλήρους, *and they placed* (probably = נָתַן as often in New Testament) their *lots* in a vase or something similar ; or perhaps *gave them* to those whose business it was to collect them. αὐτῶν (T. R.) or αὐτοῖς (Lch. Tsch.), *for them*, refers to the candidates because the lots pertained to them. The two names were written probably on slips of parchment, perhaps several duplicates of them, and then shaken up ; the one first drawn out decided the choice. The idea of throwing up the lots agrees better with βάλλειν κλήρους than with this expression. — ἔπεσεν *fell*, came out, without reference to any particular process. — ὁ κλῆρος,

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the lot, definite because it was the decisive one. — συγκατεψηφίσθη
. . . . ἀποστόλων, *was numbered together with the eleven apostles*, i. e.
was recognized as one of their order, and had the character of an
apostle henceforth accorded to him.   Hesychius sanctions this
sense of the verb, though it means properly *to vote against, con-
demn*, which is out of the question here.   De Wette renders *was
chosen, elected*, which not only deviates from the classic usage,
but ascribes the result to their own act, instead of a divine inter-
position.   The subsequent appointment of Paul to the apostle-
ship did not discredit or abrogate this decision, but simply en-
larged the original number of the apostles.   See Guericke's
remarks on this point in his Church History (Prof. Shedd's trans-
lation), p. 47.

CHAPTER II.

Verses 1–4.   *Descent of the Holy Spirit.*

V. 1.   ἐν τῷ συμπληροῦσθαι, κ. τ. λ., *when the day of Pentecost
was fully come*, arrived.   See Luke 9, 51.   The action of the
verb (lit. *to be completed*) refers not to the day itself, but to the
completion of the interval which was to pass before its arrival
(Olsh. Bmg.).   Some translate *while it is completed*, i. e. in the
course of it, on that day (Mey. De Wet.).   The present infinitive
is consistent with this view or that. — τῆς πεντηκοστῆς the Greek
Jews employed as a proper name.   See 20, 16 ; 1 Cor. 16, 8 ; 2
Macc. 12, 32.   ἡμέρα or ἑορτή determined the form.   This festival
received its name from its occurring on the fiftieth day from the
second day of the Passover ; so that the interval embraced a
cycle of seven entire weeks, i. e. a week of weeks.   It is usually
called in the Old Testament, with reference to this circumstance,
the festival of weeks.   Its observance took place at the close of
the gathering of the harvest, and was no doubt mainly commem
orative of that event.   See Jahn's Archæol. § 355.   According to
the later Jews, Pentecost was observed also as the day on which
the law was given from Sinai ; but no trace of this custom is
found in the Old Testament, or in the works of Philo or Josephus.
. It is generally supposed that this Pentecost, signalized by the
outpouring of the Spirit, fell on the Jewish Sabbath, our Satur-

day. According to the best opinion, our Lord celebrated his last Passover on the evening which began the fifteenth of Nisan (Num. 33, 3), and hence as he was crucified on the next day, which was our Friday, the fiftieth day or Pentecost (beginning, of course, with the evening of Friday, the second day of the Passover) would occur on the Jewish Sabbath. See Wiesl. Chronologie, u. s. w. p. 19. — ἅπαντες, *all* the believers then in Jerusalem ; see 1, 15. — ὁμοθυμαδόν = ὁμοψύχως, *with one accord.* Its local sense, *together,* becomes superfluous, followed by ἐπὶ τὸ αὐτό. See on 1, 15.

V. 2. ὥσπερ . . . . βιαίας, *as of a mighty wind*, (lit. *blast*), *rushing along ;* not genit. absolute, but dependent on ἦχος, (see v. 3). πνοή = πνεῦμα. The more uncommon word is chosen here perhaps on account of the different sense of πνεῦμα in this connection, e. g. v. 4. As used of the wind, φέρεσθαι denotes often rapid, violent motion ; see the proofs in Kypke's Obss. Sacr. Vol. II. p. 11, and in Kuin. ad loc. — ἐπλήρωσεν, sc. ἦχος, which is the only natural subject furnished by the context. — οἶκον is probably the *house* referred to in 1, 13 ; not the temple, for the reasons there stated, and because the term employed in this absolute way does not signify the temple or an apartment of it.

V. 3. καὶ ὤφθησαν, κ. τ. λ., *And there appeared to them tongues distributed,* i. e. among them, *and one* (sc. γλῶσσα), *sat upon each of them.* So Bng. Olsh. Wahl, De Wet. Bmg. Hmph. Rob. and most of the later critics, as well as some of the older. (Meyer comes over to this view in his last ed.). The distributive idea occasions the change of number in ἐκάθισε. W. § 58. 4. αὐτοῖς belongs strictly to the verb, but extends its force to the participle. According to this view the fire like appearance presented itself at first, as it were, in a single body, and then suddenly parted in this direction and that, so that a portion of it rested on each of those present. It could be called a tongue, in that case, from its shape, as extended, pointed, and may have assumed such an appearance as a symbol of the miraculous gift which accompanied the wonder. This secures to διαμεριζόμεναι its proper meaning; see v. 45; Matt. 27, 35 ; Luke 23, 34, etc. ; and explains why the first verb is plural, while the second is singular. Calvin, Heinrichs, (also Alf.), and many of the older commentators, render the participle *disparted, cleft* (as in the E. Vv. generally), and suppose it to describe the flame as exhibiting in each instance a tongue-like, forked appearance. The objection to this view is, that it rests upon a doubtful sense of the word, and especially that it offers no explanation of the change from the plural verb

to the singular. De Wette, after others, has adduced passages
here from the Rabbinic writers to show that it was a common
belief of the Jews that an appearance like fire often encircled
the heads of distinguished teachers of the law.   To this it has
been added, that instances of a similar phenomenon are related
by the Greek and Roman writers.   We are directed by such co-
incidences to an important fact in the history of the divine reve-
lations, and that is, that God has often been pleased to reveal
himself to men in conformity with their own conceptions as to
the mode in which it is natural to expect communications from
him.   The appearance of the star to the Magians may be re-
garded as another instance of such accommodation to human
views.

V. 4. ἐπλήσθησαν, κ. τ. λ., *were all filled with the Holy Spirit*
(anarthrous, as in 1, 2) ; a phrase referring usually to special gifts
rather than moral qualities, and to these as transient rather than
permanent ; comp. 4, 8. 31 ; 13, 9. etc.— ἤρξαντο λαλεῖν, *began* (like
our " proceeded ") *to speak* as soon as the symbol rested on them.
This use of ἄρχομαι as introducing what is next in order has not
been duly recognized in the New Testament. — ἑτέραις γλώσσαις,
with other tongues, i. e. than their native tongue.   That Luke de-
signed to state here that the disciples were suddenly endued with
the power of speaking foreign languages, before unknown to them,
would seem to be too manifest to admit of any doubt.   It is sur-
prising that such a writer as Neander should attempt to put a dif-
ferent construction on the text.   He objects that the miracle would
have been superfluous, inasmuch as the apostles are not known
to have employed this gift of tongues in preaching the gospel. It
may be replied, first, that we have not sufficient information con-
cerning the labors of the apostles, to affirm that they may not
have employed the endowment for that purpose ; and, secondly,
that we are not obliged to regard such a use of it as the only
worthy object of the miracle.   It may have been designed to
serve chiefly as an attestation of the truth of the gospel, and
of the character of the apostles as divine messengers.   It is cer-
tain, at least, that Paul entertained that view of the γλῶσσαι
spoken of in 1 Cor. 14, 22 : " Wherefore tongues are for a sign,
not to them that believe, but to them that believe not."   The
effect produced on this occasion (see v. 12) shows how well
suited such a miracle was to impress the minds of those who
witnessed it.   A miracle, too, in this form, may have had a sym-
bolic import, which added to its significancy.   It was necessary
that even the apostles should be led to entertain more enlarged

views respecting the comprehensive design of the new dispensation. This sudden possession of an ability to proclaim the salvation of Christ to men of all nations (even if we allow that it was not permanent), was adapted to recall their minds powerfully to the last command of the Saviour, and to make them feel that it was their mission to publish his name to the ends of the earth. Such a mode of conveying instruction to them was not more indirect than that employed in the vision of Peter (10, 9 sq.), which was intended to teach the same truth. But we are not left to argue the question on grounds of this nature; the testimony of Luke is explicit and decisive. Even critics who would explain away the reality of the miracle admit that it was the writer's intention to record a miracle. Thus Meyer says: "The ἕτεραι γλῶσσαι are to be considered, according to the text, as absolutely nothing else than languages which were different from the native language of the speakers. They were Galileans, and spoke now Parthian, Median, Persian, etc.; therefore, foreign languages, and those too — the point precisely wherein appeared the wonderful effect of the Spirit — *unacquired languages* (γλῶσσαις καιναῖς, in Mark 16, 17), i. e. not previously learned by them. Accordingly the text itself defines the sense of γλῶσσαι as that of languages, and excludes as impossible the other explanations different from this, which some have attempted to impose on the word." — καθώς, *according as*, in respect to manner; since the languages were diverse.

Verses 5–13.   *Impression of the Miracle on the Multitude.*

V. 5.   δέ, *now*, transitive. — κατοικοῦντες, *dwelling*, whether for a season or permanently; hence more general than ἐπιδημοῦντες (v. 10; 17, 21); but not excluding the sojourners there. No doubt many of the Jews in question had fixed their abode at Jerusalem, as it was always an object of desire with those of them who lived in foreign countries to return and spend the close of life in the land of their fathers. The prevalent belief, that the epoch had now arrived when the promised Messiah was about to appear, must have given increased activity to that desire. The writer mentions this class of Jews in distinction from the native inhabitants, because the narrative which follows represents that many were present who understood different languages. The number of these strangers was the greater on account of the festival which occurred at that time. — εὐλαβεῖς, *devout*, God-fearing; see 8, 2; Luke 2, 25. This sense is peculiar to the Hellenistic Greek. The term is applied to those only whose piety was of

the Old Testament type. — τῶν, sc. ὄντων. The strong expression here is a phrase signifying *from many and distant lands.* A phrase of this kind has an aggregate sense, which is the true one, while that deduced from the import of the separate words is a false sense.

V. 6. γενομένης . . . . ταύτης. These words are obscure. The principal interpretations are the following. (1.) φωνῆς ταύτης refers to ἑτέραις γλώσσαις in v. 4, and the implication is, that the voices of those who spoke were so loud as to be heard at a distance, and in this way were the occasion of drawing together the multitude. This interpretation secures to ταύτης a near antecedent, but has against it that φωνῆς is singular, and not plural, and that the participle is hardly congruous with the noun in that sense. Neander, who adopts this view, regards φωνή as a collective term. (2.) φωνή has been taken as synonymous with φημή: *now when this report arose,* i. e. the report concerning this. The meaning is good, but opposed to the usage of the noun, while it puts ταύτης in effect for περὶ τούτου, which is a hard construction. Many of the older critics and the authors of nearly all the E. Vv. understood the expression in this way. (3.) We may regard φωνῆς as repeating the idea of ἦχος in v. 2 : *now when this sound* — that of the descending Spirit — *occurred.* For that signification of φωνή, comp. John 3, 8 ; Rev. 1, 15 ; 9, 9 ; 14, 2, etc.   γενομένης appears to answer to ἐγένετο in v. 2, and favors this explanation. The objection to it is that ταύτης forsakes the nearer for a remoter antecedent ; but that may occur, if the latter be more prominent, so as to take the lead in the writer's mind. See W. § 23. 1. This meaning agrees with the context. The participial clause here may involve the idea of cause as well as time, and we may understand, therefore, that the sound in question was audible beyond the house where the disciples were assembled ; that it arrested the attention of those abroad, and led them to seek out the scene of the wonder. So Hess,[1] Schrader, Meyer, De Wette, Alford, and others. The house (v. 2) may have been on one of the avenues to the temple, thronged at this time by a crowd of early worshippers (v. 15). — ἤκουον, (imperf.), *were hearing.* — ἕκαστος alone (v. 8) or with εἷς distributes often a plural subject ; see 14, 29 ; Matt. 18, 35 ; John 16, 32. K. § 266. 3. — ἰδίᾳ, *his own ;* usually emphatic.   W. § 22. 7. — διαλέκτῳ = γλῶσσα. See v. 11. The term in its narrower sense here would be too narrow ; for though some of the languages differed only as dialects, it was not true of all of them. — λαλούντων αὐτῶν. We are not to

understand by this that they all spoke in the languages enumerated, but that one of them employed this, and another that. In so brief a narrative, the writer must have passed over various particulars of the transaction. We may suppose that at this time the apostles had left the room where they assembled at first, and had gone forth to the crowd collected in the vicinity.

V. 7. οὐκ, which leads the sentence, belongs properly to εἰσίν; comp. 7, 48. W. § 61. 4. — πάντες (T. R.) was inserted here probably from v. 12. — οὗτοι, *these*, emphatic. — Γαλιλαῖοι. They were known as Galileans, because they were known as the disciples of Christ. Had the different speakers belonged to so many different countries, the wonder would have been diminished or removed.

V. 8. πῶς, *how*, since they were all Galileans. The object of ἀκούομεν follows in v. 11; but the connection having been so long suspended, the verb is there repeated. — ἕκαστος, as in v. 6. — ἐν ᾗ ἐγεννήθημεν, *in which we were born.* This remark excludes the possibility of Luke's meaning that the tongues were merely an ecstatic or impassioned style of discourse.

V. 9. In the enumeration of the countries named in this verse and the next, the writer proceeds from the northeast to the west and south. — Πάρθοι. *Parthia* was on the northeast of Media and Hyrcania, and north of Aria, surrounded entirely by mountains. — Μῆδοι. *Media* bordered north, on the Caspian Sea, west on Armenia, east on Hyrcania, and south on Persia. — Ἐλαμῖται, i. e. the inhabitants of *Elymais* or *Elam*, which was east of the Tigris, north of Susiana, (annexed to it in Dan. 8, 2), and south of Media, of which Ptolemy makes it a part. — Ἰουδαίαν. It has excited the surprise of some that *Judea* should be mentioned in this catalogue, because, it is said, no part of the wonder consisted in hearing Aramæan at Jerusalem. But we need not view the writer's design in that light. It was rather to inform us in how many languages the disciples addressed the multitude on this occasion; and as, after all, the native Jews formed the greater part of the assembly, the account would have been deficient without mentioning Judea. It has been proposed to alter the text to Ἰδουμαίαν, but there is no authority for this. — The catalogue now passes from Cappadocia and Pontus on the east and northeast to the extreme west of Asia Minor. — τὴν Ἀσίαν. Phrygia being excluded here, Kuinoel and others have supposed *Asia* to be the same as Ionia; but Winer says it cannot be shown that in the Roman age Ionia alone was called Asia. He thinks, with an appeal to Pliny, that we are to understand it as embracing

Mysia, Lydia, and Caria, with Ephesus as the principal city. See his Realw. Vol. I. p. 96. Others, as Böttger,[1] whom De Wette follows, understand Mysia, Æolis, Ionia, Lydia, Caria. All admit that the term denoted not so much a definite region as a jurisdiction, the limits of which varied from time to time according to the plan of government which the Romans adopted for their Asiatic Provinces.

V. 10. Φρυγίαν. *Phrygia* was separated by the Taurus from Pisidia on the south, with Bithynia on the north, Caria, Lydia, and Mysia on the west, Gallatia, Cappadocia, and Lycaonia on the east. — *Pamphylia* was on the Mediterranean, adjacent on other sides to Cilicia, Caria, and Pisidia. — τὰ μέρη, κ. τ. λ., *the parts of Lybia towards Cyrene.* Lybia was an extensive region on the west of Egypt. One of the principal cities there was Cyrene, (now Grenna,) on the sea, originally a Greek colony, but where at this time the Jews constituted a fourth part of the population. See Jos. Antt. 14. 7. 2. It was the native place of Simon, who bore the Saviour's cross to Golgotha (Luke 23, 26). This part of Africa comes into view in making the voyage from Malta to Alexandria. — οἱ ἐπιδημοῦντες Ῥωμαῖοι, *the Romans sojourning* at Jerusalem; comp. 17, 21. — Ἰουδαῖοί τε καὶ προσήλυτοι, *both Jews and proselytes* a few critics restrict to Ῥωμαῖοι merely, but most (De Wet. Mey. Wiesl.) refer them to all the preceding nouns. The Jews generally adopted the languages of the countries where they resided. The *proselytes* were originally heathen who had embraced Judaism. The words sustain the same grammatical relation to Κρῆτες καὶ Ἄραβες, or, at all events, are to be repeated after them. The last two names follow as an after-thought, in order to complete the list.

V. 11. The declarative form which the English version assigns to the sentence here (*we do hear*) is incorrect. The question extends to θεοῦ. See on v. 8. — τὰ μεγαλεῖα τοῦ θεοῦ, *the great things of God,* done by him through Christ for the salvation of men (comp. v. 38).

V. 12. ἐξίσταντο describes their astonishment at the occurrence in general; διηπόρουν, their perplexity at being unable to account for it. — τί ἂν θέλοι, κ. τ. λ., *What may this perhaps mean.* ἂν attaches a tacit condition to the inquiry: if, as we think, it must import something. See W. § 42. 1 ; K. § 260. 4. This is the question of the more serious party. The hesitating form of it indicates

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the partial conviction which the miracle had wrought in their minds.

V. 13. ἕτεροι . . . . ἔλεγον. Among those who scoffed may have been some of the native inhabitants of the city, who, not understanding the foreign languages spoken, regarded the discourse of the apostles as senseless because it was unintelligible to them. — χλευάζοντες is not so well supported as διαχλευάζοντες, and expresses the idea less forcibly. Calvin: "Nihil tam admirabile esse potest, quod non in ludibrium vertant, qui nullâ Dei curâ tanguntur." — ὅτι, *that*, declarative. — γλεύκους, *sweet wine*, not *new*, as in the E. V. after all the earlier E. Vv. The Pentecost fell in June, and the first vintage did not occur till August. It is true, γλεῦκος designated properly the sweet, unfermented juice of the grape; but it was applied also to old wine preserved in its original state. The ancients had various ways of arresting fermentation. One of them, in use among the Greeks and Romans, was this : " An amphora was taken and coated with pitch within and without; it was filled with *mustum lixivium*, i. e. the juice before the grapes had been fully trodden, and corked so as to be perfectly air-tight. It was then immersed in a tank of cold fresh water, or buried in wet sand, and allowed to remain for six weeks or two months. The contents, after this process, were found to remain unchanged for a year, and hence the name ἀεὶ γλεῦκος, i. e. *semper mustum*." Dict. of Antt., art. *Vinum*.[1] Jahn says that *sweet wine* was produced also from dried grapes, by soaking them in old wine, and then pressing them a second time. See his Archæol. § 69. This species of wine was very intoxicating.

Verses 14–36.   *The Discourse of Peter.*

The address embraces the following points, though interwoven somewhat in the discussion : — first, defence of the character of the apostles (14, 15) ; secondly, the miracle explained as a fulfilment of prophecy (16–21) ; thirdly, this effusion of the Spirit an act of the crucified, but now exalted Jesus (30–33) ; and, fourthly, his claim to be acknowledged as the true Messiah (22–29, and 34–36).

V. 14. σὺν τοῖς ἕνδεκα, *with the eleven*, i. e. in their name, and with their concurrence in what he said. As the multitude was so great, it is not improbable that some of the other apostles ad-

[1] Dictionary of Greek and Roman Antiquities, edited by W. Smith, London. The abbreviation in the text refers always to this work.

dressed different groups of them at the same time; see on v. 6.
On such an occasion they would all naturally pursue a very sim-
ilar train of remark. — ἄνδρες Ἰουδαῖοι are the Jews born in Jerusa-
lem; οἱ κατοικοῦντες are the foreign Jews and Jewish converts.
See on v. 5. — ἐνωτίσασθε = הַאֲזִינוּ, a Hellenistic word.

V. 15.   γάρ justifies the call to attention.   It brings forward a
refutation of the charge which had been made against them. —
οὗτοι, *these* whom they had heard speak (see v. 4 sq.), and who
were then present; not the eleven merely with Peter (Alf.) —
ὥρα τρίτη, *the third hour*, i. e. about nine o'clock, A. M., according
to our time.   This was the first hour of public prayer, at which
time the morning sacrifice was offered in the temple.   During
their festivals the Jews considered it unlawful to take food earlier
than this, still more to drink wine.   See Light. Hor. Hebr. ad
loc.   The other hours of prayer were the sixth, (10, 4,) and the
ninth (3, 1.)

V. 16.   ἀλλὰ τοῦτο, κ. τ. λ., *but this* (which you witness) *is that
which was said*.   The Greek identifies the prophecy with its ful-
filment. — διὰ τοῦ προφήτου, *through the prophet*, because he was
the messenger, not the author of the message.   The expression
recognizes the divine origin of the book which bears his name.
See the note on 1, 16. — Tischendorf has no adequate reason for
omitting Ἰωήλ after προφήτου.

V. 17.   The citation which follows from Joel 3, 1–5 (2, 28–32
in E. V.) runs for the most part in the words of the Seventy.
The two or three verbal deviations from the Hebrew serve either
to unfold more distinctly the sense of the original passage, or to
enforce it.   It is the object of the prophecy to characterize the
Messianic dispensation under its two great aspects, — that of
mercy and that of judgment.   To those who believe, the gospel
is "a savor of life unto life;" but to those who disbelieve, it is
"a savor of death unto death;" see 2 Cor. 2, 16.   Under its one
aspect, it was to be distinguished by the copious outpouring of
the Divine Spirit on those who should acknowledge Christ; and
under its other aspect, it was to be distinguished by the signal
punishment awaiting those who should disown his authority and
reject him. — καὶ ἔσται . . . . ἡμέραις stands for וְהָיָה אַחֲרֵי־כֵן, ren-
dered more closely in the Septuagint by καὶ ἔσται μετὰ ταῦτα.   Pe-
ter's expression denotes always in the New Testament the age
of the Messiah, which the Scriptures represent as the world's
last great moral epoch.   The prophet designates the same period
under a more general phrase.   Again, Peter places λέγει ὁ θεός at
the beginning of the declaration, the prophet at the close of it.

The position of the words here fixes attention at once upon the source of the prophecy, and prepares the mind to listen to it as God's utterance. — ἐκχεῶ is future, a later Greek form. W. § 13. 3; K. § 154, R. 1. — καὶ (consequential) προφητεύσουσιν, *and thus they shall prophesy.* This verb in the New Testament signifies, not merely to foretell future events, but to communicate religious truth in general under a divine inspiration. It corresponds in this use to נִבָּא in the original passage; see Gesen. Lex. s. v. The order of the next two clauses in the Hebrew and Septuagint is the reverse of that adopted here; viz., first, οἱ πρεσβύτεροι . . . . ἐνυπνιασθήσονται, then οἱ νεανίσκοι . . . . ὄψονται. Hengstenberg[1] suggests that the change may have been intentional, in order to place the youth with the sons and daughters, and to assign to the aged a place of honor. — ἐνυπνίοις ἐνυπνιασθήσονται, *shall dream with dreams,* the dative, as in 4, 17; 23, 24. W. § 54. 3. Some authorities have ἐνύπνια, which was probably substituted for the other as an easier construction.

V. 18. καί γε = וְגַם annexes an emphatic addition, *and even* (Hart. Partik. Vol. I. p. 396.). — μου, which is wanting in the Hebrew, is retained here from the Septuagint. The prophet declares that no condition of men, however ignoble, would exclude them from the promise. The apostle cites the prophet to that effect; but takes occasion from the language — δούλους μου — which describes their degradation in the eyes of men, to suggest by way of contrast their exalted relationship to God. Bengel: " Servi secundum carnem . . . . iidem servi Dei." Similar to this is the language of Paul in 1 Cor. 7, 22: " For he that is called in the Lord, *being* a servant, is the Lord's freeman; likewise also he that is called, *being* free, is Christ's servant." If we cast the eye back over this and the preceding verse, it will be seen that the effusion of the Spirit was to be universal as to the classes of persons that were to participate in it; in other words, it was to be without distinction of sex, age, or rank. — The modes of divine revelation and of the Spirit's operation, which are specified in this passage, were among the more extraordinary to which the Hebrews were accustomed under the ancient economy. These, after having been suspended for so long a time, were now, at the opening of the Christian dispensation, renewed in more than their former power. The prophecy relates chiefly, I think, to these special communications of the

[1] Christology of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets, Vol. III. p. 140 (Dr. Keith's Translation).

Spirit, which were granted to the first Christians. The terms of
the prophecy direct us naturally to something out of the ordinary
course; and when we add to this that the facts recorded in the Acts
and the Epistles sustain fully that view of the language, it must
appear arbitrary, as well as unnecessary, to reject such an interpre-
tation. Yet the prophecy has indirectly a wider scope. It portrays
in reality the character of the entire dispensation. Those special
manifestations of the Spirit, at the beginning, marked the econ-
omy as one that was to be eminently distinguished by the Spirit's
agency. They were a pledge, that those in all ages who em-
brace the gospel should equal the most favored of God's ancient
people; they enjoy a clearer revelation, are enlightened, sanc-
tified by a Spirit more freely imparted, may rise to the same or
higher religious consolations and attainments.

V. 19.   The apostle now holds up to view the other side of
the subject. He adduces the part of the prophecy which fore-
tells the doom of those who reject Christ and spurn his salvation.
Having appealed to the hopes, the apostle turns here to address
himself to the fears of men ; he would persuade them by every
motive to escape the punishment which awaits the unbelieving
and disobedient. See v. 40 and 43 below. In the interpretation
of the passage before us, I follow those who understand it as
having primary reference to the calamities which God inflicted
on the Jews in connection with the overthrow of Jerusalem, and
the destruction of the Jewish state and nation. The reasons for
this opinion are briefly these : — (1) The law of correspondence
would lead us to apply this part of the prophecy to the same
period to which the other part has been applied, i. e. to the early
times of the gospel.   (2) The expression, *the day of the Lord*, in
v. 20, according to a very common use in the Hebrew prophets,
denotes a day when God comes to make known his power in the
punishment of his enemies, a day of the signal display of his
vengeance for the rejection of long-continued mercies, and the
commission of aggravated sins. The subversion of the Jewish
state was such an occasion. It appropriates fully every trait of
that significant designation.   (3) Part of the language here coin-
cides almost verbally with that in Matt. 24, 29 ; and if the lan-
guage there, as understood by most interpreters, describes the
downfall of the Jewish state,[1] we may infer from the similarity
that the subject of discourse is the same in both places.   (4)

[1] This view is defended in the Bibliotheca Sacra, 1843, p. 531 sq., and contro-
verted in the same work, 1850, p. 452 sq.

The entire phraseology, when construed according to the laws
of prophetic language, is strikingly appropriate to represent the
unsurpassed horrors and distress which attended the siege and
destruction of Jerusalem, and to announce the extinction of the
Jewish power and glory of the Jewish worship which that catas-
trophe involved. Yet here too (see on v. 18) we are to recognize
the wider scope of the prophecy. The destruction of the Jews
is held forth by the apostle, as a type of the destruction which is
to come upon every rejecter of the gospel; see v. 21. — For the
sake of contrast, Peter inserts the words ἄνω, σημεῖα, κάτω, which
are not in the Hebrew. τέρατα ἐν τῷ οὐρανῷ, σημεῖα ἐπὶ τῆς γῆς,
means prodigies celestial and terrestrial, such as may appear in
the air or on the earth ; in other words, prodigies of every sort,
and of the most portentous kind. The idea is, that calamities were
to ensue, equal in severity and magnitude to those which the
most fearful portents are supposed to announce. The mode of
speaking is founded on the popular idea, that, when great events
are about to occur, wonderful phenomena foretoken their approach.
Hence what the prophet would affirm is, that disasters and judg-
ments were coming such as men are accustomed to associate
with the most terrific auguries ; but he does not mean necessarily
that the auguries themselves were to be expected, or decide
whether the popular belief on the subject was true or false. —
αἷμα, πῦρ, ἀτμίδα καπνοῦ, stand in apposition with τέρατα καὶ σημεῖα,
and show in what they consisted : *blood*, perhaps, rained on the
earth (De Wet.), or, as in Egypt (Ex. 7, 17), infecting the streams
and rivers (Hng.) ; *fire*, i. e. appearances of it in the air, *and va-
por of smoke*, dense smoke, hence = תִּימֲרוֹת עָשָׁן, *pillars* or clouds
of smoke, which darken the heavens and earth. Many have sup-
posed these terms to signify directly slaughter and conflagration,
but their grammatical relation to τέρατα καὶ σημεῖα decides that
they are the portents themselves, not the calamities portended.
That view, too, confounds *the day of the Lord* with the precursors
of the day.

V. 20. ὁ ἥλιος . . . . εἰς σκότος, *the sun shall be turned into dark-
ness.* Its light shall be withdrawn ; the heavens shall become
black. A day is at hand which will be one of thick gloom, of
sadness, and woe. For the frequency and significance of this
figure in the prophets, see Ezek. 32, 7 ; Is. 13, 10 ; Am. 5, 18. 20,
etc. — ἡ σελήνη. Repeat here μεταστραφήσεται. The moon, too,
shall give forth signs of the coming distress. It shall exhibit an
appearance like blood. Men shall see there an image of the car-
nage and misery which are to be witnessed on earth. — ἐπιφανῆ,

illustrious, signal in its character as an exhibition of divine justice. It conveys the idea of נוֹרָא, *fearful*, but is less definite.

V. 21. πᾶς ὃς ἄν, *every one whosoever.* For ἄν with this expansive effect, comp. v. 39; 3, 22. 23; 7, 3, etc. The mercy is free to all who fulfil the condition; see the note on v. 39. — ἐπικαλέσηται, *shall have called upon;* subj. aor. after ἄν = fut. exact. in Latin. The act in this verb must be past before the future in σωθήσηται can be present. See W. § 42. 1. 3. b. — τὸ ὄνομα κυρίου, *the name of the Lord*, i. e. of Christ, comp. v. 36; 9, 14; 22, 16; Rom. 10, 13; not simply upon him, but upon him as possessing the attributes and sustaining to men the relations of which his *name* is the index. Compare the note on 22, 16. — σωθήσεται, *shall be saved* from the doom of those who reject Christ, and be admitted to the joys of his kingdom.

V. 22. Ἰσραηλῖται = Ἰουδαῖοι in N. T., here both the native and foreign Jews. — Ναζωραῖον = Ναζαραῖος. The former was the broader Syriac pronunciation, as heard especially in Galilee. Hence Peter's rustic λαλιά (Matt. 26, 73) betrayed him in the very words of his denial. See Win. Chald. Gr.[1] p. 12. The epithet is added for the sake of distinction, as Jesus was not an uncommon name among the Jews. — ἄνδρα . . . . εἰς ὑμᾶς, *a man from God* (as the source of the approval) *accredited unto you* (not as in E. V., *among you*); ἀποδεδειγμένον, lit. *shown forth*, confirmed (25, 7) viz. in his Messianic character. The meaning is, that in the miracles which Christ performed he had God's fullest sanction to all that he did and taught, that is, to his claim to be received as the Son of God, the promised Saviour of men. Some put a comma after θεοῦ, and render *a man* (sent) *from God, accredited* as such *by miracles,* etc. The ultimate idea remains the same, since to sanction his mission as from God was the same thing as to sustain his truth as to what he claimed to be. But the first is the more correct view, because it renders the ellipsis (*sent*, not apt to be omitted) unnecessary, and because (as Alf. suggests) the point to be established was that the Messiah was identical with a man whom they had seen and known. We have ἀπό after the participle, instead of ὑπό, because the approbation was indirect, i. e. testified through miracles. See W. § 47. 4; Bernh. Synt. p. 223. — δυνάμεσι καὶ τέρασι καὶ σημείοις form obviously an intensive expression, but they are not synonymous with each other. Miracles are called δυνάμεις, because they are wrought by divine power; τέρατα, *prod-*

[1] Grammar of the Chaldee language as contained in the Bible and the Targums, translated from the German by the writer (Andover 1845).

igtes, because they appear inexplicable to men ; and σημεῖα, *signs*, because they attest the character or claims of those who perform them (2 Cor. 12, 12). See Olsh. on Matt. 8. 1. It cannot be said that the terms are used always with a distinct consciousness of that difference. — οἷς is attracted into the case of its antecedent. — καί after καθώς good authorities omit. If retained, it must connect οἴδατε with ἐποίησε, what *he did ye also know;* or else strengthen αὐτοί, *also yourselves* as well as we.

V. 23.   *τοῦτον* is both resumptive and emphatic ; see Matt. 24, 13 ; 1 Cor. 6, 4.   W. § 23. 4. — τῇ ὡρισμένῃ βουλῇ, *according to the established* (firmly fixed, see Luke 22, 22) *counsel*, plan ; the dative is that of rule or conformity.   W. § 31. 6. b. ; K. § 285. 3.   βουλή and πρόγνωσις may differ here as antecedent and consequent, since God's foreknowledge results properly from his purpose. — ἔκδοτον, *delivered up* to you, i. e. by Judas. — λαβόντες the best editors regard as an addition to the text. — διὰ χειρῶν ἀνόμων, *by the hands* or *hand* (if after Grsb. Lchm. Tsch., and others, we read χειρός) *of lawless ones* (partitive, hence without the article, see on 5, 16), i. e. of the heathen, as Pilate and the Roman soldiers ; comp. Wisd. 17. 2 ; 1 Cor. 9, 21.   The indignity which Christ suffered was the greater on account of his being crucified by the heathen. See 3, 13.   ἀνόμων may agree with χειρῶν, *lawless hands;* but as the adjective must refer still to the heathen, it is not so easy a combination as the other. — προσπήξαντες, sc. τῷ σταυρῷ, *having fastened* to the cross, i. e. with nails driven through the hands and feet (John 20, 25. 27).   See Bynæus de Morte Christi, L. III. c. 6, and Jahn's Archæol. § 262.   He imputes the act of crucifixion to the Jews because they were the instigators of it ; comp. 4, 10 ; 10, 39. — ἀνείλατε is first aorist, an Alexandrian form.   W. § 13. 1 ; S. § 63. 11. R.

V. 24.   ἀνέστησε, *raised up*, not into existence, as in 3, 22, but from the dead.   The context demands this sense of the verb ; see v. 32. — τὰς ὠδῖνας τοῦ θανάτου, *the pains of death;* quoted apparently from the Sept., for חֶבְלֵי־מָוֶת in Ps. 18, 5, *cords of death.* λύσας, *having loosed*, agrees better with the Hebrew idea ; but taken less strictly, *having ended*, it is not inappropriate to ὠδῖνας. We may conceive, in the latter case, of the pains of death as not ceasing altogether with the life which they destroy, but as still following their victim into the grave.   Hence though the Greek expression as compared with the Hebrew changes the figure, it conveys essentially the same thought, and may have been adopted because it was so familiar to the foreign Jews. Some contend that ὠδῖνας means *cords* in the Hellenistic Greek

(Kuin. Olsh.); but the assertion is destitute of proof. In that
case, too, Luke would have said αὐτῶν at the end of the sentence
instead of αὐτοῦ, out of regard to the figure. Others have found
an allusion in the word to the resurrection as a birth (see Col. 1,
18), and hence to death as enduring (so to speak) the pangs in-
separable from giving back the dead to life. It is strange that
Meyer should revive this almost forgotten interpretation. — καθότι
. . . . δυνατόν, *because it was not possible*, since the Divine purpose
cannot fail. The confirmatory γάρ shows that to be the nature
of the impossibility in the writer's mind.

V. 25. The quotation is from Ps. 16, 8–11, in accordance with
the Septuagint. It will be observed that in v. 29–31 Peter takes
pains to show that the portion of the Psalm under consideration
there could not have referred to David, but had its fulfilment in
Christ. In 13, 36, Paul too denies the applicability of that pas-
sage to David, and insists on its exclusive reference to the Mes
siah. We may conclude, therefore, that they regarded the entire
Psalm as Messianic ; for we have in it but one speaker from com-
mencement to end, and in other respects such a marked unity of
thought and structure, that it would be an arbitrary procedure to
assign one part of it to David and another to Christ. See Prof.
Stuart's Interpretation of this Psalm in Bibl. Repos., 1831, p. 51
sq. — εἰς αὐτόν, *in reference to him.* — προωρώμην, κ. τ. λ., *I saw the
Lord before me* (where πρό is intensive merely), looked unto him
as my only helper and support ; not *foresaw* (E. V. after the Genv.
V.), or *saw beforehand* (Tynd.). The verb answers to שִׁוִּיתִי, *I
placed,* except that this marks more distinctly the effort made in
order to keep the mind in that posture. — ὅτι, *because,* states why
the eye is thus turned unto Jehovah. — ἐκ δεξιῶν describes one's
position as seen off from the right. A protector at the right hand
is one who is near and can afford instantly the succor needed. —
ἵνα is telic, *in order that.*

V. 26. εὐφράνθη. On the augment in verbs which begin with
εὖ, see W. § 12. 1. 3 ; K. § 125. R. 1. — ἡ γλῶσσά μου stands for כְּבוֹדִי,
my glory, i. e. *soul,* whose dignity the Hebrews recognized in that
way. The Greek has substituted the instrument which the soul
uses in giving expression to its joy. We may render both verbs
as present if we suppose them to describe a permanent state of
mind. K. § 256. 4. — ἔτι δὲ καί, *but further also,* climacteric, as in
Luke 14, 26. — ἡ σάρξ μου, *my flesh,* body as distinguished from
the soul. — κατασκηνώσει, *shall rest,* viz. in the grave, as defined
by the next verse. — ἐπ' ἐλπίδι, *in hope,* = לָבֶטַח, *in confidence,* i. e.

of a speedy restoration to life. The sequel exhibits the ground of this confident hope.

V. 27. ὅτι . . . . εἰς ᾅδου, *because* (not *that*) *thou wilt not abandon my soul unto hades*. ψυχήν μου = נַפְשִׁי, *my soul*, according to Hebrew usage, an emphasized pronoun. ᾅδης = שְׁאוֹל, denotes properly the place of the dead, but also, by a frequent personification, death itself, considered as a rapacious destroyer. See Gesen. Heb. Lex. s. v. The sense then may be expressed thus : Thou wilt not give me up as a prey to death ; he shall not have power over me, to dissolve the body and cause it to return to dust. On the elliptical ᾅδου, see K. § 263. b. Later critics (Lchm. Tsch.) read ᾅδην after ABCD, and other authorities. — ἰδεῖν, *to see*, experience, as in Luke 2, 26.

V. 28. ἐγνώρισας, κ. τ. λ., *thou didst make known to me the ways of life*, i. e. those which lead from death to life. The event was certain, and hence, though future, could be spoken of as past. The meaning is, that God would restore him to life, after having been put to death and laid in the grave. Kuinoel, De Wette, Meyer, concede that this is the sense which Peter attached to the words ; and if so, it must be the true sense. The Greek here expresses the exact form of the Hebrew. — μετὰ τοῦ προσώπου σου, *with* (not = διά, *by*) *thy presence*, i. e. with thee where thou art, viz. in heaven. The Redeemer was assured that he would not only escape the power of death, but ascend to dwell in the immediate presence of God on high. It was for that " joy set before him, that he endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12, 2).

V. 29. The object of the remark here is to show that the passage cited above could not have referred to David. — ἐξόν, sc. ἐστί, not ἔστω, *it is lawful*, proper. — μετὰ παῤῥησίας, *with freedom*, without fear of being thought deficient in any just respect to his memory. His death was recorded in the Old Testament ; no one pretended that he had risen, and the Psalm, therefore, could not apply to him. — David is called πατριάρχης, as being the founder of the royal family. This title in its stricter use belonged to the founders of the nation. — ἐν ἡμῖν, *among us*, here in the city. The sepulchre of David was on Mount Zion, where most of the kings of Judah were buried ; see on 5, 6. The tomb was well known in Peter's day. Josephus says, that it was opened both by Hyrcanus and Herod, in order to rifle it of the treasures which it was supposed to contain. The Mosque, still shown as Neby Dauid, on the southern brow of Zion, cannot be far from the true site.

9

V. 30. προφήτης, *a prophet*, i. e. divinely inspired (see on v. 17), and so competent to utter the prediction. — οὖν, *therefore;* since, unless David meant himself, he must have meant the Messiah. — καὶ εἰδώς, *and knowing,* viz. that which follows. This knowledge he received from the prophet Nathan, as related in 2 Sam. 7, 12. 16 ; see also Ps. 132, 11 ; 89, 35–37. The resurrection of Christ in its full historical sense involved two points : first, his restoration to life ; and, secondly, his elevation to permanent regal power. Peter inserts the remark made here to show that David, in predicting the main fact, had a view also of Christ's office as a Sovereign. — καθίσαι, sc. τινά, *to cause one to sit,* place him, comp. 1 Cor. 6, 4 (Whl. Mey. De Wet.) ; or (intrans. oftener in N. T.) *that one should sit* (Rob.). This descendant was to occupy the throne as ruler in Zion, as Messiah ; comp. Ps. 2, 6. The Greek omits τινά often before the infinitive. K. § 238. R. 3. e. — After ὀσφύος αὐτοῦ, the received text adds τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν, viz. *that he would raise up the Messiah after the flesh.* Scholz retains the words, but most editors omit them, or mark them as unsupported.

V. 31. προϊδών repeats the idea both of προφήτης and εἰδώς. Having the knowledge derived from the sources which these terms specify, David could speak of the Messiah in the manner here represented. — τοῦ Χριστοῦ is the official title, not a proper name. — οὔτε ἐγκατελείφθη (Tsch.) κ. τ. λ., *neither was left* or οὐ κατελείφθη (T. R.), *was not left behind* (given up) *unto hades ;* aorist here (note the fut. in v. 27), because the speaker thinks of the prediction as now accomplished. ἡ ψυχὴ αὐτοῦ (T. R.) should probably be dropped after the verb.

V. 32. τοῦτον τὸν Ἰησοῦν, *This* (looking back to v. 24) *Jesus,* the subject of such a prophecy. — οὗ κ. τ. λ., *whose* (masc. as Wicl. after Vulg., comp. 5, 32 ; 13, 31) ; or, as the verb suggests a natural antecedent (neut.), *of which,* viz. his resurrection, *we all are witnesses* (Mey. and E. V.). See note on 1, 22.

V. 33. The exaltation of Christ appears here (οὖν, *therefore*) as a necessary consequent of the resurrection ; see on v. 28. 30. — τῇ δεξιᾷ, κ. τ. λ., *having been exalted to the right hand of God* (Neand. De Wet. Olsh. Bmg. Whl. Rob.) ; *not by the right hand* (Calv. Kuin. Mey. Alf. E. Vv.). The connection (see especially v. 34. 35, and comp. 5, 31) directs us quite inevitably to the first sense ; and though the local dative *whither* may not occur in the New Testament out of this passage and 5, 31, yet all admit that it is one of the uses of the later Greek generally, and was not unknown to the earlier Greek poetry. See Bernh. Synt. p. 94.

Winer says (§ 31. 5) that we may translate here *to the right hand*, without any hesitation. — τὴν ἐπαγγελίαν, κ. τ. λ., *having received the promise* (i. e. its fulfilment in the bestowal) *of the Holy Spirit;* genit. of the object. See on 1, 4. — ἐξέχεε, *poured out.* The effusion of the Spirit which is ascribed to God in v. 17 is ascribed here to Christ. — βλέπετε refers to the general spectacle of so many speaking in foreign tongues, or possibly to the tongues of fire, visible on the speakers. ἀκούετε refers both to the languages spoken, and to what was spoken in them.

V. 34. γάρ confirms ὑψωθείς. The exaltation was not only incident to the resurrection, but was the subject of an express prediction, and that prediction could not apply to David; *for he did **not** ascend to heaven*, i. e. to be invested with glory and power at the right hand of God. The order of thought, says De Wette, would have been plainer thus: *For David says, Sit at my right hand*, etc.; *but he himself did not ascend into heaven*, i. e. he says this not of himself, but the Messiah. — λέγει, viz. in Ps. 110, 1. In Matt. 22, 43, and Mark 12, 36, the Saviour recognizes David as the author of the Psalm, and attributes to him a divine inspiration in speaking thus of the Messiah. He cites the same passage as proof of David's acknowledged inferiority to himself. — κάθου (imper.) is for the purer κάθησο. W. § 14. 4; Mt. § 236. — ἐκ δεξιῶν μου, *on my right hand* (see on v. 25) i. e. as the partner of my throne. The following remarks of Professor Stuart [1] are pertinent here. " In the New Testament, when Christ is represented as sitting at the right hand of divine majesty, Heb. 1, 3; or at the right hand of God, Acts 2, 33, and Heb. 10, 12; or at the right of the throne of God, Heb. 12, 2; participation in supreme dominion is most clearly meant. Compare 1 Pet. 3, 22; Rom. 8, 34; Mark 16, 19; Phil. 2, 6–11; Eph. 1, 20–23. At the same time, the comparison of these passages will show most clearly that Christ's exaltation at the right hand of God means *his being seated on the mediatorial throne* as the result and reward of his sufferings (see particularly Phil. 2, 6–11, and comp. Heb. 12, 2); and that the phrase in question never means the *original* dominion which Christ as Logos or God possesses. The sacred writers never speak respecting the Logos, considered simply in his *divine* nature, as being seated at the right hand of God; but only of the Logos *incarnate*, or the Mediator, as being seated there. So in Heb. 1, 3, it is *after* the expiation made by the Son of God, that he is represented as seating himself at the right

[1] Commentary on the Epistle to the Hebrews, p. 559 sq. (1833).

hand of the divine majesty.   And that this *mediatorial* dominion
is not to be considered simply as the dominion of the *divine* na-
ture of Christ as such, is plain from the fact, that, when the me-
diatorial office is fulfilled, the kingdom of the Mediator as such is
to cease. Moreover, that the phrase, *to sit* at the *right hand of
God*, or *of the throne of God*, does not of itself mean *original
divine* dominion, is clear from the fact, that Christ assures his
faithful disciples they shall sit down with him on his throne, even
as he sat down with the Father on his throne, Rev. 3, 21.   It is
exaltation, then, in consequence of obedience and sufferings,
which is designated by the phrase in question."

V. 35. ἕως ἄν, κ. τ. λ.   The dominion here, which Christ re-
ceived, belonged to him as Mediator ; and it is to cease, therefore,
when the objects of his kingdom as Mediator are accomplished.
Compare 1 Cor. 15, 23–28.   This verse recognizes distinctly that
limitation.

V. 36. πᾶς . . . . Ἰσραήλ, *all the house*, race, *of Israel*.   οἶκος
appears to omit the article, as having the nature of a proper
name.   W. § 17. 10. — ὅτι καί, κ. τ. λ., *that God made him both
Lord and Christ*, to wit, *this one the Jesus, whom*, etc.   τοῦτον τὸν
Ἰησοῦν is in apposition with αὐτόν.

Verses 37–42.   *Effect of the Discourse in the Conversion of Three
Thousand.*

V. 37. Not all but many of those addressed must be under-
stood here. This necessary limitation could be left to suggest
itself. κατενύγησαν τῇ καρδίᾳ, *were pierced in the heart* ; dative of
the sphere in which (Rom. 4, 20 ; 1 Cor. 14, 20). W. § 31, 3.
Some editions have καρδίαν, accusative of the part affected.   The
verb expresses forcibly the idea of pungent sorrow and alarm. —
τί ποιήσομεν, *What shall we do?*   The answer to the question shows
that it related to the way of escape from the consequences of
their guilt. — For ἄνδρες, see on 1, 16.

V. 38. ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ, *upon the name of Jesus
Christ* as the foundation of the baptism, i. e. with an acknowl-
edgment of him in that act as being what his name imports (see
on v. 21), to wit, the sinner's only hope, his Redeemer, Justifier,
Lord, final Judge. For ἐπί with this force, see W. § 48. c. We
see from v. 40, that Luke has given only an epitome of Peter's
instructions on this occasion. The usual formula in relation to
baptism is εἰς τὸ ὄνομα, as in 8, 16 ; 19, 5. It may have been
avoided here as a matter of euphony, since εἰ follows in the next

clause (De Wet.). — εἰς ἄφεσιν ἁμαρτιῶν, *in order to the forgiveness of sins* (Matt. 26, 28 ; Luke 3, 3), we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other.

V. 39. τοῖς τέκνοις ὑμῶν, *unto your descendants* (see 13, 33) ; not *your little ones* (Alf.) with an appeal to v. 17 ; for the sons and daughters there are so far adult as to have visions and to prophesy.—πᾶσι τοῖς εἰς μακράν, *to all those afar off,* i. e the distant nations or heathen. So, among others, Calvin, Bengel, Olshausen, Harless,[1] De Wette, Neander, Lange.[2] The expression was current among the Jews in that sense ; comp. Zech. 6, 15 ; Is. 49, 1 ; 57, 19 ; Eph. 2, 13. 17 (where see Dr. Hodge in his recent Commentary). Even the Rabbinic writers employed it as synonymous with *the heathen.* (Schöttg. Hor. Heb. Vol. I. p. 761.) It has been objected, that this explanation supposes Peter to have been already aware that the gospel was to be preached to the Gentiles ; whereas, it is said, he afterwards hesitated on the subject, and needed a special revelation to point out to him his duty ; see 10, 10 sq. But the objection misstates the ground of the hesitation ; it related to the terms on which the Gentiles were to be acknowledged as Christians, not to the fact itself. On this point how is it possible that he should have doubted ? The Jews in general, who expected a Messiah at all, believed in the universality of his reign. The prophets foretold distinctly that the Gentiles under him should form one people with the Jews, that they should both acknowledge the same God, and be acknowledged of him ; see, e. g. Mich. 4, 1 sq. ; Am. 9, 12 ; Is. 2, 2 sq. ; 40, 5 ; 54, 4 sq., etc. Add to this, that the Saviour himself before his ascension had charged his disciples to go into all the world and preach the gospel to every creature. The relation in which the Gentile believers were to stand to Judaism, how far they were to practise its rites, and in that respect assimilate to the Jews, was not so well understood. On that question, it is true, they needed and received further instruction as to the course to be pursued. Those who reject the foregoing explanation suppose πᾶσι τοῖς εἰς μακράν to denote the foreign Jews. But they are included already in ὑμῖν, since many of those addressed were pilgrims who had come to Jerusalem to celebrate the present feast. This sense of the phrase

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[1] Commentar über den Brief Pauli an die Ephesier, p. 213 sq.

[2] Das apostolische Zeitalter, zweiter Band, p. 42 (1853).

renders it superfluous. — ὅσους ἄν, κ. τ. λ., *whomsoever the* **Lord**
shall have called. For the verbal form, see the note on v. 21. The
expression imports, that as many would secure a part in the
promise as it should prove that the divine purpose had embraced.

V. 40. Copies fluctuate between διεμαρτύρετο and διεμαρτύρατο.
The imperfect agrees best with the next verb — σώθητε, *save
yourselves.* For this middle sense, see W. § 39. 2. — ἀπὸ τῆς γενεᾶς,
κ. τ. λ., *from this perverse* (Phil. 2, 15) *generation,* i. e. from par-
ticipation in their guilt and doom; comp. 1 Cor. 11, 32; Gal. 1, 4.

V. 41. οὖν, *therefore,* viz. in consequence of Peter's exhorta-
tion. — οἱ μὲν, κ. τ. λ., *they* (who were mentioned as penitent in
v. 37) *having received his word,* viz. that in v. 38 sq. (De Wet.
Mey.). Many adopt the substantive construction : *they who re-
ceived* (Eng. Kuin. E. Vv.). The first view identifies those who
believe here more distinctly with those in v. 37, who evince such
a preparation for the exercise of faith, and may be preferable on
that account ; but the use of the participle in other respects (as
we saw on 1, 16) involves an ambiguity. ἀσμένως, *gladly,* elicits a
correct idea, but is hardly genuine. — ψυχαί, *souls,* persons, see v. 43;
3, 23 ; 7, 14 ; 27, 37. The frequency of this sense may be He-
braistic, but not the sense itself.— ἐβαπτίσθησαν, *were baptized,* not
necessarily at once after the discourse, but naturally during the
same day, if we unite the next clause (τῇ ἡμέρᾳ ἐκείνῃ, see on 8,
1) closely with this. But the compendious form of the narrative
would allow us with some editors to place a colon between the
two clauses ; and then the baptism could be regarded as subse-
quent to προσετέθησαν, taking place at such time and under such
circumstances as the convenience of the parties might require.
It is proper to add (against Alf.) that the pools so numerous and
large which encircled Jerusalem, as both those still in use and the
remains of others testify at the present day, afforded ample means
for the administration of the rite. The habits of the East, as
every traveller knows, would present no obstacle to such a use
of the public reservoirs.

V. 42. προσκαρτεροῦντες, κ. τ. λ., *constantly applying themselves
unto the teaching of the apostles ;* they sought to know more and
more of the gospel which they had embraced. — καὶ τῇ κοινωνίᾳ
(comp. εἶχον κοινά in v. 44), *and unto the communication,* distribution,
i. e. of money or other supplies for the poor (Heinr. Kuin. Olsh.
Bmg. Hmph.) ; *the fellowship,* i. e. the community, oneness of
spirit and effort which bound the first Christians to each other
(Eng. Mey. Rob.) ; *the communion,* meals in common, ἀγάπαι,
which were followed by the Lord's supper (Bez. Grot. De Wet.) ;

the Sacrament itself (Lightf. Est. Wlf.) I prefer the first sense of this doubtful word, because all the other nouns denote an act, not a state of mind or feeling; because the participle applies to an act rather than an abstract quality (which are objections to the second sense); because this use of the term is justified by Rom. 15, 26; 2 Cor. 8, 4; especially Heb. 13, 16; and because, as the contributions would naturally be made at their meetings, the several nouns relate then to a common subject, viz. their religious assemblies. It may be added, that their liberality towards the poor was so characteristic of the first Christians, that this sketch of their religious habits might be expected to include that particular. κοινωνία in the sense of our *communion*, the Lord's Supper, appears not to have prevailed before the fourth century (Suicer Thesaur. s. v. as cited by Hmph.), and hence the last of the meanings given above may be laid out of the account here. The meals in common or ἀγάπαι were known to be a part of the κλάσις τοῦ ἄρτου (see below), and consequently would not need to be specified in this connection by a separate term. The E. V. unites ἀποστόλων with both nouns: *the apostle's doctrine and fellowship* (also Tynd. Cranm. Gen.) With that combination we should have had regularly the genitive after the second noun, without a repetition of the article. See W. § 19. 3. c. Some assume a hendiadys: *the communion in the breaking of bread* (Vulg. Wicl. Blmf.). The analysis is not only awkward, but opposed by τῇ before κλάσει. — τῇ κλάσει τοῦ ἄρτου denotes *the breaking of the bread* as performed at the Lord's Supper. See 20, 7. 11; 1 Cor. 10, 16. The expression itself may designate an ordinary meal, as in Luke 24, 35; but that here would be an unmeaning notice. There can be no doubt that the Eucharist, at this period, was preceded uniformly by a common repast, as was the case when the ordinance was instituted. Most scholars hold that this was the prevailing usage in the first centuries after Christ. We have traces of that practice in 1 Cor. 11, 20 sq., and, in all probability, in v. 46 below. The *bread* only being mentioned here, the Catholics appeal to this passage as proving that their custom of distributing but one element (the cup they withhold from the laity) is the apostolic one. It is a case obviously in which the leading act of the transaction gives name to the transaction itself.

Verses 43–47. *Benevolence of the First Christians; their Joy, their Increase.*

V. 43.   πάσῃ ψυχῇ, *unto every soul* of those who heard of the

events just related, viz. the descent of the Spirit, the miracle of tongues, the conversion of such a multitude; comp. 5, 5. — φόβος, *fear*, religious awe; see Luke 1, 65. — πολλά in this position belongs to both nouns, see 17, 12. W. § 59. 5. — διὰ τῶν ἀποστόλων, *though the apostles* as instruments, while the power was God's; see v. 22 and 15, 12. — ἐγίνετο, *were wrought* (imperf.), during this general period.

V. 44. ἐπὶ τὸ αὐτό, not *harmonious* (Calv. Kuin.), but *together*, i. e. they met daily in one place, as explained in v. 46 ; see on 1, 15. — καὶ εἶχον . . . . κοινά, *and they had all things common*, looked upon their possessions not as their own, but held them as subject to the use of the church as they were needed. The next words refer to the act of disposing of their property, and hence these describe the antecedent principle or spirit which prompted the act. The remark is defined by οὐδὲ εἷς . . . . ἔλεγεν . . . . εἶναι in 4, 32 : *neither did any one say*, etc.

V. 45. τὰ κτήματα καὶ τὰς ὑπάρξεις, *their estates*, lands, *and* other *possessions*. — αὐτά, *them*, i. e. the proceeds of the sale. W. § 22. 3. — καθότι . . . . εἶχε, *as any one from time to time had need*. ἄν with the indicative in a relative sentence denotes a recurring act. W. § 42. 3. a. As this clause qualifies also ἐπίπρασκον (imperf. as done again and again), it shows that they did not alienate their property at once, but parted with it as occasion required.

V. 46. ὁμοθυμαδόν, as in v. 1. — κατ' οἶκον, *from house to house*, comp. κατὰ πόλιν in Tit. 1, 5 ; i. e. in different houses, some in one, some in another, or perhaps in different houses successively (E. V. Kuin. Neand.) ; or *at home*, in private, see Phil. v. 2 (Olsh. De Wet. Mey. Gen. V.). Even in the latter case we may suppose that they met in separate parties at different places; not necessarily (as Mey.), all in a single place at once. Both renderings are justifiable. The latter may be more exact in form, since it brings out more strongly an apparent contrast between the public worship and their more private services. ἐν in the place of κατά would have removed the ambiguity. Neander (Pflanzung, u. s. w., Vol. I. p. 36), observes that a single room would hardly have contained the present number of converts. He supposes that, in addition to their daily resort to the temple, they met in smaller companies, at different places; that they here received instruction from their teachers or one another, and prayed and sang together; and, as the members of a common family, closed their interview with a repast, at which bread and wine were distributed in memory of the Saviour's last meal with his disciples. In conformity with this view, κλῶντες ἄρτον may refer to their *break-*

ing bread in connection with the Sacrament, and μετελάμβανον τροφῆς to their reception of food for ordinary purposes. — ἀφελότητι καρδίας, *with simplicity of heart*, with child-like affection towards God and one another.

V. 47. χάριν, *favor*, approbation, (Luke 2, 52.) — τοὺς σωζομένους, *those who are saved*, or more strictly *are becoming saved* from day to day, since the present tense denotes a process going on. See 1 Cor. 1, 18 and 2 Cor. 2, 15. The Greek should have been τοὺς σεσωσμένους (perf.), to signify that they had already secured their salvation; and τοὺς σωθησομένους (fut.) to signify that they were certain of its completion. See Green's Gr. p. 28. The expression implies a certainty resulting not so much from God's purpose, as from human conduct. The doctrine is that those who embrace the gospel adopt the infallible means of being saved. — προςετίθει, *added*, (imperf. with reference to καθ' ἡμέραν,) brings to view God's agency in that acceptance of the gospel which ensures salvation.

CHAPTER III.

VERSES 1–10. *Healing of the Lame Man by Peter and John.*

V. 1. ἐπὶ τὸ αὐτό, *together*, in company, see 1, 15. — ἀνέβαινον, *were going up;* because the temple was on Mount Moriah, and even from the gate where the miracle occurred (v. 3), a flight of steps led to the court of the Israelites. — τὴν ἐννάτην, *the ninth.* This was our three o'clock, P. M., at which time the evening sacrifice was offered; see on 2, 15. The apostles and other believers at Jerusalem had not yet withdrawn from the Jewish worship (see also, 21, 23 sq.), and it is probable that most of them continued to adhere to the services of the temple, until the destruction of the temple abolished them. But the spirit with which they performed these services was no longer the Jewish spirit. Instead of regarding their compliance with the ordinances of the law as an act of merit, they recognized Christ as " the end of the law for righteousness to every one that believeth." They viewed the sacrifices which continued to be offered, not as having any efficacy to procure the remission of sin, or as typical of an atonement still to be made, but as realized already in the death of

Christ, and hence as mementos, as often as they beheld them or
participated in them, of the "one sacrifice for sins" effected
"through the offering of the body of Jesus Christ." As in the
case of circumcision, so undoubtedly the Jewish Christians relin-
quished the other rites of Judaism only by degrees. They were
brought fully to this, in part by obtaining a clearer insight into the
relation of the ancient economy to the new, and in part by the
occurrence of national circumstances which hastened the result.
From the Jewish synagogues, on the contrary, they must have
separated at once, as soon as their distinctive views became
known. It was impossible to avow the Christian faith, and re-
main connected with those communities. Compare the note on
9, 2. We have seen in the second chapter, that, in connection
with the worship of the temple, the believers at Jerusalem main-
tained separate religious worship among themselves.

V. 2. ἐβαστάζετο, *was carried along* (relative imperf.) just then
as the apostles arrived. — ἐτίθουν is imperf. with reference to the
custom of placing the cripple here. — τὴν λεγομένην ὡραίαν, *the
one called Beautiful*. Most interpreters think that this was the
gate described by Josephus (Bel. Jud. 5. 5. 3; Antt. 15. 11. 3), as
composed chiefly of Corinthian brass, and as excelling all the
other gates of the temple in the splendor of its appearance,
though it is not mentioned by him under this particular appella-
tion. If this be so, the gate then was on the east side towards
Olivet (ἡ ἀνατολική says Jos.), and was an inner gate (πύλη τοῦ
ἐνδοτέρου χαλκῆ οὖσῃ), leading from the court of the Gentiles into
the court of the Israelites. It is not against this that Josephus
speaks also of this gate as ἡ ἔξωθεν τοῦ νεώ; for he must mean
(the term is not ἱερόν) *the one exterior to the temple* strictly so
called, the sanctuary; not (as Mey.) opening from without into
the enclosure of the sacred precincts. The folds of this brazen
gate were fifty cubits high and forty broad, and were covered
with plates of gold and silver. Luke's epithet — ὡραίαν — could
not have had a more pertinent application. Some have thought
that the gate to which he refers must have been one of the outer
gates, because what is related in v. 11 sq. took place in Solomon's
porch, which was in the court of the Gentiles. But we may
suppose, as Lightfoot suggests, that, the apostles having been
with the lame man into the temple, i. e. the court of the Israel-
ites (see v. 8), were returning, and had reached the court of the
Gentiles, when the concourse of the people there spoken of took
place. — τοῦ αἰτεῖν, telic, *in order to ask*. This use of the infinitive
with τοῦ to denote the object for which an act is performed

(comp. 18, 10; 26, 18; Mark 4, 3, etc.), results naturally from the
nature of the genitive as the *whence-case*. The older writers
supplied ἕνεκα or χάριν; but the construction is neither elliptical
nor Hebraistic. W. § 44. 4. b.; S. § 165. 3. 2; K. § 308. 2. b. —
τῶν εἰσπορευομένων εἰς τὸ ἱερόν, *those entering into the temple*, i. e. the
court where the Jews worshipped; if, as suggested above, the
lame man sat at the gate of that court. τὸ ἱερόν here too may be
the temple in its aggregate sense; not perforce the outer court
(Mey.). If a noun follows an intransitive verb compounded with
a preposition, it is common to repeat the preposition before the
noun; see v. 3. 8; 22, 6; Matt. 7, 23, etc. W. § 56. 2.

V. 3. ὅς, *who*, stands often where οὗτος, *this one*, would be the
ordinary connective. K. § 334. 3. — λαβεῖν (omitted in v. 2) is not
strictly pleonastic, but expands the idea of ἠρώτα. W. § 63. 4. d.
It is left out of some copies, but is genuine.

V. 4. βλέψον εἰς ἡμᾶς, *look upon us*. Their object appears to
have been to gain his attention more fully to their words; so that,
as they said, " In the name of Jesus Christ," etc. (v. 6), he might
understand to whom he was indebted for the benefit conferred
upon him.

V. 5. ἐπεῖχεν αὐτοῖς sc. τὸν νοῦν (comp. Luke 14, 7), *fixed his
mind upon them*. The man's eager expectation looked through his
countenance. — τι, *something* in the way of alms. We have
no evidence that he recognized Peter and John as the disciples
of Christ, and expected that they would heal his infirmity. Their
address to him in the next verse precludes that supposition.

V. 6. ἐν τῷ ὀνόματι, κ. τ. λ., i. e. we speaking *in his name*, by
virtue of his authority; comp. 16, 18. The language of Christ,
on the contrary, when he performed a miracle, was, σοὶ λέγω, or to
that effect; see Luke 5, 24. — τοῦ Ναζωραίου is added for the sake
of distinction, as in 2, 22. — περιπάτει is imperative present, and
not aorist, like ἔγειραι, because it denotes a continued act; comp.
8, 26; 13, 8, etc. W. § 43. 3. b.; S. § 141, 5.

V. 7. πιάσας, κ. τ. λ., *having taken him by the right hand*, and
thus encouraged him to obey their command. See Mark 9,
27. αὐτοῦ exemplifies the rule that a genitive which belongs to
two or more nouns usually precedes them. W. § 30. 3. 4. —
βάσεις, *feet*; σφυρά, *ankles*. This particularity has been reckoned
among the traces of a professional habit, for which Luke is dis-
tinguished. See on 28, 8.

V. 8. ἐξαλλόμενος, *leaping forth* from the place where he sat,
and *up* only as involved; not from his bed (Mey., but dropped in
his last ed.) since καθήμενος (v. 10) shows that he was not reclin-

ing — ἔστη, *stood* for the first time since he was born (v. 2). —
περιεπάτει, *walked to and fro*, as if to make trial of his newly found
strength. — εἰς τὸ ἱερόν, *into the temple*, its inner part beyond the
gate where the lame man had been healed (see on v. 2). — In
περιπατῶν, κ. τ. λ., Luke writes as if he were giving the recital of
some eye-witness.

V. 10. ἐπεγίνωσκον . . . . ὅτι οὗτος, *they recognized him* (upon at-
tentive scrutiny, hence imperf.) *that this one*, etc. The subject of
the subordinate clause is attracted here into the principal clause,
and then repeated in οὗτος. So in 4, 13 ; 9, 20 ; 13, 32 ; 16, 3, etc.
The subject of the second clause becomes in this way more prom-
inent. W. § 66. 5 ; B. § 151 I. 6. 7. The ordinary construction
would omit αὐτόν after ἐπεγίνωσκον, and make the sentence after
ὅτι the object of the verb. — πρὸς τὴν ἐλεημοσύνην, *for the alms*
which he solicited.

Verses 11–26. *The Testimony of Peter after the Miracle.*

V. 11. κρατοῦντος αὐτοῦ, *while he is holding them fast*, or *keeping
near to them*. This latter signification, says De Wette, has not been
fully proved, but arises naturally out of the other. Meyer adheres
more correctly to the first meaning : the man in the ardor of his
gratitude clung to his benefactors, and would not be separated
from them. αὐτοῦ is considered the correct reading, instead of
τοῦ ἰαθέντος χωλοῦ in the common text (Grsb. Mey. Lehm.). The
addition has been transferred to the English version. — στοᾷ . . . .
Σολομῶνος. See John 10, 23. This hall or porch was on the east-
ern side of the temple, in the court of the heathen. The general
opinion is that it was called *the porch of Solomon*, because it oc-
cupied the site of a porch which had been connected with the
first temple. Lücke [1] thinks that it may have been a structure
built by Solomon himself, which had escaped the destruction of
the first temple. Tholuck [2] expresses the same belief. It accords
with this view that Josephus (Antt. 20. 9. 7) calls the porch ἔργον
Σολομῶνος. In popular speech, says Lightfoot, the Jews some-
times meant the entire court of the Gentiles when they spoke of
Solomon's porch. — ἔκθαμβοι agrees with λαός as a collective term;
comp. 5, 16.

V. 12. ἰδών, *seeing* their astonishment. — ἀπεκρίνατο, κ. τ. λ.,
proceeded to speak (Hebraistic, see 5, 8), or perhaps *answered
unto the people* (De Wet. Mey.), since their looks of wonder

[1] Commentar über das Evangelium des Johannes, Vol. II. p. 361.

[2] Commentar zum Evangelium Johannis, p. 256 (sechste Auflage).

seemed to ask for some explanation of the miracle (see v. 11). — ἐπὶ τούτῳ may be neuter, *at this thing*, see v. 10 (E. Vv.); but more probably masculine, *at this one* (Mey. De Wet.), which prepares the way for αὐτόν, like the succession of τοῦτον and αὐτῷ in v. 16. — ἡμῖν, *upon us*, emphatic, as distinguished from Christ or God, to whom the miracle ought to have turned their thoughts. — ἀτενίζετε takes its object in the dative (see also 10, 4; 14, 9); or in the accusative with εἰς (comp. v. 4; 1, 10; 6, 15). — ὡς ἰδίᾳ, κ. τ. λ., *as by our own* (inherent or self-acquired) *power, or* (since power had been exerted) *piety* as the reason of its being conferred on them. — πεποιηκόσι . . . . αὐτόν, *having effected* (ecbatic infinitive) *that he should walk.* W. § 44. 4; S. § 165. 3.

V. 13.   ἐδόξασε, *glorified*, honored, not by the miracle at this time (Mey.), but by all the mighty works which attested his mission; see 2, 22. — παῖδα, not *son* = υἱός, but *servant* = ־־־, which was one of the prophetic appellations of the Messiah, especially in the second part of Isaiah.   See Matt. 12, 18, as compared with Is. 42, 1 sq.   The term occurs again in this sense in v. 26; 4, 27. 30. — μέν as in 1, 1.   The antithetic idea may have been that in v. 17. — παρεδώκατε, *ye delivered up*, viz. to Pilate. — ἠρνήσασθε, *denied*, refused to acknowledge as Messiah. — αὐτόν.   It will be seen that the writer drops here the relative structure of the sentence. — κρίναντος . . . . ἀπολύειν, *when*, or *although he decided*, viz. that it was just *to release him;* see Luke 23, 16; John 19, 4. ἐκείνου refers here to the nearer noun, and performs the proper office of τούτου.   W. § 23. 1.   It is not uncommon for Greek writers to interchange these pronouns.

V. 14.   δέ, *but*, contrasts their conduct with that of Pilate. — τὸν ἅγιον is a Messianic title, as in Luke 4, 34.   τὸν δίκαιον, *the Just one.*   The epithets mark the contrast between his character and that of Barabbas. — ἄνδρα φονέα, i. e. not merely *a man*, but a man who was *a murderer;* see Matt. 27, 16 sq.; Mark 15, 7 sq.

V. 15.   τὸν δὲ ἀρχηγὸν τῆς ζωῆς, *but the author of life*, i. e. as De Wette remarks, *of life* in the fullest sense in which the Scriptures ascribe that property to the Saviour, viz. spiritual or Christian life (comp. John 1, 4; Heb. 2, 10), and also natural or physical life (comp. John 5, 26; 11, 25).   Olshausen and Meyer suppose the main idea to be that of spiritual life; but the evident relation of ζωῆς to ἀπεκτείνατε shows that the other idea is certainly not to be excluded.   A terrible aggravation in this murder was that he whom they deprived of life was himself the one who gives life to all. — ἐκ νεκρῶν, *from the dead;* the article usually omitted after

ἐξ, but inserted after ἀπό. W. § 19. — οὗ . . . . ἐσμέν, *of whom* (13, 31), or *of which we are witnesses;* see note on 2, 32.

V. 16. ἐπὶ τῇ πίστει, κ. τ. λ., *upon the faith in his name* entertained by us, i. e., on account of their faith as the ground or condition God had performed this act. Some construe ἐπί as telic : *upon the faith* as the object, i. e. in order to produce faith in the lame man and in others (Olsh. Hmph.). This latter meaning not only strains the preposition, but overlooks the manifest parallelism in sense between this clause and the following καὶ ἡ πίστις, κ. τ. λ. — ὀνόματος is the genitive of the object, and the expression is like πίστις θεοῦ in Mark 11, 22 and πίστις Ἰησοῦ in Rom. 3, 22. W. § 30. 1. — ὃν . . . . οἴδατε, *whom you see* entirely restored now to bodily vigor, *and know* as a person who was formerly infirm, helpless. — τὸ ὄνομα, κ. τ. λ., *his name*, i. e. he invoked by an appeal to him as that which *his name* represents (see on 2, 21), *made strong* (a definite past). The reason for expressing the idea in this manner is evident from v. 6. — ἡ πίστις ἡ δι᾿ αὐτοῦ, *the faith that* is wrought in us *through him* (De Wet. Mey. Win.). The apostles here, it will be observed, ascribe the origin, as well as the efficacy, of their faith to Christ. Compare 1 Pet. 1, 21. This second clause of the verse repeats essentially the idea of the first, in order to affirm more emphatically that it was not their own power, but the power of Christ, which had performed the miracle. — ἀπέναντι πάντων ὑμῶν, *in the presence of you all;* and hence they must acknowledge that no other means had been used to effect the miracle.

V. 17. Having set before them their aggravated guilt, the apostle would now suggest to them the hope of mercy. ἀδελφοί, *brethren*, Peter says here because he would conciliate his hearers ; but in v. 12, where the object is reproof, crimination, he says more formally, though courteously, ἄνδρες Ἰσραηλῖται. One of the marks of truth would be wanting without this accordance between the style and the changing mental moods of the speaker. — ὅτι . . . . ἐπράξατε, *that ye acted in ignorance*, i. e. of the full criminality of their conduct. They had sinned, but their sin was not of so deep a dye that it could not have been still more heinous. The language of Peter concedes to them such a palliation of the deed as consisted, at the time of their committing it, in the absence of a distinct conviction that he whom they crucified was the Lord of life and glory (see 13, 27, and 1 Cor. 2, 8) ; but it does not exonerate them from the guilt of having resisted the evidence that this was his character, which had been furnished by his miracles, his life, doctrine, and resurrection. The Saviour himself, in his

dying prayer, urged the same extenuation in behalf of his murderers: "Father, forgive them, for they know not what they do." Compare also the language of Paul in 1 Tim. 1, 13 : " Who was before a blasphemer, and a persecutor, and injurious ; but I obtained mercy because I did it ignorantly in unbelief. — ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν, *as also your rulers*, who were not present, and hence are distinguished from those addressed.

V. 18.   δέ, *but*, i. e. while they did this they accomplished a divine purpose. — πάντων τῶν προφητῶν, instead of being taken strictly, may be viewed as a phrase : *the prophets as a whole*. For this restricted use of πᾶς in such general expressions, see Matt. 3, 5 ; Mark 1, 37 ; John 3, 26. Most of the books of the Old Testament foretell distinctly the sufferings and death of the Messiah. Compare Luke 24, 27. Olshausen regards the entire history of the Jews as typical, and in that view maintains that all the ancient prophets prophesied of Christ. — παθεῖν τὸν Χριστόν *that the Christ* (who was to come) *would*, or *must suffer* (De Wet.) After verbs which signify to declare, believe, and the like, the infinitive implies often the idea of necessity or obligation.   W. § 45, 3. b.— οὕτω refers to the previous verse : *thus*, in this way, viz by their agency ; comp. 13, 27.   It is incorrect to understand it of the accordance between the fulfilment and the prediction.

V. 19.   μετανοήσατε οὖν, *repent therefore*, since your guilt is not such as to exclude you from the mercy procured by the Saviour whom you have crucified. — ἐπιστρέψατε, *turn*, i. e. from your present course or character unto Christ (9, 35 ; 11, 21) ; or unto God (14, 15 ; 15, 19). What is required here includes faith as a constituent part of the act to be performed. — εἰς . . . . ἁμαρτίας, *that your sins may be blotted out*, obliterated as it were from the book or tablet where they are recorded ; comp. Col. 2, 14 ; Is. 43, 25. — ὅπως ἂν, κ. τ. λ., *in order that* (telic, comp. Matt. 6, 5) *the times of refreshing may come*, i. e. to you personally, that you may have part in the blessings of the Messiah's kingdom, for which men can be prepared only by repentance and the pardon of their sins. ἂν after ὅπως followed by the conjunctive represents the act of the verb as dependent, i. e. in this case, on their compliance with the exhortation.   W. § 42. 6 ; Hart. Partik. Vol. II. p. 289.   ὅπως as a particle of time, *when* (as in E. V.) is foreign to the New Testament idiom. See Green's Gr. p. 77. We must discard that translation here. Scholefield (Hints,[1] etc., p. 40) pleads

[1] Hints for Improvements in the Authorized Version of the New Testament, by the late Rev. James Scholefield, Professor of Greek in the University of Cambridge, England (4th ed. 1857).

faintly for retaining it, but admits that the weight of evidence is
against it. It is not entirely certain whether καιροὶ ἀναψύξεως re-
fers to the present consolations of the gospel, or to the blessedness
which awaits the followers of Christ at the end of the world,
when he shall return and receive them to himself in heaven.
The expression, in itself considered, would very aptly describe
the peace of mind and joy which result from a consciousness of
pardon and reconciliation to God. So one class of commentators
understand it. Others think that the time here meant must coin-
cide with that in the next verse ; and hence suppose the apostle
to have in view Christ's second coming, when those who have
believed on him shall enter upon their eternal rest in heaven.
Compare Heb. 4, 9-11. Taken thus, the image of the future
state in ἀναψύξεως is that of relief or refreshment of the wearied
soul after toils and sorrows, and is strikingly similar to Paul's
ἄνεσις, *relaxation*, rest which God allots to the afflicted in the day
of final recompense ; see 2 Thess. 1, 7. This is the interpreta-
tion of Chrysostom, Olshausen, De Wette, Meyer, and others.
The order of the clauses decides nothing against the latter opin-
ion, since it may be as natural in this instance to think first of the
effect, and then to assign the cause or occasion, as the reverse. It
is in favor of this opinion that it refers ἔλθωσι and ἀποστείλῃ to the
same period or event, as the close succession of the verbs would
lead us to expect. — ἀπὸ προσώπου τοῦ κυρίου, *from the presence
of the Lord*, since the blessings in question (a Hebrew idiom)
are laid up where he is (see 2, 25), and must be received thence.
κυρίου, which may refer to Christ or God (see on 1, 24), applies to
the latter here, since it prepares the way for the subject of the
next verb.

V. 20.   καὶ ἀποστείλῃ, κ. τ. λ., *and that* (dependent still on ὅπως)
he may send forth, viz. from heaven, see v. 21 ; comp. δείξει ὁ μακ-
άριος καὶ μόνος δυνάστης, κ. τ. λ., in 1 Tim. 6, 15. — προκεχειρισμένον
ὑμῖν, *before appointed* or *prepared for you*, i. e. from eternity, see 1
Pet. 1, 20. προκεκηρυγμένον, *announced before*, is a less approved
reading. Nearly all critics understand this passage as referring
to the return of Christ at the end of the world. The similarity
of the language to that of other passages which announce that
event demands this interpretation. The apostle enforces his ex-
hortation to repent by an appeal to the final coming of Christ, not
because he would represent it as near in point of time, but be-
cause that event was always *near to the feelings and consciousness*
of the first believers. It was the great consummation on which
the strongest desires of their souls were fixed, to which their

thoughts and hopes were habitually turned. They lived with reference to this event. They labored to be prepared for it. They were constantly, in the expressive language of Peter, *looking for and* (in their impatience as it were) *hastening the arrival of the day of God* (2 Pet. 3, 12). It is then that Christ will reveal himself in glory, will come " to take vengeance on them that obey not the gospel, and to be admired in all them who believe " (2 Thess. 1, 8), will raise the dead (John 5, 28. 29), invest the redeemed with an incorruptible body (Philip. 3, 21), and introduce them for the first time, and for ever, into the state of perfect holiness and happiness prepared for them in his kingdom.   The apostles as well as the first Christians in general, comprehended the grandeur of that occasion.   It filled their circle of view, stood forth to their contemplations as the point of culminating interest in their own and the world's history, threw into comparative insignificance the present time, death, all intermediate events, and made them feel that the manifestation of Christ, with its consequences of indescribable moment to all true believers, was the grand object which they were to keep in view as the end of their toils, the commencement and perfection of their glorious immortality.   In such a state of intimate sympathy with an event so habitually present to their thoughts, they derived, and must have derived, their chief incentives to action from the prospect of that future glory.   As we should expect, they hold it up to the people of God to encourage them in affliction, to awaken them to fidelity, zeal, perseverance, and on the other hand appeal to it to warn the wicked, and impress upon them the necessity of preparation for the revelations of the final day.   For examples of this habit, the reader may see 17, 30. 31 ; 1 Tim. 6, 13 sq. ; 2 Tim. 4, 8 ; Tit. 2, 11 sq. ; 2 Pet. 3, 11 sq., etc.   Some have ascribed the frequency of such passages in the New Testament to a definite expectation on the part of the apostles that the personal advent of Christ was nigh at hand ; but such a view is not only unnecessary, in order to account for such references to the day of the Lord, but at variance with 2 Thess. 2, 2.   The apostle Paul declares there, that the expectation in question was unfounded, and that he himself did not entertain it or teach it to others.   But while he corrects the opinion of those at Thessalonica who imagined that the return of Christ was then near, neither he nor any other inspired writer has informed us how remote that event may be, or when it will take place.   That is a point which has not been revealed to men ; the New Testament has left it in a state of uncertainty.   " The day of the Lord so cometh as a thief in the night ; " and men are ex-

horted to be always prepared for it. It is to be acknowledged
that most Christians, at the present day, do not give that promi-
nence to the resurrection and the judgment, in their thoughts or
discourse, which the New Testament writers assign to them;
but this fact is owing, not necessarily to a difference of opinion
in regard to the time when Christ will come, but to our inade-
quate views and impressions concerning the grandeur of that oc-
casion, and the too prevalent worldliness in the church, which is
the cause or consequence of such deficient views. If modern
Christians sympathized more fully with the sacred writers on this
subject, it would bring both their conduct and their style of reli-
gious instruction into nearer correspondence with the lives and
teaching of the primitive examples of our faith.

V. 21. ὅν . . . . δέξασθαι, *whom the heavens, indeed, must* (accord-
ing to the divine plan) *receive;* not *retain,* which the usage of the
verb forbids.   Though the ascension had taken place, we have δεῖ
and not ἔδει, because the necessity of the event is a permanent fact.
Meyer explains δεῖ as in effect an imperfect, an instance merely of
the rhetorical present for the past. De Wette shifts the peculiarity
of the expression from δεῖ to δέξασθαι, and renders *whom it is ne-
cessary the heavens should receive.* He alleges for this future sense
that the ascension could be viewed as still incomplete because it
was so recent.   But the apostle having just referred to Christ as
already in heaven, whence he is to appear again (v. 20), would
not be apt to speak in the very next words as if he thought of
him as still lingering on the earth.   Many of the Jews believed
that when the Messiah appeared, he would remain permanently
among men, see John 12, 34. Peter corrects here that misappre-
hension: the Saviour must return to heaven and reign there for
a season, before his final manifestation.   The μέν (which no δέ
follows) has its antithesis in ἄχρι χρόνων, κ. τ. λ. (De Wet.):
Christ would not be absent always, but for a certain time only;
not in the preceding ἀποστείλῃ, κ. τ. λ. (Alf.), since that would
make this the δέ clause, not the μέν as it is now. — ἄχρι . . . . πάντων,
until (*during* is incorrect) *the times of the restoration of all things,*
i. e. to a state of primeval order, purity, and happiness, such as
will exist for those who have part in the kingdom of Christ, at
his second coming.   The expression designates the same epoch
as καιροὶ ἀναψύξεως (Olsh. Mey. De Wet.). — ὧν, κ. τ. λ., *which
God spake of,* announced; comp. v. 24.   The relative refers to
χρόνων as the principal word, and stands by attraction for οὓς οἱ
περὶ ὧν. It does not refer to πάντων, *the accomplishment of all things
which,* etc., for ἀποκαταστάσεως will not bear that meaning. — ἀπ'

αἰῶνος, *from the beginning,* from the earliest times of prophetic rev-
elation.   Such a period of restoration to holiness and happiness
is the explicit or implied theme of prophecy from the beginning
to the end of the Old Testament.   Some omit the expression, or
put it in brackets, but the evidence for it preponderates.

V. 22.   γάρ here (T. R and E. V.) should be left out.   πρὸς
τοὺς πατέρας, also, is supposed to be a gloss. — μέν here responds
to δέ in v. 24 : Moses on the one hand as well as all the prophets
on the other. — εἶπεν, *said,* viz. in Deut. 18, 15 sq. The translation
is partly that of the Seventy, partly new.   In 7, 37, Stephen
cites this passage as having the same import which Peter ascribes
to it here.   Their mode of applying it shows that the Jews were
agreed in referring it to the Messiah.   That this was the current
interpretation may be argued also from John 4, 25 ; see Heng-
stenberg's remarks in his Christol. Vol. I. p. 67 sq. — ἀναστήσει =
יָקִים, *will raise up,* cause to appear. — ὡς ἐμέ, *like me.* The context
of the original passage (comp. v. 15, 16 with v. 17, 18) indicates
that the resemblance between them was to consist chiefly in their
office as mediator.   The meaning is : Since the Israelites had
been unable to endure the terrors of the divine majesty, God
would, at some future time, send to them another mediator,
through whom he would communicate with them, as he had done
through Moses (Heng.).   See also Gal. 3, 19 ; Heb. 9, 15. — ὅσα
ἄν, *whatsoever,* see 2, 21.

V. 23.   Peter interrupts the sentence here to insert ἔσται δέ,
which is not in the Hebrew.   It serves to call attention more
strongly to what follows. — ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ, *shall be
utterly destroyed from the people.*   This expression occurs often in
the Pentateuch, where it denotes the sentence or punishment of
death.   The apostle uses it here evidently to denote the punish-
ment which corresponds to that, in relation to the soul, i. e. as De
Wette explains it, exclusion from the kingdom of God.   Peter
has substituted this expression here for נַפְשׁ הַהִוא = ἐκδικήσω ἐξ
αὐτοῦ, as rendered in the Septuagint : *I will exact vengeance from
him.*   The only difference is that the Hebrew affirms the pur-
pose of God to punish, while the Greek employed by Peter de-
fines at the same time the nature or mode of the punishment.

V. 24.   πάντες . . . . τῶν καθεξῆς stands concisely for *all the proph-
ets from Samuel, both he and they who followed.*   The appositional
clause is here merged in the genitive.   ἀπὸ Σαμουήλ shapes the
construction, instead of the remoter προφῆται.   Compare Luke
24, 27.   W. § 67. 2.   The literal translation, *from Samuel on, and
those who followed,* involves a tautology, the second clause being

comprehended in the first. Samuel is mentioned next after
Moses, because so few prophets appeared in the interval between
them, or so few whose names are recorded. They stand in the
same proximity to each other in Ps. 99, 6. We have no record
of all that the prophets taught, and the apostle's assertion here
that Samuel also bore testimony to Christ, does not need to be
confirmed by specific passages. — ὅσοι ἐλάλησαν, κ. τ. λ., *as many
as spake*, prophesied, shows as related to the next clause (note
καί), how uniformly the theme of a coming Messiah had been
held forth in the instructions of the ancient messengers of God.
Yet the object may be to characterize the teaching of the pro-
phetic order as such, and not of every single individual. See
note on v. 18.

V. 25. οἱ υἱοὶ . . . . τῆς διαθήκης, *Ye are the sons of the prophets,
and of the covenant*, i. e. are those in the first case to whom the
predictions respecting the Messiah especially appertain, and in
the second are those to whom God would first (v. 26) offer the
mercies which he covenanted to bestow on Abraham's spiritual
seed, viz. such as believe, and thus "walk in the steps of his
faith;" see Rom. 4, 12. υἱοί in this sense of participation, appur-
tenance, is a common Hebraism; see Matt. 8, 12; John 4, 22;
Rom. 9, 4, etc. Its ordinary signification, *sons*, descendants, would
be incongruous with διαθήκης, and should not be retained, there-
fore, in connection with προφητῶν. — λέγων, κ. τ. λ., viz. in Gen. 12,
3. God repeated the promise to Abraham and the other patri-
archs, at various times; see Gen. 18, 18; 22, 18; 26, 4, etc. — ἐν
τῷ σπέρματί σου, *in thy seed*, viz. the Messiah (v. 26) as one of his
posterity; agreeably to Paul's view in Gal. 3, 16.

V. 26. ὑμῖν, *unto you*, dependent on ἀπέστειλεν (see 13, 26; 28,
28); not *for you*, dat. comm. (Mey.), dependent on ἀναστήσας. —
πρῶτον, *first* in the order of time, comp. 13, 46; Luke 24, 47;
Rom. 1, 16. Here, too, Peter recognizes the fact that the gospel
was to be preached to the heathen; see on 2, 39. — ἀναστήσας, *hav-
ing raised up*, as in v. 22. — παῖδα, *servant*, as in v. 13. — The E. V.
follows the common text, which inserts Ἰησοῦν after αὐτοῖ, but con-
trary to the best authorities (Grsb. Tsch. Mey.). — εὐλογοῦντα,
blessing, applies the idea of the preceding ἐνευλογηθήσονται to the
Jews, and requires ὑμᾶς to be read with emphasis. — ἐν τῷ ἀπο-
στρέφειν κ. τ. λ., states how he blesses them: *in that he turns away
each one from your sins*, to wit, by his gospel, which secures the
pardon and sanctification of those who accept it (see on 2, 47).
This verb has elsewhere an active sense in the New Testament.
Some (Kuin. De Wet.) disregard that usage and render, *in that*

each one turns away, etc. This is opposed also to εὐλογοῦντα, which represents Christ here as the actor, men rather as recipients.

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CHAPTER IV.

VERSES 1–4.   *The Imprisonment of Peter and John.*

V. 1. ἐπέστησαν implies commonly a hostile purpose, see 6, 12; 17, 5; Luke 20, 1. The arrest appears to have taken place while the apostles were still speaking. — οἱ ἱερεῖς, *the priests* who officiated in the temple at the time, or some of their number. The priests were divided into twenty-four classes, each of which had charge of the temple service for a week at a time. See 1 Chron. 24, 3 sq.; 2 Chron. 8, 14; and also Jos. Antt. 7. 14. 7. The particular duties from day to day were assigned to individuals by lot, see Luke 1, 9. During the observance of the festivals, the number of priests was increased, as the labors to be performed were greater. Win. Realw. Vol. II. p. 273. It is possible that the feast of Pentecost (2, 1) had not yet terminated. — ὁ στρατηγὸς τοῦ ἱεροῦ, *the commander of the temple,* was an officer having a body of Levites under his command, who preserved order about the temple, and in that respect performed a sort of military service. See Jahn's Archæol. § 365. In 5, 26, the Levites so employed are called his ὑπηρεται, *servants.* Josephus speaks repeatedly of this guard (e. g. Bell. Jud. 6. 5. 3), whose commander he designates in the same manner. In 2 Macc. 3, 4, he is termed ὁ προστάτης τοῦ ἱεροῦ, *the guardian of the temple.* We read of στρατηγοὺς τοῦ ἱεροῦ, *commanders of the temple,* in Luke 22, 52, which is best explained by supposing that the temple guard was divided into several companies, each of which had its στρατηγός, though this title belonged distinctively to the chief in command. — οἱ Σαδδουκαῖοι, the *Sadducees* as a sect, since those who acted in this instance represented the spirit of the party; comp. Matt. 9, 11; 12, 14; Mark 8, 11; John 8, 3. Meyer supposes the article to point out those of them who were present at this time. It was probably at the instigation of this class of men that the apostles were now apprehended.

V. 2. διαπονούμενοι, *being indignant;* restricted by some (Mey.

De Wet.) to the nearest noun, since the motive assigned for the interference in καταγγέλλειν, κ.τ.λ., applies only to the Sadducees, who denied the doctrine of a resurrection ; see 23, 8 ; Matt. 22, 23.   But perhaps we may regard διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν as more comprehensive than καταγγέλλειν, κ. τ. λ., instead of being merely defined by it, and in that case may refer the participle to the priests as well as the others. The priests, though they might not share the hostility of the Sadducees to the doctrine of a future state (see on 23, 8) would naturally be indignant that their office as teachers should be assumed by men like Peter and John (see Matt. 21, 23), and especially that the Jesus whom they themselves had crucified should be proclaimed as the Messiah (see 5, 28). — καταγγέλλειν ἐν τῷ Ἰησοῦ, *are announcing in Jesus the resurrection*, i. e. in his example, in the fact of his alleged restoration to life ; comp. ἐν ἡμῖν in 1 Cor. 4, 6.   This is the best and the generally approved interpretation (Eng. Kuin. De Wet. Mey.). Others render *are announcing the resurrection in virtue of Jesus*, by his power ; see 1 Cor. 15, 22.   The E. version, *through Jesus*, while the earlier E. Vv. have *in him*, appears to express that meaning. But it was not so much the general resurrection as that of Christ himself which the apostles proclaimed at this stage of their ministry ; see 1, 22 ; 2, 24 ; 3, 15, etc.   The single concrete instance, however, as the Sadducees argued, involved the general truth, and, if substantiated, refuted their creed.

V. 3.   εἰς τήρησιν, *into prison ;* comp. ἐν τηρήσει δημοσίᾳ, in 5, 18. This word denotes a place of custody (see Pape Lex. s. v), as well as the act ; though the latter is the proper force of such a termination. K. § 233. b. a. — εἰς τὴν αὔριον, *unto the morrow* as the limit ; see Matt. 10, 22 ; 1 Thess. 4, 15. — ἦν γὰρ, κ. τ. λ., *for it was already evening*, and hence no judicial examination could take place until the next day.   It was three o'clock when the apostles went to the temple ; comp. 3, 1.

V. 4.   τὸν λόγον, *the word*, the well-known message of Christ. — ἐγενήθη = ἐγένετο, *became*, i. e. in consequence of the present addition.   The use of this form is peculiar to the later Greek. W. § 15 ; Lob. ad. Phryn. p. 108. — ὁ ἀριθμὸς τῶν ἀνδρῶν, *the number of the men* who had embraced the gospel up to this time (Kuin. Mey. De Wet. Alf.) ; see 1, 15 ; 2, 41.   A retrospective remark like this was entirely natural after having spoken of the many who believed at this time.   Some suppose the new converts alone to have amounted to *five thousand ;* but that is less probable, as the apostles could hardly have addressed so great a multitude in such a place.   ἀνδρῶν comprehends probably both

men and women, like ψυχαί in 2, 41; comp. Luke 11, 31.   An emphasized or conscious restriction of the term to men would be at variance with that religious equality of the sexes so distinctly affirmed in the New Testament; see Gal. 3, 28.

VERSES 5–7.   Their Arraignment before the Sanhedrim.

V. 5.   αὐτῶν before ἄρχοντες refers to the Jews as implied in vv. 1 and 4 (De Wet. Win.); not to the believers as if to contrast their conduct with that of their rulers (Mey. formerly, but now as above), and certainly not to the apostles (Stier).[1] — τοὺς ἄρχοντας, κ. τ. λ.   The Sanhedrim is here described by an enumeration of the three orders which composed that body, viz. *the chief priests*, who are mentioned last in this instance, *the elders* or heads of families, and *the scribes* or teachers of the law; comp. 5, 21; Matt. 2, 4; 26, 59.   ἄρχοντας designates the Sanhedrists in general, since they were all rulers, while καί annexes the respective classes to which they belonged: *and* (more definitely, comp. 1, 14) *the elders*, etc. It was unnecessary to repeat the article, because the nouns have the same gender.   W. § 19. 4; S. § 89. 9. — εἰς Ἰερουσαλήμ, *unto Jerusalem*, as some of the rulers may have lived out of the city (Mey. De Wet.), especially at that season (see 2, 1) when the heat had begun to be severe.   εἰς is not put loosely for ἐν (Kuin.); for the distinctive force of the prepositions may always be traced, and the notice merely that they assembled in Jerusalem would be unnecessary.   The substitution of ἐν for εἰς in the text (Lchm. Tsch.) is unwarranted.

V. 6.   Those named here are prominent individuals among the rulers (v. 5), not a separate class.   Ἄνναν τὸν ἀρχιερέα.   The actual high-priest at this time was Caiaphas, see John 11, 49; but Annas, his father-in-law, had held the same office, and, according to the Jewish custom in such cases, retained still the same title. He is mentioned first, perhaps, out of respect to his age, or because his talents and activity conferred upon him a personal supe-riority.   See John 18, 13.   It is entirely unnecessary to charge Luke with committing an error here, as Zeller so confidently af-firms.[2]   It is a familiar usage in every language to speak of "the

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[1] Die Reden der Apostel nach Ordnung und Zusammenhang ausgelegt, von Ru-dolf Stier, Zwei Bände.

[2] Theologische Jahrbücher, Jahrgang 1849, p. 60. It is due to the reader to place before him some examples of this writer's style of criticism. His articles on the Composition and Character of the Acts, published in different numbers of the Periodical named above, are considered as remarkable for the industry and acute-ness which they display in setting forth the internal difficulties that are supposed to

governor," " the president," " the senator," and the like, though the
person so termed is no longer in office. — Ἰωάννην καὶ Ἀλέξανδρον.
We know nothing positive of these men beyond the intimation
here that they were priests, and active at this time in public af-
fairs. *Alexander* is another instance of a foreign name in use
among the Jews, see 1, 23. It is improbable that he was the
Alexander mentioned in Jos. Antt. 18. 8. 1, who was a brother of
Philo, and alabarch of the Jews at Alexandria. In that case he
must have been visiting at Jerusalem, and hence was present in
the council as a guest only, or else had not yet removed to Egypt.
— καὶ ὅσοι . . . . ἀρχιερατικοῦ, *and as many as were of the pontifical
family*, i. e. those nearly related to the ἀρχιερεῖς = ἀρχιερατικοῦ, em-
bracing, as that title was applied among the Jews, the high priest
properly so called, his predecessors in office, and the heads of the
twenty-four sacerdotal classes (see on v. 1). Many points relating
to the organization of the Sanhedrim are irretrievably obscure ; but
it is generally agreed that the twenty-four priestly orders were
represented in that body. See Win. Realw. Vol. II. p. 271. The
attendance of so many persons of rank on this occasion evinced
the excited state of the public mind, and gave importance to the
decisions of the council. This is Meyer's view of the meaning.
But a narrower sense of ἀρχιερατικοῦ may be adopted. It appears
to me more simple to understand, that John and Alexander were
related to Annas and Caiaphas, and that the ὅσοι, κ. τ. λ., were the
other influential members of the same family. That the family
of Annas was one of great distinction appears in the fact that
five of his sons attained the office of high-priest. See on 9, 1.
Some vary the meaning of γένους, and translate, *as many as were
of the class of the chief priests.* This sense renders the description
of the different branches of the Sanhedrim more complete, but
assigns a forced meaning to the noun.

V. 7. αὐτούς, *them*, viz. the apostles last mentioned in v. 3. —
ἐν μέσῳ, *in the midst*, before them so as to be within the view of
all ; comp. John 8, 3. It is said that the Jewish Sanhedrim, sat in
a circle or a semi-circle ; but we could not urge the expression
here as any certain proof of that custom — ἐν ποίᾳ δυνάμει, *by
what power*, efficacy ; not *by what right*, authority, which would
require ἐξουσία as in Matt. 21, 23. See Tittm. Synm. p. 158. —
ἢ ἐν ποίῳ ὀνόματι, or (in other words) *in virtue of what* uttered
name. This appears to be a more specific form of the same in-

embarrass Luke's history. The articles have been thrown into a volume, but I
have not seen them in that form.

quiry. — τοῦτο, *this*, viz. the cure of the lame man. Olshausen understands it of their teaching, which is not only less appropriate to the accompanying words, but renders the answer of the apostles in v. 9. 10 irrelevant.

Verses 8–12.   *Testimony of Peter before the Council.*

V. 8. πλησθεὶς πνεύματος ἁγίου, *filled with the Holy Spirit*, i. e. anew, see v. 31 ; 2, 4. Peter was thus elevated above all human fear, and assisted at the same time to make such a defence of the truth as the occasion required. The Saviour had authorized the disciples to expect such aid under circumstances like the present ; see Mark 13, 11 ; Luke 21, 14. 15. For the absence of the article, see on 1, 2.

V. 9. εἰ ἀνακρινόμεθα, *if we are examined*, as is confessedly the case. εἰ in the protasis with the indicative, affirms the condition, and is logically equivalent to ἐπεί, *since*. K. § 339. I. a ; W. § 41. b. 2. The occasion for the present defence was a reproachful one to the Jews, and hence the speaker alludes to it thus dubiously, in order to state the case with as little offence as possible. The apodosis begins at γνωστὸν ἔστω. — ἐπὶ εὐεργεσίᾳ, κ. τ. λ., *in respect to a good deed*, benefit conferred *on an infirm man ;* comp. John 10, 32. Observe that neither noun has the article. ἀνθρώπου is the objective genitive ; comp. 3, 16 ; 21, 20 ; Luke 6, 7. S. § 99. 1. c ; K. § 265. 2. b. — ἐν τίνι, *whereby*, how (De Wet. Mey.), not *by whom* (Kuin.). The first sense agrees best with the form of the question in v. 7. — οὗτος, *this one*. The man who had been healed was present, see v. 10, 14. He may have come as a spectator, or, as De Wette thinks, may have been been summoned as a witness. Neander conjectures that he too may have been taken into custody at the same time with the apostles. — σέσωσται, *has been made whole*. The subject of discourse determines the meaning of the verb.

V. 10. ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, *by the name of Jesus Christ* (the latter appellative here), through their invocation of his name. The question *how* (v. 9) is here answered. — τοῦ Ναζωραίου identifies the individual to whom the apostle applies so exalted a name ; see on 2, 22. — ὃν . . . . ἐκ νεκρῶν is an adversative clause after ὅν ἐσταυρώσατε, but omits the ordinary disjunctive. For this asyndetic construction, see W. § 60. 2 ; K. § 325. It promotes compression, vivacity of style. For the anarthrous νεκρῶν, see on 3, 15. — ἐν τούτῳ may be neuter, sc. ὀνόματι (Mey.) ; or masculine, *in this one* (Kuin De Wet.), which is more natural, since ὅν is a nearer an-

tecedent, and οὗτος follows in the next verse (and so also Mey. at present). παρέστηκεν, *stands* (E. V.); perf. = present (see on 1, 10).

V. 11. οὗτος, *this one*, viz. Christ, who is the principal subject, though a nearer noun intervenes; see 7, 19. W. § 23. 1; S. § 123 N. 1. Compare the note on 3, 13. For the passage referred to, see Ps. 118, 22. The words, as Tholuck[1] remarks, appear to have been used as a proverb, and hence are susceptible of various applications. The sense for this place may be thus given: the Jewish rulers, according to the proper idea of their office, were the builders of God's spiritual house; and as such should have been the first to acknowledge the Messiah, and exert themselves for the establishment and extension of his kingdom. That which they had not done, God had now accomplished in spite of their neglect and opposition. He had raised up Jesus from the dead, and thus confirmed his claim to the Messiahship; he had shown him to be the true author of salvation to men, the corner-stone, the only sure foundation on which they can rest their hopes of eternal life. Compare Matt. 21, 42; Luke 20, 17.— The later editors consider οἰκοδόμων more correct than οἰκοδομούντων. — ὁ γενόμενος . . . . γωνίας, *which became the head of the corner;* predicated, like ὁ ἐξουθενηθείς, of ὁ λίθος as identical with οὗτος. κεφαλὴν γωνίας is the same as λίθος ἀκρογωνιαῖος in 1 Pet. 2, 6; comp. Is. 28, 16. It refers, probably, not to the copestone, but to that which lies at the foundation of the edifice, in the angle where two of the walls come together, and which gives to the edifice its strength and support. See Gesen. Heb. Lex. s. ראשׁ. 4.

V. 12. ἡ σωτηρία, *the salvation* which the gospel brings, or which men need; comp. John 4, 22. For the article, see W. § 18. 1. The contents of the next clause render it impossible to understand the term of the cure of the lame man. It was not true that the apostles proclaimed the name of Christ as the one on which men should call in order to be healed of their diseases.— οὔτε γὰρ, κ. τ. λ., *for neither is there any other name.* It has just been said, that Christ is the only Saviour. It is asserted here that he is such because no other has been provided.— τὸ δεδομένον, *which is given*, since the gospel is the fruit of mercy.— ἐν ἀνθρώποις, *among men* as the sphere in which the name is known; not dat. comm., *for men.* See W. § 31. 6. The latter is a resulting idea, but not the expressed one. — ἐν ᾧ . . . . ἡμᾶς, *in which we* (as men, and hence true of the human race), *must be saved.* δεῖ

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[1] Uebersetzung und Auslegung der Psalmen, p. 496.

is stronger than ἔξεστι, and means not *may*, but *must*, as the only
alternative, since God has appointed no other way of salvation
The apostle would exclude the idea of any other mode of escape
if this be neglected. See Heb. 2, 3.

Verses 13–18. *Decision of the Sanhedrim.*

V. 13. θεωροῦντες is the appropriate word here. It denotes not
seeing merely, like βλέποντες (v. 14), but seeing earnestly or with
admiration. Tittm. Synm. p. 121. — καταλαβόμενοι, *having per-
ceived*, from intimations at the time, such as their demeanor, lan-
guage, pronunciation (Str.), comp. Matt. 26, 73 ; or *having ascer-
tained* by previous inquiry (Mey. Alf.). Meyer in his last edition
prefers the first meaning to the second. The tense, it will be ob-
served, differs from that of the other participle. — ἀγράμματοι καί
ἰδιῶται, *illiterate*, i. e. untaught in the learning of the Jewish·
schools, see John 7, 15 ; *and obscure*, plebeian (Kuin. Olsh. De
Wet.). It is unnecessary to regard the terms as synonymous
(E. V. Mey. Rob.). Their self-possession and intelligence as-
tonished the rulers, being so much superior to their education and
rank in life.[1] — ἐπεγίνωσκον .... ἦσαν, *and they recognized them
that they were with Jesus* during his ministry, were among his fol-
lowers (Wicl. Tynd.) ; not *had been* (E. V.). Their wonder, says
Meyer, assisted their recollection, so that, as they observed the
prisoners more closely (note the imperf.), they remembered them
as persons whom they had known before. Many of the rulers
had often been present when Christ taught publicly (see Matt.
21, 23 ; Luke 18, 18 ; John 12, 42, etc.), and must have seen Pe-
ter and John. That the latter was known to the high-priest is
expressly said in John 18, 15.

V. 14. The order of the words here is admirably picturesque.
— σὺν αὐτοῖς, *with them*, viz. the apostles, not the rulers ; comp.
αὐτούς just before. — ἑστῶτα, *standing* there, and by his presence,
since he was so generally known (see 3, 16), uttering a testimony
which they could not refute. Bengel makes the attitude signifi-
cant : *standing firmo talo*, no longer a cripple. — οὐδὲν, κ. τ. λ., *had
nothing to object*, against the reality of the miracle, or the truth
of Peter's declaration.

V. 15. κελεύσαντες, κ. τ. λ., *having commanded them to depart
out of the council.* The deliberations of the assembly were open
to others, though the apostles were excluded ; and hence it was

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[1] Walch maintians this distinction in his Dissertationes in Acta Apostolorum, p. 59
sq., (Jena 1766).

easy for Luke to ascertain what was said and done during their
absence. Some of the many priests who afterwards believed
(see 6, 7) may have belonged to the council at this time, or, at all
events, may have been present as spectators. It is not improba-
ble that Saul of Tarsus was there, or even some of the Christian
party who were not known in that character.

V. 16. ὅτι μὲν, κ. τ. λ., *for that a notorious miracle*, a deed unde-
niably of that character, *has been done.* γνωστόν in the sense of
widely known adds nothing to the text, since it merely repeats the
subsequent φανερόν.—δι' αὐτῶν, *through them ;* and hence accredited
(see on 2, 22) as the agents of a higher power. — φανερόν agrees
with ὅτι . . . . αὐτῶν, and is the predicate nominative after ἐστί un-
derstood. — οὐ δυνάμεθα, κ. τ. λ., *we are not able to deny it.* See
3, 9. 11. They would have suppressed the evidence had it been
possible.

V. 17. ἵνα . . . . διανεμηθῇ, *that it* (sc. τὸ σημεῖον) *may not
spread.* With a knowledge of the miracle the people would as-
sociate inevitably the doctrine which the miracle confirmed. The
subject of the verb involves the idea of διδαχή, but it would be
arbitrary to supply that word as the direct nominative. Some
have supposed the last clause in the verse to require it. — ἀπειλῇ
. . . . αὐτοῖς, *let us severely* (lit. *with a threat*) *threaten them.* Winer
(§ 54. 3) regards this combination of a verb and noun as an ex-
pedient for expressing the infinitive absolute with a finite verb
in Hebrew. See Gesen. Heb. Gr. § 128. 3. But we meet with
the idiom in ordinary Greek ; see Thiersch de Pent. Vers. p. 169.
The frequency of the construction in the New Testament is un-
doubtedly Hebraistic. — ἐπὶ τῷ ὀνόματι τούτῳ, *upon this name* as the
basis of their doctrine or authority ; comp. v. 18 ; 5, 28. 40.   W.
§ 48. c.

V. 18. τό before φθέγγεσθαι points that out more distinctly as
the object of the prohibition. It is not a mere sign of the sub-
stantive construction. W. § 44. 3. c. — μηδὲ διδάσκειν, κ. τ. λ.,
nor to teach upon the name of Jesus, specifies the part of their
preaching which the rulers were most anxious to suppress.   The
other infinitive does not render this superfluous.

Verses 19–22. *The Answer of Peter and John.*

V. 19. ἐνώπιον τοῦ θεοῦ, *in the sight of God* (Hebraistic), whose
judgment is true, and which men are bound to follow as the rule
of their conduct. — ἀκούειν, *to obey*, see Luke 10, 16 ; 16, 31 ; John
8, 47. — μᾶλλον, not *more*, but *rather ;* see 5, 29. The question

was, whether they should obey men at all in opposition to God,
not whether they should obey him more or less. See further, on
5, 29.

V. 20. οὐ δυνάμεθα γὰρ, κ. τ. λ., confirms the answer supposed
to be given to their appeal in εἰ δίκαιον, κ. τ. λ. We must obey
God ; *for we cannot* (morally, i. e. in accordance with truth and
duty) *not speak*, i. e. withhold, suppress our message. The double
negation states the idea strongly. The impossibility which they
felt was that of refraining from giving publicity to their knowl-
edge ; it was not sufficient that they taught no error. To be.
silent would have been treachery. — ἃ εἴδομεν, κ. τ. λ., *which we
saw and heard*, i. e. during the life of the Saviour when they beheld
his mighty works, and listened to his instructions. The verbs are
in the aorist, not perfect (as in E. V.).

V. 21. προσαπειλησάμενοι αὐτούς, *having threatened them further*,
i. e. than they had done already, see v. 18. — μηδὲν εὑρίσκοντες,
finding nothing, no means, opportunity. — τὸ πῶς, *namely, how*, on
what pretence ; comp. 22, 30 ; Luke 1, 62 ; 9, 46, etc. This use
of the article before single clauses distinguishes Luke and Paul
from the other writers of the New Testament. It serves to
awaken attention to the proposition introduced by it. See W. §
20. 3. — διὰ τὸν λαόν belongs to the participle (Mey.), rather than
ἀπέλυσαν. The intervening clause breaks off the words from the
latter connection. The idea, too, is not, that they were able to
invent no charge against the apostles, but none which they felt it
safe to adopt, because the people were so well disposed towards
the Christians.

V. 22. ἐτῶν, κ. τ. λ., *for he was of more years*, etc. The cure
wrought was the greater the longer the time during which the
infirmity had existed. ἐτῶν depends on ἦν as a genitive of prop-
erty. K. § 273. 2. c. ; C. § 387. — τεσσαράκοντα, sc. ἐτῶν, *than forty
years*, governed by πλειόνων as a comparative ; comp. 25, 6. De
Wette assumes an ellipsis of ἤ, which puts the numeral in the
genitive, because that is the case of the preceding noun. But
most grammarians represent ἤ as suppressed only after πλεόν,
πλείω, and the like ; comp. Matt. 26, 53, as correctly read. K. §
748. R. 1 ; Mt. § 455. A. 4. — τῆς ἰάσεως, *the healing*, the act of it
which constituted the miracle ; genitive of apposition. W. §
48. 2.

VERSES 23-31. *The Apostles return to the Disciples, and unite
with them in Praye. and Praise.*

V. 23. πρὸς τοὺς ἰδίους, *unto their own friends* in the faith ;

comp. 21, 23; Tit. 3, 14. Nothing in the context requires us to limit the term to the apostles. — οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι, *the chief priests* (those of the first class) *and the elders*. This is another mode of designating the Sanhedrim, see v. 5.

V. 24. ὁμοθυμαδόν must denote as elsewhere (1, 14 ; 2, 46; 7, 57 etc.) a concert of hearts, not of voices. If they all joined aloud in the prayer, the proof must not be drawn from this word or from ἦραν φωνήν, which could be said though but one uttered the words while the others assented, but rather from the nature of the service.   The prayer on this occasion was chiefly praise, and as the words quoted were so familiar to all, it is quite possible that they recited them together.   See 16, 25, and the remarks there. Baumgarten's view (Apostelgeschichte, u. s. w. p 93) may be near the truth : the whole company sung the second Psalm, and Peter then applied the contents to their situation in the terms recorded here. — δέσποτα is applied to God as absolute in power and authority.   It is one of the titles of Christ, also, see 2 Pet. 2, 1; Jude v. 4. — σὺ ὁ θεός, sc. εἶ, *thou art the God ;* or, *thou the God*, nominative of address.   The latter, says Meyer, accords best with the fervid state of their minds.

V. 25. ὁ διὰ στόματος, κ. τ. λ., viz. in Ps. 2, 1. 2. By citing this passage the disciples express their confidence in the success of the cause for which they were persecuted ; for it is the object of the second Psalm to set forth the ultimate and complete triumph of the gospel, notwithstanding the opposition which the wicked may array against it.   The contents of the Psalm, as well as the other quotations from it in the New Testament, confirm its Messianic character.   See 13, 33 ; Heb. 1, 5 and 5, 5. — ἵνα τί, *why*, is abbreviated for ἵνα τί γένηται.   W. § 25. 1 ; K. § 344. R. 6.   The question challenges a reason for conduct so wicked and futile. It expresses both astonishment and reproof. — ἐφρύαξαν, *raged ;* or, which is nearer to the classic sense, *showed themselves restive*, refractory.   The aorist may be used here to denote a recurrent fact.   K. § 256. 4. b.   The active form is used only in the Septuagint (Pape Lex. s. v.).   The application to this particular instance does not exhaust the prophecy.   The fulfilment runs parallel with the history of the conflicts and triumphs of the cause of truth. — λαοί, *peoples*, masses of men, whether of the same nation, or of different nations.   Hence this term includes the Jews, whom ἔθνη would exclude. — κενά, *vain*, abortive ; since such must be the result of all opposition to the plans of Jehovah.

V. 26. παρέστησαν, *stood near* with a hostile design ; which results, however, from the connection, not the word itself. — συνήχ-

ϑησαν, *assembled;* in Hebrew, *sat together,* with the involved idea in both cases that it was for the purpose of combination and resistance. — τοῦ Χριστοῦ αὐτοῦ, *his Christ,* his Anointed one, answering to מְשִׁיחוֹ in the Psalm. The act of anointing was performed in connection with the setting apart of a prophet, priest, or king to his office, and, according to the Hebrew symbology, denoted his receiving the spiritual gifts and endowments which he needed for the performance of his duties.[1] Compare the note on 6, 6. The act accompanied consecration to the office assumed, but was not the direct sign of it, as is often loosely asserted. It is with reference to this import of the symbol that the Saviour of men is called ὁ Χριστός, i. e. *the Anointed,* by way of eminence, because he possessed the gifts of the Spirit without measure, was furnished in a perfect manner for the work which he came into the world to execute. See on 1, 2.

V. 27. γάρ illustrates the significance of the prophecy. It had been spoken not without meaning : *for in truth,* etc. — After ἀληϑείας we are to read ἐν τῇ πόλει ταύτῃ, *in this city.* The words are left out of the E. V., and I believe of all the earlier translations into English, except the two made from the Vulgate. They are to be retained. They are "found in A B D E, and more than twenty others, supported by the unanimous voice of ancient versions, and many ecclesiastical writers." See Green's Developed Criticism,[2] etc., p. 94. — ἐπὶ τὸν ἅγιον παῖδά σου, *against thy consecrated servant;* see on 3, 13. — ἔχρισας, *didst anoint,* with that rite inaugurate as king. — καὶ λαοῖς Ἰσραήλ, *and peoples of Israel* (see on v. 25), either because the Jews who put the Saviour to death belonged to different tribes, or because so many of them had come to Jerusalem from distant lands (comp. 2, 5), and so represented different nationalities (Mey.). It is not at all probable that the singular and plural are confounded here (Kuin.).

V. 28. ποιῆσαι, *in order to do* in reality, though not with that conscious intention on their part. — ἡ χείρ denotes *the power,* ἡ βουλή *the counsel,* purpose, of God. προώρισε adapts itself *per zeugma* to both nouns. The verbal idea required by the former would be *executed.*

V. 29. κύριε, *Lord,* i. e. God, which is required by ϑεός in v. 24, and παιδός σου in v. 30 ; comp. on 1, 24. — ἔπιδε . . . . αὐτῶν, *look*

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[1] Bähr's Symbolik des Mosaischen Cultus, Vol. II. p. 171 sq.

[2] A Course of developed Criticism on passages of the New Testament materially affected by various Readings. By Rev. Thomas Sheldon Green, late fellow of Christ's College, Cambridge, etc. (London 1856).

upon their threats, in order to see what grace his servants needed at such a crisis. They pray for courage to enable them to preach the word, not for security against danger. — πάσης, *entire*, the utmost, see 13, 10; 17, 11, etc. In that sense πᾶς does not require the article. W. § 18. 4 ; K. § 246. 5.

V. 30. ἐν τῷ . . . . ἐκτείνειν σε, *in that thou dost stretch forth thy hand for healing*, the effect of which as a public recognition of their character on the part of God would be to render them fearless ; or as some prefer, the construction may denote time, *while thou dost stretch forth*, etc. ; so that in the latter case they ask that they may declare the truth with power as well as with courage. — καὶ σημεῖα, κ. τ. λ., *and that signs and wonders may be wrought* (Kuin. Mey. De Wet.). The clause is telic and related to ἐκτείνειν, like εἰς ἴασιν. Some make it depend on δός, which is too remote, and others repeat ἐν τῷ after καί. — παιδός σου, *thy servant*.

V. 31. ἐσαλεύθη ὁ τόπος, *the place was shaken*. They would naturally regard such an event as a token of the acceptance of their prayer, and as a pledge that a power adequate to their protection was engaged for them. — ἐπλήσθησαν, κ. τ. λ., *were all filled with the Holy Spirit*, etc. They were thus endued both with courage to declare the word of God, and with miraculous power for confirming its truth. They had just prayed for assistance in both respects.

VERSES 32–37. *The Believers are of one Mind, and have all Things common.*

V. 32. δέ, slightly *but*, turns our attention from the apostles (v. 31) to the church at large. — τοῦ πλήθους τῶν πιστευσάντων, *the multitude of those who believed*, like τὸ πλῆθος τῶν μαθητῶν in 6, 2. This description of the union of heart and the liberality which distinguished the disciples, applies to all of them, as the unqualified nature of the language clearly intimates. Meyer supposes those only to be meant who are mentioned as new converts in v. 4 ;[1] but the mind does not recall readily so distant a remark. — οὐδὲ εἷς, *not even one*. — ἔλεγεν ἴδιον εἶναι, *said that it was his own*, i. e. insisted on his right to it so long as others were destitute, see v. 34. — κοινά, *common* in the use of their property, not necessarily in the possession of it. Compare the note on 2, 44 sq. "It is proper to remark," says Bishop Blomfield,[2] "that although an ab-

[1] I am not surprised to find that Meyer has corrected this opinion in his new edition.

[2] Lectures on the Acts of the Apostles, third edition, p. 28.

solute community of goods existed, in a certain sense, amongst the
first company of believers, it was not insisted upon by the apos-
tles as a necessary feature in the constitution of the Christian
church. We find many precepts in the Epistles, which distinctly
recognize the difference of rich and poor, and mark out the re-
spective duties of each class; and the apostle Paul, in particular,
far from enforcing a community of goods, enjoins those who were
affluent to make a contribution every week for those who were
poorer (1 Cor. 16, 2. 3). Yet the *spirit* of this primitive system
should pervade the church in all ages. All Christians ought to
consider their worldly goods, in a certain sense, as the common
property of their brethren. There is a part of it which by the
laws of God and nature belongs to their brethren ; who, if they
cannot implead them for its wrongful detention before an earthly
tribunal, have their right and title to it written by the finger of
God himself in the records of the gospel, and will see it estab-
lished at the judgment day."

V. 33.   μεγάλῃ δυνάμει, *with great power*, with convincing effect
on the minds of men, see Matt. 9, 29 ; Luke 4, 32. Among the
elements of this power we are to reckon, no doubt, the miracles
which the disciples performed ; but the singular number forbids the
supposition that δυνάμει can refer to miracles except in this indirect
manner. — χάρις some understand of the *favor* which the Christians
enjoyed with the people in consequence of their liberality ; see
2, 47 (Grot. Kuin. Olsh.). It is better, with De Wette, Meyer,
Alford, and others, to retain the ordinary sense : *divine favor*,
grace, of which their liberality was an effect; comp 2 Cor. 9, 14.

V. 34.   οὐδὲ γὰρ, κ. τ. λ., *For* (a proof of their reception of such
grace) *there was no one needy*, left to suffer *among them*. — χωρίων,
estates, landed possessions, see 5, 3. 8 ; Matt. 26, 36 ; Mark 14,
32. — πωλοῦντες ἔφερον, *sold and brought*. This combination illus-
trates the occasional use of the present participle as an imper-
fect. W. § 45. 1. a.; S. § 173. 2.

V. 35.   ἐτίθουν . . . . τῶν ἀποστόλων, *placed them at the feet of the
apostles*, see v. 37 ; 5, 2. The frequency of the act is determined
by that of the previous verb. This appears to have been a figu-
rative expression, signifying to commit entirely to their care or
disposal. It may have arisen from the Oriental custom of laying
gifts or tribute before the footstool of kings. — διεδίδοτο, *distribution
was made*. The verb is impersonal. — καθότι . . . . εἶχεν occurs as
in 2, 45.

V. 36.   δέ subjoins an example in illustration of what is said in
v. 34. 35. — *Barnabas* is the individual of this name who became

13

subsequently so well known as Paul's associate in missionary labors; see 13, 2 sq. The appellation which he received from the apostles describes a particular trait in his style of preaching. Most suppose it to be derived from בַּר נְבוּאָה, (Syro-Chaldaic), i. e. son of prophecy, but in a more restricted sense of the phrase as equivalent to υἱὸς παρακλήσεως, *son of consolation*, since προφητεία includes also hortatory, consolatory discourse; comp. 1 Cor. 14, 3. For other conjectures, see Kuinoel ad loc.—Λευΐτης. He was probably a *Levite*, in distinction from ἱερεύς, *a priest*, i. e. a descendant of Levi but not of the family of Aaron. — Κύπριος τῷ γένει describes him as a Jew born in Cyprus; comp. 18, 2. 24.

V. 37. ὑπάρχοντος αὐτῷ ἀγροῦ, *he having land*. It is not said that this estate was in Cyprus, but that is naturally inferred. The Levites, as a tribe, had no part in the general division of Canaan (see Num. 18, 20); but that exclusion did not destroy the right of individual ownership[1] within the forty-eight cities and the territory adjacent to them, which were assigned to the Levites (Num. 35, 1-8); comp. e. g. Lev. 25, 32; Jer. 32, 8. After the exile they would naturally exercise the same right even out of Palestine. — τὸ χρῆμα, *the money*, which is the proper sense of the plural; comp. 8, 18. 20; 24, 26.

CHAPTER V.

VERSES 1-11. *The Falsehood of Ananias and Sapphira, and their Death.*

V. 1. We enter on a new chapter here in a two-fold sense of the expression. As Olshausen remarks, "the history of the infant church has presented hitherto an image of unsullied light; it is now for the first time that a shadow falls upon it. We can imagine that a sort of holy emulation had sprung up among the first Christians; that they vied with each other in testifying their readiness to part with every thing superfluous in their possession, and to devote it to the wants of the church. This zeal now bore away some, among others, who had not yet been freed in their hearts from the predominant love of earthly things. Such a person was Ananias, who, having sold a portion of his property, kept back a part of the money which he received for it. The root

1 See Saalschütz, Das Mosaische Recht, Vol. I. p. 149.

of his sin lay in his vanity, his ostentation. He coveted the reputation of appearing to be as disinterested as the others, while at heart he was still the slave of Mammon, and so must seek to gain by hypocrisy what he could not deserve by his benevolence." — δέ puts the conduct of Ananias in contrast with that of Barnabas and the other Christians. — κτῆμα, *a possession* of the nature defined in v. 3.

V. 2. ἐνοσφίσατο ἀπὸ τῆς τιμῆς, *kept back*, reserved for himself, *from the price*. The genitive, which in classical Greek usually follows a partitive verb like this (K. § 271. 2), depends oftener in the New Testament on a preposition. W. § 30. 7. c. — συνειδυίας, *being conscious of it to herself*, aware of the reservation just mentioned (comp. v. 9.); not sc. αὐτῷ, *knowing it as well as he*, since it is the object of καί to hint the collusion of the parties. — μέρος τι, *a certain part*, which he pretended was all he had received.

V. 3. διατί, *why*, demands a reason for his yielding to a temptation which he ought to have repelled. The question recognizes his freedom of action. Compare James 4, 7. The sin is charged upon him as his own act, in the next verse. — ἐπλήρωσεν τὴν καρδίαν σου, *has filled*, possessed, *thy heart;* comp. John 13, 27. — ψεύσασθαι . . . . ἅγιον, *that thou shouldst deceive the Holy Spirit*, i. e. the apostles, to whom God revealed himself by the Spirit. The infinitive is telic (Mey. De Wet.), and the purpose is predicated, not of Ananias, but of the tempter. Satan's object was to instigate to the act, and that he accomplished. Some make the infinitive ecbatic, and as the intention of Ananias was frustrated, must then render *that thou shouldst attempt to deceive*. This is forced and unnecessary. — τοῦ χωρίου, *the estate*, field; see 4, 34

V. 4. οὐχὶ μένον, sc. κτῆμα, κ. τ. λ., *Did it not, while it remained* unsold, *remain to you* as your own property ? *and when sold was it not*, i. e. the money received for it, *in your own power ?* This language makes it evident that the community of goods, as it existed in the church at Jerusalem, was purely a voluntary thing, and not required by the apostles. Ananias was not censured because he had not surrendered his entire property, but for falsehood in professing to have done so when he had not. — τί ὅτι stands concisely for τί ἐστιν ὅτι, as in v. 9 ; Mark 2, 16 ; Luke 2, 49 (Frtz. Mey. De Wet.). It is a classical idiom, but not common. — ἔθου, κ. τ. λ., *didst thou put in thy heart*, conceive the thing ; comp. 19, 21. The expression has a Hebraistic coloring (comp. שִׂים בְּלֵב־בָל in Dan. 1, 8 and Mal. 2, 2), though not unlike the Homeric ἐν φρεσὶ θέσθαι. The aorist (not perf. as in E. V.) represents the wicked thought as consummated. — οὐκ ἐψεύσω . . . . θεῷ is an in-

tensive way of saying that the peculiar enormity of his sin consisted in its being committed against God. David takes the same view of his guilt in Ps. 51, 6. Ananias had attempted to deceive men as well as God; but that aspect of his conduct was so unimportant, in comparison with the other, that it is overlooked, denied. Compare Matt. 10, 20; 1 Thess. 4, 8. See W. § 59. 8. b. It is logically correct to translate οὐκ . . . . ἀλλά, *not so much* . . . . *as*, but is incorrect in form, and less forcible. ἐψεύσω governs the dative here, as in the Septuagint, but never in the classics. W. § 31. 5.

V. 5. ἐξέψυξε, *expired*. — καὶ ἐγένετο, κ. τ. λ., *and great fear came upon all*, etc. Luke repeats this remark in v. 11. It applies here to the first death only, the report of which spread rapidly, and produced everywhere the natural effect of so awful a judgment. Some editors (Lehm. Mey. Tsch.) strike out ταῦτα after ἀκούοντας. It is wanting in A B D, Vulg. et al., and may have been inserted from v. 11. If it be genuine, however, it may refer to a single event, especially when that is viewed in connection with its attendant circumstances. The plural does not show that the writer would include also the death of Sapphira, i. e. that he speaks here proleptically, which is De Wette's view.

V. 6. οἱ νεώτεροι = νεανίσκοι in v. 10. They were probably *the younger men* in the assembly, in distinction from the older (Neand. De Wet. Alf.). It devolved on them naturally to perform this service, both on account of their greater activity and out of respect to their superiors in age. So also Walch decides (Dissertationes, etc. p. 79 sq.). Some have conjectured (Kuin. Olsh. Mey.) that they were a class of regular assistants or officers in the church. That opinion has no support, unless it be favored by this passage. — συνέστειλαν is less certain than has been commonly supposed. The E. V. renders *wound up*, shrouded or covered, which is adopted also by Kuin. De Wet. Alf. and others. Rost and Palm (Lex. s. v.) recognize this as the last of their definitions, but rely for it quite entirely on this passage and Eurip. Troad. 382. Walch (Dissertationes, etc., p. 79 sq.) argues in favor of this signification, and with success, if it be true, according to his assumption that περιστέλλειν and συστέλλειν denote the same thing as used of the rites of burial. The Vulgate has *amoverunt*, which the older E. Vv. appear to have followed: thus, *moved away* (Wicl.); *put apart* (Tynd. Cranm.); *took apart* (Gen.); *removed* (Rhem.). This sense is too remote from any legitimate use of the verb, to be defended. A third explanation which keeps nearer both to the etymology and the ordinary meaning, is *placed*

together, laid out or composed his stiffened limbs, so as to enable
the bearers to take up and carry the body with more convenience.
Meyer insists on this view, and contends that πέπλοις συνεστάλησαν
in Eurip., as referred to above, can be translated only *were laid out*
(dressed at the same time,) *in robes.* It is certain that no mode of
preparing the body, which was formal at all, requiring delay, could
have been observed in an emergency like the present. — ἐξενέγ-
καντες, *having carried forth* out of the house and beyond the city.
Except in the case of kings or other distinguished persons, the
Jews did not bury within the walls of their towns. See Jahn's
Archæol. § 206. This circumstance accounts for the time which
elapsed before the return of the bearers. It was customary for
the Jews to bury the dead much sooner than is common with us.
The reason for this despatch is found partly in the fact that de-
composition takes place very rapidly after death in warm cli-
mates (comp. John 11, 39), and partly in the peculiar Jewish
feeling respecting the defilement incurred by contact with a
dead body; see Numb. 19, 11 sq. The interment in the case
of Ananias may have been hastened somewhat by the extraordi-
nary occasion of his death ; but even under ordinary circumstan-
ces, a person among the Jews was commonly buried the same
day on which he died. See Win. Realw. Vol. II. p. 16. Even
among the present inhabitants of Jerusalem, says Tobler,[1] burial,
as a general rule, is not deferred more than three or four hours.

V. 7. ἐγένετο . . . . καί, *Now it came to pass,* — *an interval of
about three hours,* — *then,* etc. ὡς . . . . διάστημα is not here the
subject of ἐγένετο, but forms a parenthetic clause, and καί
(see on 1, 10) introduces the apodosis of the sentence (Frtz.
De Wet. Mey.). For the same construction, comp. Matt. 15, 32 ;
Mark 8, 2 (in the correct text) ; Luke 9, 28. See W. § 62. 2.
The minute specification of time here imparts an air of reality to
the narrative. — εἰσῆλθεν, *came in,* i. e. to the place of assembly.

V. 8. ἀπεκρίθη αὐτῇ, *addressed her;* Hebraistic after the manner
of עָנָה, see on 3, 12. De Wette inclines to the ordinary Greek
sense : *answered,* i. e. upon her salutation. — τοσούτου is the geni-
tive of price : *for so much,* and no more, pointing, says Meyer, to
the money which lay there within sight. Kuinoel's better view
is that Peter named the sum ; but, it being unknown to the
writer, he substitutes for it an indefinite term, like our " so
much," or " so and so." This sense is appropriate to the woman's
reply.

[1] Denkblätter aus Jerusalem, von Dr. Titus Tobler, p. 325 (St. Gallen 1853).

V. 9. τί ὅτι, κ. τ. λ., *Why is it that it was agreed*, concerted, *by you?* The dative occurs after the passive, instead of the genitive with ὑπό, when the agent is not only the author of the act, but the person for whose benefit the act is performed.   K. § 284.
11. — πειράσαι τὸ πνεῦμα, *to tempt*, put to trial, *the Spirit* as possessed by the apostles, whether he can be deceived or not; see on v. 3. — ἰδοὺ οἱ πόδες, κ. τ. λ., *behold, the feet of those who buried thy husband.* ἰδού directs attention to the sound of their footsteps as they approached the door.   What occurred before their entrance occupied but a moment.

V. 10. παραχρῆμα, *immediately* after this declaration of Peter It is evident that the writer viewed the occurrence as supernatural.   The second death was not only instantaneous, like the first, but took place precisely as Peter had foretold.   The woman lay dead at the apostle's feet, as the men entered who had just borne her husband to the grave.

V. 11. See note on v. 5. — φόβος μέγας, *great fear came*, etc. To produce this impression both in the church and out of it was doubtless one of the objects which the death of Ananias and Sapphira was intended to accomplish. The punishment inflicted on them, while it displayed the just abhorrence with which God looked upon this particular instance of prevarication, was important also as a permanent testimony against similar offences in every age of the church. "Such severity in the beginning of Christianity," says Benson,[1] " was highly proper, in order to prevent any occasion for like punishments for the time to come. Thus Cain, the first murderer, was most signally punished by the immediate hand of God. Thus, upon the erecting of God's temporal kingdom among the Jews, Nadab and Abihu were struck dead for offering strange fire before the Lord. And Korah and his company were swallowed up alive by the earth, for opposing Moses, the faithful servant of God; and the two hundred and fifty men, who offered incense upon that occasion, were consumed by a fire, which came out from the Lord. And, lastly, Uzzah, for touching the ark, fell by as sudden and remarkable a divine judgment, when the kingdom was going to be established in the house of David, to teach Israel a reverence for God and divine things. Nay, in establishing even human laws, a severe punishment upon the first transgressors doth oft prevent the punishment of others, who are deterred from like attempts by the suffering of the first criminals."

[1] History of the First Planting of the Christian Religion, etc., Vol. I. p. 105

VERSES 12–16.   *The Apostles still preach, and confirm their Testimony by Miracles.*

V. 12. δέ, *now*, continuative. — πολλά in this position qualifies the two nouns more strongly than when joined with the first of them, as in 2, 43. The first and last places in a Greek sentence may be emphatic. K. § 348. 6. — καὶ ἦσαν, κ. τ. λ., *and they were all with one mind in Solomon's porch*, i. e. from day to day. It was their custom to repair thither and preach to the people whom they found in this place of public resort. ἅπαντες refers to the apostles mentioned in the last clause (Kuin. Olsh. Alf.). Some understand it of all the believers (Bng. De Wet. Mey.); in disregard both of the natural antecedent and of the improbability that so many would assemble at once in such a place. The apostles or individuals of them are meant certainly in v. 42 ; and from the similarity of that passage to this, we naturally infer that Luke speaks of the same class of persons here as there.

V. 13. τῶν δὲ λοιπῶν, *but of the rest* who did not belong to the party of the apostles, who were not Christians, the same evidently who are called ὁ λαός just below. — οὐδείς, κ. τ. λ., *no one ventured to associate with them* (see 9, 26 ; 10, 28), viz. the apostles ; lit. *join himself to them*. So deeply had the miracles wrought by the apostles impressed the Jewish multitude, that they looked upon those who performed them with a sort of religious awe, and were afraid to mingle freely with them. λοιπῶν, taken as above, need not include any but unbelievers, even if we confine ἅπαντες to the apostles. If we extend ἅπαντες to the disciples generally, the notion that *the others* are believers as well as unbelievers (Alf.), falls away still more decisively. That the apostles should have inspired their fellow Christians with a feeling of dread, disturbs all our conceptions of their relations to each other, as described or intimated elsewhere. — A comma is the proper point after αὐτοῖς. — ἀλλά, *but*, as opposed to what they refrained from doing. — ἐμεγάλυνεν αὐτούς, *magnified them*, regarded them with wonder and extolled them.

V. 14. This verse is essentially parenthetic, but contains a remark which springs from the one just made. One of the ways in which the people testified their regard for the Christians was, that individuals of them were constantly passing over to the side of the latter. — μᾶλλον δέ, *and still more*, comp. 9, 22 ; Luke 5, 15. — τῷ κυρίῳ, *the Lord*, here Christ, many connect with πιστεύοντες : but a comparison with 11, 24 shows that it depends rather on the

verb. — πλήθη, κ. τ. λ., *multitudes both of men and women.* The additions were so great that Luke counts them no longer (see 1, 15; 2, 41 and 4, 4).

V. 15. ὥστε binds this verse to v. 13. We have here an illustration of the extent to which the people carried their confidence in the apostles. — κατὰ τὰς πλατείας, *along the streets.* W. § 49. d. — ἐπὶ κλινῶν καὶ κραββάτων, *upon beds and pallets.* The latter was a cheaper article used by the common people. See Dict. of Antt art. *Lectus;* and R. and P. Lex. s. σκίμπους. The rich and the poor grasped at the present opportunity to be healed of their diseases. Instead of κλινῶν, many read κλιναρίων, *little beds,* with reference to their portable size. We may adopt that reading, and yet distinguish the terms as before; for these couches need not have been larger than the others in order to be more valuable. — ἐρχομένου Πέτρου, *as Peter was passing.* The genitive does not depend on σκιά, but is absolute. — κἄν ═ καὶ ἐάν, *at least,* so much as (vel certe); comp. Mark 6, 56; 2 Cor. 11, 16. The separate parts can hardly be traced in this idiom. Some evolve them from an ellipsis: in order that, if Peter came, he might touch some of them, *even if* it were only his shadow (Mey.). See Klotz ad Devar. Vol. II. p. 139 sq.

V. 16. ἀσθενεῖς omits the article here, but has it in v. 15. It is there generic, here partitive: *sick,* sc. persons. K. § 244. 8. ὀχλουμένους, κ. τ. λ., being added to ἀσθενεῖς, distinguishes the possessed or demoniacs from those affected by ordinary maladies; comp. 8, 7. — ἀκαθάρτων, *unclean,* i. e. morally corrupt, utterly wicked, comp. 19, 12.

VERSES 17–25. *Renewed Imprisonment of the Apostles, and their Escape.*

V. 17. *But* (δέ) this success (v. 16) calls forth persecution. — ἀναστάς, *rising up,* not from his seat in the council (for the council is not said to have been in session), but as it were mentally, *becoming excited,* proceeding to act. Kuinoel calls it redundant. See further, on 9, 18. — The ἀρχιερεύς is probably Annas, who was before mentioned under that title. Some suppose Caiaphas, the actual high-priest, to be intended. See on 4, 6. — οἱ σὺν αὐτῷ are not his associates in the Sanhedrim (for they are distinguished from these in v. 21), but, according to the more obvious relation of the words to αἵρεσις τῶν Σαδδουκαίων, *those with him* in sympathy and opinion, i. e. members of the religious sect to which he belonged; comp. 14, 4. Josephus states that most of the higher class in his day

were skeptics or Sadducees, though the mass of the people were
Pharisees. — ζῆλον, *indignation* (13, 45), not *envy;* a Hebraistic
sense.

V. 18.   ἐπὶ τοὺς ἀποστόλους, *upon the apostles,* viz. Peter (v. 29)
and others of them, but probably not the entire twelve.   They
were lodged *in the public prison,* so as to be kept more securely.
It is far-fetched to suppose that δημοσίᾳ was meant to suggest
that they were treated as common malefactors.

V. 19.   The account of a similar escape is more fully related
in 12, 7 sq. — διὰ τῆς νυκτός, *during the night,* and not far from its
close, as the two next verses seem to indicate.   Fritzsche[1] con-
cedes this sense of διά here, also in 16, 9 and 17, 10, but pronounces
it entirely abnormal.   Classic usage, it is true, would require
through the night, its entire extent, and it would then follow strangely
enough that the doors of the prison must have stood open for
hours, before the apostles went forth from their confinement.
Meyer insists on that as the true meaning here.   It is more rea-
sonable to ascribe to Luke a degree of inaccuracy in the use of
the preposition.   See W. § 47. i.   An extreme purism in some cases
is one of Meyer's faults as a critic. — ἤνοιξε τὰς θύρας, *opened the
doors* (see 12, 10), which were then closed again; see v. 23. —
ἐξαγαγὼν αὐτούς, *having brought them forth,* while the keepers were
at their post (v. 23), but were restrained by a divine power from
seeing them (see on 12, 10), or at all events from interposing to
arrest them.

V. 20.   πορεύεσθε and λαλεῖτε are present because they denote
acts already in progress.   The prisoners were to proceed on their
way to the temple, and to persist there in proclaiming the offen-
sive message.   See on 3, 6. — τὰ ῥήματα τῆς ζωῆς ταύτης, *the words
of this life,* eternal life which you preach, comp. 13, 26.   W. § 34.
2. b.   Olshausen refers ταύτης to the angel: *this life* of which I
speak to you; Lightfoot to the Sadducees: *this life* which they
deny.   According to some ταύτης belongs to the entire expression,
these words of life; agreeing as a Hebraism with the dependent
noun, instead of the governing one.   See Green's Gr., p. 265.   An
adjective may be so used, but not the pronoun.

V. 21.   ὑπὸ τὸν ὄρθρον, *at early dawn.*   The temple had already
opened its gates to the worshippers and the traffickers (John 2,
14 sq.) accustomed to resort thither.   Hence the apostles could
begin their work of instruction, as soon as they arrived.   The
people of the East commence the day much earlier than is cus-

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[1] Fritzschiorum Opuscula Academica, p. 165.

tomary with us. The arrangements of life there adjust them-
selves to the character of the climate. During a great part of the
year in Palestine, the heat becomes oppressive soon after sun-
rise, and the inhabitants, therefore, assign their most important
duties and labors to the early hours of the day. Nothing is more
common at the present time than to see the villagers going forth
to their employment in the fields, while the night and the day are
still struggling with each other. Worship is often performed in the
synagogues at Jerusalem before the sun appears above Olivet. —
παραγενόμενος, *having come*, i. e. to the place of assembly, which
was probably a room in the temple (see 6, 14 ; Matt. 27, 3 sq.), and
whence apparently the chief priest and his coadjutors sent out a
summons (συνεκάλεσαν) to their colleagues to hasten together. On
some occasions the Sanhedrists met at the house of the high-priest,
see Matt. 26, 57. — καὶ πᾶσαν τὴν γερουσίαν, *and all the eldership*, sen-
ate connected with the Sanhedrim ; comp. 4, 5 ; 22, 5. The promi-
nence thus given to that branch of the council exalts our idea of
its dignity. The term reminds us of men who were venerable
for their years and wisdom. Kuinoel would emphasize πᾶσαν, as
if the attendance of that order was full at this time, but was not
always so. Some (Lightf. Olsh. Str. Mey.) think that this was
not an ordinary session of the Sanhedrim, but that the elders of
the nation at large were called upon to give their advice in the
present emergency.

V. 22. οἱ ὑπηρέται, *the servants* who executed the orders of the
Sanhedrim, see v. 26. Some of the temple guard may have
acted in this capacity. See on 4, 1.

V. 24. ὁ ἱερεύς, *the priest* by way of eminence (1 Macc. 15. 1 ;
Jos. Antt. 6. 12. 1), hence = ἀρχιερεύς, as the same functionary is
termed in v. 17, and 4, 6. — On οἱ ἀρχιερεῖς, see 4, 6. — διηπόρουν
περὶ αὐτῶν, *were perplexed concerning them*, i. e. the words reported,
not the apostles (Mey. Alf.). λόγους is the more obvious antece-
dent, and, besides, nothing would embarrass the rulers so much as
the circulation of such reports at this precise moment. — τί ἂν γέν-
οιτο τοῦτο, *what this would become*, how it would affect the public
mind in regard to the Christians and their doctrine. τοῦτο refers
to the miraculous liberation, and confirms what was said of
αὐτῶν.

Verses 26–28.   *They are arrested again and brought before the Council.*

V. 26. For στρατηγός, see on 4, 1. — ἵνα μὴ λιθασθῶσιν we are to
connect probably with οὐ μετὰ βίας : *They brought them without vio-*

lence that they might not be stoned. ἐφοβοῦντο γὰρ τὸν λαόν, *for they feared the people*, forms a parenthetic remark, the logical force of which is the same as if it had stood at the close of the sentence. The E. versions generally (also Mey.) attach the last clause to ἐφοβοῦντο instead of ἤγαγεν, but the proper connectives after verbs of fearing are μή, μήπως, and the like, and not ἵνα μή. See W. § 56. 2. R. Tischendorf puts a comma after βίας, instead of a colon, as in some editions.

V. 28. παραγγελίᾳ παρηγγείλαμεν. See the note on 4, 17. — ἐπὶ τῷ ὀνόματι τούτῳ, *upon* (as their authority, see 4, 18) *this name*, which they left unspoken as well known, or perhaps disdained to mention. — ἐπαγαγεῖν . . . . αἷμα, i. e. fix upon us the guilt of having shed his blood as that of an innocent person; comp. Matt. 23, 35. — τοῦ ἀνθρώπου τούτου, *this man*, is not of itself contemptuous (comp. Luke 23, 47 ; John 7, 46), but could have that turn given to it by the voice, and was so uttered probably at this time.

VERSES 29–32. *The Answer of Peter, and its Effect.*

V. 29. καὶ οἱ ἀπόστολοι, *and the* other *apostles*. Peter spoke in their name, see 2, 14. — πειθαρχεῖν . . . . ἀνθρώποις. The Jews, though as a conquered nation they were subject to the Romans, acknowledged the members of the Sanhedrim as their legitimate rulers ; and the injunction which the Sanhedrim imposed on the apostles at this time emanated from the highest human authority to which they could have felt that they owed allegiance. The injunction which this authority laid on the apostles clashed with their religious convictions, their sense of the rights of the infinite Ruler, and in this conflict between human law and divine, they declared that the obligation to obey God was paramount to every other. The apostles and early Christians acted on the principle, that human governments forfeit their claim to obedience when they require what God has plainly forbidden, or forbid what he has required. They claimed the right of judging for themselves what was right and what was wrong, in reference to their religious and their political duties, and they regulated their conduct by that decision. It is worthy of notice that, in 4, 19, they propound this principle as one which even their persecutors could not controvert, i. e. as one which commends itself to every man's reason and unperverted moral feelings.[1] In applying this princi-

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[1] Socrates avowed this principle, when in his defence he said to his judges πείσομαι δὲ μᾶλλον τῷ θεῷ ἢ ὑμῖν (Plat. Apol. 29 D) : and unless the plea be valid, he died as a felon and not as a martyr. See other heathen testimonies to the same effect in Wetstein's Novum Testamentum, Vol. II. p. 478.

ple, it will be found that the apostles in every instance abstained from all forcible resistance to the public authorities. They refused utterly to obey the mandates which required them to violate their consciences, but they endured quietly the penalties which the executors of the law enforced against them. They evaded the pursuit of their oppressors if they could (2 Cor. 11, 32. 33), secreted themselves from arrest (12, 19), left their prisons at the command of God, yet when violent hands were laid upon them, and they were dragged before magistrates, to the dungeon, or to death, they resisted not the wrong, but "followed his steps, who, when he suffered, threatened not, but committed himself to Him that judgeth righteously" (1 Pet. 2, 22. 23).

V. 30. *τῶν πατέρων* recalls to mind the series of promises which God had made to provide a Saviour, comp 3, 25. — *ἤγειρεν, raised up*, sent into the world; comp. 3, 22; 13, 23. So Calvin, Bengel, De Wette, and others. Some supply *ἐκ νεκρῶν, raised up from the dead;* but that idea being involved in *ὕψωσε* below, would introduce a repetition at variance with the brevity of the discourse.— *ὃν ὑμεῖς, κ. τ. λ., whom ye slew* (26, 21) *by hanging;* not *slew and hung* (E. V.).— *ξύλου = σταυροῦ*, a Hebraism. It occurs especially where the Jews are spoken of as having crucified the Saviour (10, 39; 13, 29).

V. 31. *ἀρχηγὸν καὶ σωτῆρα* belong as predicates to *τοῦτον : this one* (as, who is) *a prince and a Saviour;* not to the verb: *exalted to be a prince*, etc., (E. V.). — *τῇ δεξιᾷ αὑτοῦ, to his right hand;* see note on 2, 33. — *δοῦναι μετάνοιαν, to give repentance*, i. e. the grace or disposition to exercise it; comp. 3, 16; 18, 27; John 16, 7. 8. Some understand it of the opportunity to repent, or the provision of mercy which renders repentance available to the sinner (De Wet.). The expression is too concise to convey naturally that idea, and *τόπον μετανοίας* is employed for that purpose in Heb. 12, 17. In both cases the exaltation of Christ is represented as securing the result in question, because it was the consummation of his work, and gave effect to all that preceded.

V. 32. *μάρτυρες* governs here two genitives, one of a person, the other of a thing; see Phil. 2, 30; Heb. 13, 7. W. § 30. 3. R. 3; K. § 275. R. 6. Since their testimony was true, they must declare it; no human authority could deter them from it, comp. 4, 20. — *καὶ .... ἄγιον, and the Holy Spirit* (δέ) *too* (sc. αὑτοῦ *μάρτυρ*) is his witness. — *τοῖς πειθαρχοῦσιν αὐτῷ, to those who obey him*, i. e. by receiving the gospel, comp. 6, 7. Many suppose the apostle to refer chiefly to the special gifts which the Spirit conferred on so many of the first Christians, in order to confirm

their faith as the truth of God.   What took place on the day of
Pentecost was a testimony of this nature, and that or some
equivalent sign was repeated on other occasions ; comp. 10, 45 ;
19, 6 ; Mark 16, 20.   But to that outward demonstration we may
add also the inward witness of the Spirit, which believers re-
ceive as the evidence of their adoption ; comp. Rom. 8, 16 ; Gal.
4, 6 ; 1 John 3, 24.   Neander interprets the language entirely of
this internal manifestation.   Since the Holy Spirit testified to the
gospel in both ways, and since the remark here is unqualified,
we have no reason to consider the expression less extensive than
the facts in the case.

V. 33.   διεπρίοντο, *were convulsed with rage*, lit. *were sawn asunder*,
torn in pieces.   The E. V. supplies " to the heart," after the verb
(see 7, 54), but the Greek text has no such reading.   Some
render *sawed their teeth*, gnashed them ; which would require τοὺς
ὀδόντας as the expressed object of the verb. — ἐβουλεύοντο, *re-
solved*, determined, see 27, 39, and John 12, 10 ; but on the repre-
sentation of Gamaliel they recalled their purpose.   The issue
was averted, and hence the tense is imperfect.   Instead of pass-
ing a formal vote, it is more probable that they declared their in-
tention by some tumultuous expression of their feelings.   The verb
may denote the act as well as the result of deliberation, *took
counsel*, consulted ; but men exasperated as they were would not
be likely to pay much regard to parliamentary decorum.

VERSES 34–39.   *The Advice of Gamaliel.*

V. 34.   τίμιος governs λαῷ as allied to words denoting judg-
ment, estimation.   See W. § 31. 6. b.; Mt. § 388.   The character
which Luke ascribes to *Gamaliel* in this passage agrees with
that which he bears in the Talmud.   He appears there, also, as
a zealous Pharisee, as unrivalled in that age for his knowledge
of the law, as a distinguished teacher (see 22, 3), and as pos-
sessing an enlarged, tolerant spirit, far above the mass of his
countrymen.   He is said to have lived some fifteen years or
more after this scene in the council.   See Hertz. Encyk. Vol.
IV. p. 656.[1] — βραχύ refers evidently to time (in Wicl., *for a while*),
not to space (E. V.).

V. 35.   εἶπε.   What follows is probably an outline of the
speech. — ἐπὶ τοῖς ἀνθρώποις τούτοις some join with προσέχετε, *take
heed unto yourselves in respect to these men* (E. V.) ;   others

[1] Hertzog's Real-Encyklopädie für die protestantische Theologie und Kirche.

with τί μέλλετε πράσσειν, *what ye are about to do in respect to
these men* (Kuin. De Wet. Mey.). Both constructions are ad-
missible (W. § 55. 4), but as πράσσειν τι ἐπί τινι is not uncommon
in Greek (see examples in Wetst. N. T.), it is better to recog-
nize an instance of that expression here.

V. 36.   πρὸ τούτων τῶν ἡμερῶν, *Before these times*. This is not
the first time that zealots or seditionists have appeared; they
may have come forth with great pretensions, but ere long have
closed their career with defeat and ignominy. For the sake of
effect (observe γάρ), Gamaliel puts the case as if the prisoners
would turn out to be persons of this stamp; but before closing
he is careful to remind his associates that there was another pos-
sibility;   see v. 39. — Θευδᾶς.   Josephus mentions an insur-
rectionist, named *Theudas*, who appeared in the reign of Clau-
dius, some ten years after the delivery of this speech.   Ga-
maliel, therefore, must refer here to another man of this name ;
and this man, since he preceded Judas the Galilean (v. 37), could
not have lived much later than the reign of Herod the Great.
The year of that monarch's death, as Josephus states, was re-
markably turbulent; the land was overrun with belligerent par-
ties, under the direction of insurrectionary chiefs, or fanatics.
Josephus mentions but three of these disturbers by name ; he
passes over the others with a general allusion.   Among those
whom the Jewish historian has omitted to name, may have been
the Theudas whom Gamaliel has here in view.   The name was
not an uncommon one (Win. Realw. Vol. II. p. 609) ; and it can
excite no surprise that one Theudas, who was an insurgent,
should have appeared in the time of Augustus, and another, fifty
years later, in the time of Claudius.   Josephus gives an account
of four men named Simon, who followed each other within forty
years, and of three named Judas, within ten years, who were all
instigators of rebellion.   This mode of reconciling Luke with
Josephus is approved by Lardner, Bengel, Kuinoel, Olshausen,
Anger, Winer, and others.[1]   Another very plausible supposition
is, that Luke's Theudas may have been identical with one of the
three insurgents whom Josephus designates by name.   Sonntag,
who agrees with those who adopt this view, has supported it
with much learning and ability.[2]   He maintains that the Theudas

[1] Jost, the Jewish historian (Geschichte der Israeliten, Band II. Anh. p. 76)
assents to this explanation, and admits the credibility of Luke as well as of
Josephus.

[2] In the Theologische Studien und Kritiken, 1837, p. 622 sq., translated by the
writer in the Bibliotheca Sacra, 1848, p. 409 sq.

mentioned by Gamaliel is the individual who occurs in Josephus
under the name of Simon, a slave of Herod, who attempted to
make himself king, in the year of that monarch's death.   He
urges the following reasons for that opinion : first, this Simon, as
he was the most noted among those who disturbed the public
peace at that time, would be apt to occur to Gamaliel as an illus-
tration of his point; secondly, he is described as a man of the
same lofty pretensions (εἶναι ἄξιος ἐλπίσας παρ' ὁντινοῦν = λέγων εἶναί
τινα ἑαυτόν) ; thirdly, he died a violent death, which Josephus does
not mention as true of the other two insurgents ; fourthly he
appears to have had comparatively few adherents, in conformity
with Luke's ὡσεὶ τετρακοσίων; and, lastly, his having been origi-
nally a slave accounts for the twofold appellation, since it was
very common among the Jews to assume a different name on
changing their occupation or mode of life.   It is very possible,
therefore, that Gamaliel speaks of him as Theudas, because,
having borne that name so long at Jerusalem, he was best known
by it to the members of the Sandedrim; and that Josephus, on
the contrary, who wrote for Romans and Greeks, speaks of him
as Simon, because it was under that name that he set himself up
as king, and in that way acquired his foreign notoriety. (Tacit.
Hist. 5. 9.) — There can be no valid objection to either of the
foregoing suppositions ; both are reasonable, and both must be
disproved before Luke can be justly charged with having com-
mitted an anachronism in this passage. — εἶναί τινα, *was some one
of* importance.   τὶς has often that emphatic force.   W. § 25. 2. c.

V. 37. Ἰούδας ὁ Γαλιλαῖος, κ. τ. λ.   Josephus mentions this *Ju-
das the Galilean*, and his account of him either confirms or leaves
undenied every one of the particulars stated or intimated by
Luke.   See Bell. Jud. 2. 8. 1 ; Antt. 18. 1. 6 ; 20. 5. 2.   He calls
him twice ὁ Γαλιλαῖος, though he terms him also ὁ Γαυλονίτης in
Antt. 18. 1. 1., from the fact that he was born at Gamala, in lower
Gaulonitis.   He was known as the Galilean, because he lived
subsequently in Galilee (De Wet.), or because that province
may have included Gaulonitis.   The epithet served to distin-
guish him from another Judas, a revolutionist who appeared
some ten years earlier than this.— ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, *in
the days of the registration*, i. e. in this instance, of persons and
property, with a view to taxation (Jos. Antt. 15. 1. 1).   The
ἀπογραφή in Luke 2, 2, which is so carefully distinguished from
this tumult and which took place at the birth of Christ, is sup-
posed generally to have been a census merely of the population.
We learn from Josephus, that soon after the dethronement of

Archelaus, about the year A. D. 6 or 7, the Emperor Augustus
ordered a tax to be levied on the Jews. The payment of that
tax Judas instigated the people to resist, on the ground of its
being a violation of their allegiance to Jehovah to pay tribute to
a foreign power; comp. Matt. 22, 17. He took up arms in defence
of this principle, and organized a powerful opposition to the
Roman government. — κἀκεῖνος, κ. τ. λ. Josephus relates that
this rebellion was effectually suppressed, and that many of those
who had taken part in it were captured and crucified by the Ro-
mans. He says nothing of the fate of Judas himself. διεσκορ-
πίσθησαν, *were dispersed*, describes very justly such a result of
the enterprise. Coponius was then procurator of Judea, and
Quirinus, or Cyrenius (Luke 2, 2), was proconsul of Syria.

V. 38. καὶ τὰ νῦν, *and now*, in the light of such examples. —
ἐάσατε αὐτούς, *let them alone*; not sc. ἀπελθεῖν, *suffer them to depart*. —
ἐξ ἀνθρώπων, *from men* in distinction from God (v. 39), comp Matt.
21, 25. — ἡ βουλὴ . . . . τοῦτο, *this plan*, enterprise, *or* (more correctly)
work, since it was already in progress. — καταλυθήσεται, *will be
frustrated*, i. e. without any interference on your part.

V. 39. In εἰ . . . . ἐστίν (comp. ἐὰν ᾖ just before), the speaker
reveals his sympathy with the prisoners. See on 4, 9. Without
declaring the truth to be on their side, he at least argues the
question from that point of view. — μήποτε . . . . εὑρεθῆτε. Critics
differ as to the dependence of this clause. Some supply before
it ὁρᾶτε or an equivalent word (see Luke 21, 34): *Take heed lest
ye be found* (in the end) *also fighting against God*, as well as men
(Grot. Kuin. Rob.). Others find the ellipsis in οὐ δύνασθε καταλῦσαι
αὐτούς, thus: *Ye cannot destroy them* (more correct than αὐτό) and
therefore, I say, should not attempt it, *lest ye also*, etc., (Bng. Mey.).
καί, in both cases, includes naturally the idea both of the impiety
and the futility of the attempt. De Wette assents to those who
connect the words with ἐάσατε αὐτούς, in the last verse. This is
the simplest construction, as μήποτε follows appropriately after
such a verb, and the sense is then complete without supplying
anything. In this case some editors would put what intervenes
in brackets; but that is incorrect, inasmuch as the caution here
presupposes the alternative in εἰ δὲ ἐκ θεοῦ ἐστιν. — The advice of
Gamaliel was certainly remarkable, and some of the early Chris-
tian fathers went so far as to ascribe it to an unavowed attach-
ment to the gospel. The supposition has no historical support;
and there are other motives which explain his conduct. Gama-
liel, as Neander remarks, was a man who had discernment
enough to see that, if this were a fanatical movement, it would

be rendered more violent by opposition; that all attempts to sup-
press what is insignificant tend only to raise it into more im-
portance. On the other hand, the manner in which the apostles
spoke and acted may have produced some impression upon a
mind not entirely prejudiced, and so much the more, since their
strict observance of the law, and their hostile attitude towards
Sadduceeism, must have rendered him favorably disposed towards
them. Hence the thought may have arisen in his mind that,
possibly, after all, there might be something divine in their cause.

VERSES 40–42. *The Apostles suffer joyfully for Christ, and depart
to preach him anew.*

V. 40. ἐπείσθησαν αὐτῷ, *were persuaded by him*, i. e. to spare
the lives of the apostles, whom they had (see v. 33) resolved to
put to death. They could not object to the views of Gamaliel,
they were so reasonable; they were probably influenced still
more by his personal authority. Still their rage demanded some
satisfaction; they must punish the heretics, if they could not slay
them. — δείραντες, *having scourged*. The instrument frequently
used for this purpose was a whip, or scourge, consisting often
of two lashes "knotted with bones, or heavy indented circles
of bronze, or terminated by hooks, in which case it was aptly
denominated a *scorpion*." Dict. of Antt., art. *Flagrum.* The
punishment was inflicted on the naked back of the sufferer;
comp. 16, 22. A single blow would sometimes lay the flesh open
to the bones. Hence, to scourge a person (δείρω) meant properly
to excoriate, flay him. Paul says that he suffered this punish-
ment five times (2 Cor. 11, 24.). It is affecting to remember that
the Saviour was subjected to this laceration.

V. 41. οἱ μέν. The antithesis does not follow. — οὖν, illative,
i. e. in consequence of their release. — ὅτι, *because*, appends an
explanation of χαίροντες, *rejoicing*, not of the verb. — ὑπὲρ τοῦ
ὀνόματος, *in behalf of the name*, i. e. of Jesus, which is omitted,
either because it has occurred just before, or more properly be-
cause "the name" was a familiar expression among the disciples,
and as such required no addition (comp. 3 John v. 7). It is a
loss to our religious dialect that the term in this primitive sense
has fallen into disuse. The common text, indeed, reads αὐτοῦ
after ὀνόματος, but without sufficient authority. — κατηξιώθησαν
ἀτιμασθῆναι, — a bold oxymoron, — *were accounted worthy to be
disgraced.* For an explanation of the paradox, see Luke 16, 15.
The verbs refer to different standards of judgment.

V. 42. κατ᾽ οἶκον, *from house to house*, or *at home.* refers to their

private assemblies in different parts of the city as distinguished
from their labors *in the temple.* Those who reject the distributive
sense in 2, 46, reject it also here. — οὐκ ἐπαύοντο διδάσκοντες, *ceased
not to teach,* in defiance of the prohibition which blows as well
as words had just now enforced on them (v. 40). The Greek in
such a case employs a participle, not the infinitive, as the com-
plement of the verb. K. § 310. 4. f.; W. § 45. 4. — εὐαγγελιζόμενοι,
κ. τ. λ., *announcing the glad tidings of the Christ* (first as em-
phatic) *Jesus;* the latter the subject here, the former the predi-
cate (comp. 9, 20. 22). This clause defines the preceding one.

CHAPTER VI.

Verses 1-7. *Appointment of Alms-Distributers in the Church at Jerusalem.*

V. 1. ἐν ταῖς ἡμέραις ταύταις, *in these days.* See on 1, 15. We
may assign the events in this chapter to the year A. D. 35. They
relate more or less directly to the history of Stephen, and must
have taken place shortly before his death, which was just before
Paul's conversion. — πληθυνόντων, *becoming numerous.* — τῶν Ἑλλη-
νιστῶν should be rendered, not Greeks =Ἕλληνες, but *Hellenists.*
They were the Jewish members of the church who spoke the
Greek language. The other party, the *Hebrews,* were the Pales-
tine Jews, who spoke the Syro-Chaldaic, or Aramæan. See
Win. Chald. Gr. p. 10 sq. — παρεθεωροῦντο, *were overlooked,* is im-
perfect, because the neglect is charged as one that was common.
— διακονίᾳ, *ministration,* distribution of alms, i. e. either of food or
the money necessary to procure it. Olshausen argues for the
former from τῇ καθημερινῇ.

V. 2. οἱ δώδεκα, *the twelve.* Matthias must have been one of
them, and the validity of his choice as an apostle is placed here,
beyond doubt. See on 1, 26. — τὸ πλῆθος τῶν μαθητῶν, *the multi-
tude,* mass, *of the disciples.* It has been objected, that they had
become too numerous at this time to assemble in one place. It
is to be recollected, as De Wette suggests, that many of those
who had been converted were foreign Jews, and had left the city
ere this. — ἡμᾶς καταλείψαντας, κ. τ. λ., *that we, forsaking the word
of God,* etc. It is not certain, from the narrative, to what extent
this labor of ·providing for the poor had been performed by the

apostles. The following remarks of Röthe present a reasonable view of that question. " The apostles, at first, appear to have applied themselves to this business ; and to have expended personally the common funds of the church. Yet, occupied as they were with so many other more important objects, they could have exercised only a general oversight in the case, and must have committed the details of the matter to others. Particular individuals may not have been appointed for this purpose at the beginning ; and the business may have been conducted in an informal manner, without any strict supervision or immediate direction on the part of the apostles. Under such circumstances, especially as the number of believers was increasing every day, it could easily happen that some of the needy were overlooked ; and it is not surprising that the Hellenistic Christians had occasion to complain of the neglect of the widows and other poor among them."[1] The complaint, therefore, implied no censure of the apostles, but was brought naturally to them, both on account of their position in the church, and the general relation sustained by them to the system under which the grievance had arisen.— διακονεῖν τραπέζαις, *to serve tables*, provide for them, comp. Luke 4, 39 ; 8, 3. Some render the noun *money-tables*, counters, as in John 2, 15 ; but the verb connected with it here forbids that sense. The noun is plural, because several tables were supported. " Locutio indignitatem aliquam exprimit ; antitheton *ministerium verbi* " (Bng.).

V. 3. ἐπισκέψασθε, κ. τ. λ., *look ye out*, etc. The selection therefore, was made by the body of the church ; the apostles confirmed the choice, as we see from καταστήσομεν, *we will appoint*, and from the consecration in v. 6. καταστήσωμεν (T. R.), *we may appoint* (E. V.), is a spurious form. — μαρτυρουμένους, *testified to*, of good repute, see 10, 22 and 16, 2. — χρείας, *business*, lit. an affair which is held to be necessary.

V. 4. τῇ προσευχῇ, *the* (service of) *prayer.* The article points out the importance of the duty (1, 14). Prayer, evidently in this connection for the success of the word, is recognized as their legitimate work, as much as preaching. — προσκαρτερήσομεν, *we will give ourselves.* This remark does not imply that they had been diverted already from their proper work, but that they wished to guard against that in future, by committing this care to others. They now saw that it required more attention than they had bestowed upon it.

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[1] Die Anfänge der Christlichen Kirche und ihrer Verfassung, p. 164.

V. 5. ἄνδρα, κ. τ. λ., *a man full of faith and of the Holy Spirit.*
We may retain ἁγίου, but the word is uncertain. The same
terms describe the character of Barnabas in 11, 24. — Of *Philip,*
we read again in 8, 8 sq.; 21, 8. The others are not known
out of this passage. That Nicolaus was the founder of the
sect mentioned in Rev. 2, 6, is a conjecture without proof.
Many have supposed that the entire seven were chosen from the
aggrieved party. Gieseler thinks that three of them may have
been Hebrews, three Hellenists, and one a proselyte. Ch. Hist.
§ 25. Their Greek names decide nothing; see on 1, 23. The
distributers would be taken naturally from both sides, but in
what proportion we cannot tell. It would depend on their per-
sonal traits, after all, more than on their nationality, whether they
were able to satisfy the disaffected. — Luke does not term the
men διάκονοι, though we have an approach to that appellation in
v. 2. In 21, 8, they are called *the Seven.* Some of the ancient
writers regarded them as the first deacons; others, as entirely dis-
tinct from them. The general opinion at present is, that this
order arose from the institution of the Seven, but by a gradual
extension of the sphere of duty at first assigned to them.

V. 6. ἐπέθηκαν, viz. the apostles. The nature of the act dic-
tates this change of the subject. The imposition of hands, as
practised in appointing persons to an office, was a symbol of the
impartation of the gifts and graces which they needed to qualify
them for the office. It was of the nature of a prayer that God
would bestow the necessary gifts, rather than a pledge that they
were actually conferred.

V. 7. The prosperity related here is a proof that harmony had
been restored, and that the prayers and labors of the apostles
had suffered no interruption. — ὁ λόγος, κ. τ. λ., *the word of God
grew,* spread and strengthened itself as a system of belief or
doctrine. The next clause repeats the idea concretely by stating
how rapidly the recipients of this faith were multiplied. See
note on 12, 24.— πολύς τε, κ. τ. λ., *and a great multitude of priests.*
According to Ez. 2, 36-38, the priests amounted to 4,289 at the
time of the return from Babylon. They must have been still
more numerous at this period. Such an accession of such con-
verts was a signal event in the early history of the church. —
τῇ πίστει, *the faith,* faith-system, i. e. the gospel; comp. Rom. 1,
5; Gal. 1, 23, etc. This mode of epitomizing the plan of salva-
tion confirms the Protestant view of it, in opposition to that of
the Catholics. See Rom. 11, 6.

VERSES 8–15. *The Zeal of Stephen and his Violent Apprehension.*

V. 8. πλήρης χάριτος, *full of grace,* i. e. by metonymy, of gifts not inherent, but conferred by divine favor, see v. 3. This is the correct word rather than πίστεως, which some copies insert from v. 5. — δυνάμεως, *power,* efficiency (1, 8) which was one of the gifts, and as indicated by the next words, included an ability to work miracles. — ἐποίει (imperf.) shows that he repeated the miracles.

V. 9. τινες .... Λιβερτίνων, *certain from the synagogue so called of the Libertines,* i. e. *libertini, freed-men,* viz. Jews, or the sons of Jews, who having been slaves at Rome, had acquired their freedom, and, living now at Jerusalem, maintained a separate synagogue of their own. When Pompey overran Judea, about B. C. 63, he carried a vast number of the Jews to Rome, where they were sold into slavery. Most of these, or their children, the Romans afterwards liberated, as they found it inconvenient to have servants who were so tenacious of the peculiar rites of their religion. The Jews usually named their synagogues from the countries whence those who attended them had come, and hence Luke inserts here τῆς λεγομένης, *the so called,* in order to reconcile the ear as it were to this almost unheard of designation. Some contend that Λιβερτίνων is also a patrial name, *Libertinians,* i. e. Jews from a place named Libertum. Not only has the participle no apparent force in this case, but the existence of such a town is altogether uncertain. — καὶ Κυρηναίων, κ. τ. λ. The construction here is doubtful. The simplest view is that which repeats τινὲς before each of the genitives with the implication that the Cyreneans, Alexandrians, Cilicians and Asiatics formed so many distinct synagogues, i e. including the *Libertines,* five different assemblies in all (De Wet. Mey.). The Rabbinic writers say, with some exaggeration, no doubt, that Jerusalem contained four hundred and eighty synagogues. τῶν would be proper before Κυρηναίων and ᾿Αλεξανδρέων, but as they refer to towns well known, could be omitted as before Αἰγυπτίων in 7, 22 and Θεσσαλονικέων in 20, 4. — τῶν ἀπὸ Κιλικίας may be simply = Κίλικες, and the article does not arise, necessarily, out of a different relation to τινὲς. Some repeat ἐκ τῆς συναγωγῆς as well as τινὲς before the successive genitives with the same result, of course, as to the number of synagogues. It is awkward to supply so many words, and also to shut up τῆς λεγομένης to the first clause, as we must in that case, since it is so plainly inappropriate to the other names. According to others we are to connect Κυρηναίων καὶ ᾿Αλεξανδρέων with Λιβερτίνων, understanding these

three classes to constitute one synagogue, and the Cilicians and Asiatics to constitute another. See W. § 19. 5, marg. It may be objected to this, (though no interpretation is wholly unencumbered) that it unites λεγομένης too closely (for the reason given above) with the second and third noun, and also that so large a number of foreign Jews as the populous cities referred to would be likely to send to Jerusalem, could not meet conveniently in a single place of worship. Wieseler, (Chronologie, p. 63) in support of his opinion that Paul acquired his Roman citizenship (22, 28) as *libertinus* or the descendant of a *libertinus,* would take καί before Κυρηναίων as explicative, *namely, to wit;* so that they were all *libertini,* and belonged to one synagogue. This is extremely forced and arbitrary. — Among the *Cilicians* who disputed with Stephen may have been Saul of Tarsus, see 7, 58. For the extent of *Asia,* see on 2, 9.

V. 10. τῷ πνεύματι, *the Spirit,* see v. 5. — In ᾧ ἐλάλει, *with which he spake,* the relative belongs in sense to both nouns, but agrees with the nearest; comp. Luke 21, 15. Stephen experienced the 'truth of the promise recorded in that passage.

V. 11. ὑπέβαλον, *secretly instructed,* suborned. It was concerted between them what should be said, and to what point it should be directed. — βλάσφημα, *blasphemous* in the judicial sense, which made it a capital offence to utter such words. Contempt of Moses and his institutions was contempt of Jehovah, and came within the scope of the law against blasphemy as laid down in Deut. 13, 6–10. It was on this charge that the Jews pronounced the Saviour worthy of death; see Matt. 26, 60 sq.

V. 12. τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, *the elders and the scribes,* i. e. those of these classes who belonged to the Sanhedrim. The appeal was made more especially to them, because, in addition to their influence, they were mostly Pharisees, and the present accusation was of a nature to arouse especially the spirit of that sect. Hence they take the lead at this time, rather than the Sadducees. — συνήρπασαν. The subject here is strictly τινές (see v. 9), but we think of them naturally as acting in concert with those whom they had instigated to join with them.

V. 13. ἔστησαν, *placed* before them, introduced (see 4, 7); others, *set up,* procured. — μάρτυρας ψευδεῖς, *false witnesses.* They accused Stephen of having spoken contemptuously of the law and the temple, and of having blasphemed Moses and God. Their testimony in that form was grossly false. It was opposed to every thing which Stephen had said or meant. Yet, as Neander and others suggest, he had undoubtedly taught that the

Christian dispensation was superior to that of Moses; that the
gospel was designed to supersede Judaism; that the law was
unavailing as a source of justification; that, henceforth, true
worship would be as acceptable to God in one place as another.
In the clearness with which Stephen apprehended these ideas,
he has been justly called the forerunner of Paul. His accusers
distorted his language on these points, and thus gave to their
charge the only semblance of justification which it possessed. —
For ἄνθρωπος οὖτος, see 5, 28. — οὐ παύεται, *does not cease*, betrays
the exaggerating tone of a "swift witness." — τοῦ τόπου τοῦ ἁγίου,
the holy place, is the temple (21, 28; Ps. 24, 3, etc.), in some part
of which they were assembled, as appears from τοῦτον in the
next verse.

V. 14. λέγοντος, κ.τ.λ. They impute to Stephen these words, as
authorizing the inference in v. 13. — οὖτος, *this one*, repeats Ἰησοῦς,
with a tone of contempt.— καταλύσει, *will destroy*, etc. It is not
impossible that he had reminded them of the predictions of
Christ respecting the destruction of the city and the temple. —
τοπόν τοῦτον, *this place*, because the present session was held in
some room or court of the temple. — ἔθη, *customs* required to be
observed, hence laws, as in 15, 1; 21, 21, etc. — παρέδωκεν may
apply to what is written as well as what is oral (R. and P.
Lex. s. v.).

V. 15. ἀτενίσαντες εἰς αὐτόν, κ. τ. λ. They were *all gazing upon
him*, as the principal object of interest in the assembly, and so
much the more at that moment in expectation of his reply to so
heinous a charge.   The radiance, therefore, which suddenly
lighted up the countenance of Stephen, was remarked by every
one present.   That what they saw was merely a natural expres-
sion of the serenity which pervaded his mind, can hardly be sup-
posed. ὡσεὶ πρόσωπον ἀγγέλλου, *as if the face of an angel*, seems
to overstate the idea, if it be reduced to that; for the comparison
is an unusual one, and the Jews supposed the visible appearance
of angels to correspond with their superhuman rank; comp. 1,
10; Matt. 28, 3; Luke 24, 4; Rev. 18, 1, etc. The countenance
of Stephen, like that of Moses on his descent from the mount,
shone probably with a preternatural lustre, proclaiming him a
true witness, a servant of Him whose glory was so fitly sym-
bolized by such a token.   The occasion was worthy of the
miracle.

CHAPTER VII.

Discourse of Stephen before the Sanhedrim.

THE speaker's main object may be considered as twofold; — first, to show that the charge against him rested on a false view of the ancient dispensation, — not on his part, but on that of his accusers; and, secondly, that the Jews, instead of manifesting a true zeal for the temple and the law in their opposition to the gospel, were again acting out the unbelieving, rebellious spirit which led their fathers so often to resist the will of God, and reject his greatest favors. It appears to me that the latter was the uppermost idea in Stephen's mind, both because it occupies so much space in the body of the address (v. 27. 39–14), and because, near the close of what is said (v. 51 sq.), it is put forward very much as if he regarded it as the conclusion at which he had been aiming. It may be objected, that this view renders the discourse aggressive, criminatory, in an unusual degree; but we are to remember that Stephen (see on v. 51), was interrupted, and but for that, in all probabilty, after having exposed the guilt of his hearers, he would have encouraged them to repent and believe on the Saviour whom they had crucified. (Bmg. has a remark to the same effect.) Yet both parts of the speech, as so understood, converge to one point, viz., that the speaker was not guilty of maligning the ancient economy; first, because even under that dispensation the divine favor was bestowed independently of the law; and, secondly, because the teachers of that economy held up the same view of its spiritual nature, and encountered a similar opposition.

In the interpretation of the speech, I proceed on the principle that most of Stephen's hearers were so well acquainted with his peculiar views, with his arguments in support of them, and his mode of illustration, that they had no occasion to be distinctly reminded of his doctrine at this time. See the Note on 6, 13. Hence Stephen could assume that the bearing of the different remarks or occurrences brought forward in the address would suggest itself to the minds of his judges; without pausing to tell them *this* means that, or *that* means this, he could leave them to draw silently the conclusions which he wished to establish. Stephen illustrates his subject historically. That mode of argu-

ment was well chosen. It enabled him to show the Jews that their own history, in which they gloried so much, condemned them; for it taught the inefficacy of external rites, foreshadowed a more perfect spiritual system, and warned them against the example of those who resist the will of God when declared to them by his messengers. Stephen pursues the order of time in his narrative; and it is important to remark that feature of the discourse, because it explains two peculiarities in it; first, that the ideas which fall logically under the two heads that have been mentioned are intermixed, instead of being presented separately; and, secondly, that some circumstances are introduced which we are not to regard as significant, but as serving merely to maintain the connection of the history.

But the address is so discursive and complex, and the purport of it has been so variously represented, that it is due to the subject to mention some of the other modes of analysis that have been proposed.

The following is Neander's view of it. Stephen's primary object was certainly apologetical, but as he forgot himself in the subject with which he was inspired, his apologetic efforts relate to the truths maintained by him, and impugned by his adversaries, rather than to himself. Hence, not satisfied with defending, he developed and enforced the truths he had proclaimed; and at the same time reproved the Jews for their unbelief and their opposition to the gospel. Stephen first refutes the charges made against him of enmity against the people of God, of contempt of their sacred institutions, and of blaspheming Moses. He traces the procedure of the divine providence, in guiding the people of God from the times of their progenitors; he notices the promises and their progressive fulfilment to the end of all the promises, — the advent of the Messiah, and the work to be accomplished by him. But with this narrative he blends his charges against the Jewish nation He shows that their ingratitude and unbelief became more flagrant in proportion as the promises were fulfilled, or given with greater fulness; and their conduct in the various preceding periods of the development of God's kingdom was a specimen of the disposition they now evinced towards the publication of the gospel.[1]

According to Olshausen,[2] the speaker recapitulated the Jewish

[1] Quoted from Ryland's Translation of The Planting and Training of the Christian Church.

[2] Commentar über das Neue Testament, Vol. II. p. 719.

history at such length, simply in order to testify his regard for the
national institutions, to conciliate his hearers, and show indirectly
that he could not have uttered the *blasphemous words* imputed to
him. (See 6, 11.) That those addressed saw their own moral
image reflected so distinctly from the narrative results from the
subject, not from the speaker's intention.

Luger develops the course of thought in this way.   Stephen
is accused of blaspheming the temple and the law.   He vindi-
cates himself by exhibiting the true significance of the temple
and the law.   The main points are, first, that the *law* is not some-
thing complete by itself, but was added to the promise given to
Abraham, yea, contains in itself a new promise, by the fulfilment
of which the law is first brought to completion.   Secondly, the
temple cannot be exclusively the holy place ; it is one in a series
of places which the Lord has consecrated, and by this very act
foreshadowed that future completion of the temple, to which
Solomon and the prophets point.   Thirdly, it being a cause of
special offence to the Jews that the Jesus rejected by them
should be represented as the Perfecter of the law and the tem-
ple, Stephen showed that no objection against him could be
derived from that fact, since the messengers of God had been
treated with the like contempt at all periods.   Fourthly, these
three topics are presented, not *after* each other, but in each other.
The history of Israel forms the thread of the discourse, but this
is related in such a manner that examples of the different points
come into view at every step.[1]

Baur's exposition of the plan has been highly commended.
The contents of the discourse divide themselves into two paral-
lel parts : on the one side are presented the benefits which God
from the earliest times conferred on the Jewish nation : on the
other side is exhibited in contrast their conduct towards him.
Hence the main thought is this : the greater and more extra-
ordinary the favors which God from the beginning bestowed on
the Jews, the more unthankful and rebellious from the beginning
was the spirit which they manifested in return ; so that where a
perfectly harmonious relation should have been found, the great-
est alienation appeared.   The greater the effort which God made
to elevate and draw the nation to himself, the more the nation
turned away from him.   In presenting this view of the Jewish
character, the speaker defended indirectly his own cause.   He

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[1] Ueber Zweck, Inhalt und Eigenthümlichkeit der Rede des Stephanus.   Von
Friedrich Luger.

was accused of having spoken reproachfully, not only against
the law, but in particular against the temple. Hence the direc-
tion which he gave to the speech enabled him to show that the
idolatrous regard of the Jews for the temple exemplified in the
highest degree that opposition between God and themselves,
which had been so characteristic of them from the first.[1]

It may be added, that the peculiar character of the speech im-
presses upon it a seal of authenticity, for no one would think of
framing a discourse of this kind for such an occasion. Had it
been composed ideally, or after some vague tradition, it would
have been thrown into a different form; its relevancy to the
charge which called it forth would have been made more obvi-
ous. As to the language in which Stephen delivered it, opinions
are divided. His disputing with the foreign Jews (6, 9) would
indicate that he was a Hellenist (comp. 9, 29), and in that case
he spoke probably in Greek. The prevalence of that language
in Palestine, and especially at Jerusalem, would have rendered
it intelligible to such an audience.[2] The manner, too, in which
the citations agree with the Septuagint, favors this conclusion.

Verses 1–16. *History of the Patriarchs, or Age of the Promises.*

V. 1. δέ, *then*, binds this verse to 6, 14. — εἰ . . . . ἔχει, *Are then
these things so,* as the witnesses testify ? Hence this was the
question to which Stephen replied, and must furnish the key to
his answer. We must construe the speech so as to find in it a
refutation of the charge in 6, 13. εἰ is direct here, as in 1, 6.
ἄρα = "rebus ita comparatis," under these circumstances. See
Klotz ad Devar. Vol. II. p. 176. The question is asked in view
of the accusation. The particle is not to be struck out of the
text, as in some editions.

V. 2. ἀδελφοί are the spectators, πατέρες the members of the
council, like our "civil fathers ;" comp. 22, 1. ἄνδρες qualifies
both nouns ; see on 1, 16. The English version makes three
distinct classes, instead of two. — ὁ Θεὸς τῆς δόξης, *the God of the
glory* (τῆς, because peculiar to him) = הַכָּבוֹד in the Old Testa-
ment, or among the later Jews הַשְּׁכִינָה, i. e. the light, or visible
splendor amid which Jehovah revealed himself, the symbol,
therefore, of his presence (Mey. De Wet. Blmf.). Compare
Ex. 25, 22 ; 40, 34 ; Lev. 9, 6 ; Ezek. 1, 28 ; 3, 23 ; Heb. 9, 5, etc.

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[1] Paulus, Sein Leben und Wirken, seine Briefe und seine Lehre, p. 42.

[2] In proof of this, see Hug's Einleitung in das Neue Testament, Vol. II. p. 27
sq., fourth edition ; and the Biblical Repository, 1832, p. 530.

ὤφθη points to that sense here; see also v. 55. Paul speaks of
this symbol in Rom. 9, 4 as one of the peculiar distinctions with
which God honored the Hebrew nation. Those miss the sense
who resolve the genitive into an adjective = ἔνδοξος, *the glorious
God* (Kuin. Hmph.). — ὄντι ἐν τῇ Μεσοποταμίᾳ, *when he was in
Mesopotamia;* imperf. as often in narration. W. § 46. 6. Abraham
resided first in Ur of the Chaldees (Gen. 11, 28), which lay
probably in the extreme north of Mesopotamia, near the sources
of the Tigris. The Chaldee branch of Peleg's family, to which
Terah and his sons belonged, spread themselves originally in
that region.[1] Xenophon found Chaldeans here in his retreat
from Babylonia with the Ten Thousand. See further, on v. 4.—
ἐν Χαῤῥάν. *Charran* = חָרָן (Gen. 11, 31), was also in the north
of Mesopotamia, but south of Ur. It was the later *Carræ* of
the Greeks and Romans, where Crassus was defeated and slain
by the Parthians. Its position tallies remarkably with the sacred
narrative. The ruins have been identified a few miles south of
Urfa, on a road from the north to the southern ford of the Euphra-
tes. It is a perversion of the text to suppose Stephen so ignorant
of the geography here, as to place Charran on the west of the
Euphrates. His meaning evidently is that Abraham's call in that
city was not the first which he received during his residence in
Mesopotamia. We have no account of this first communication
to the patriarch in the Old Testament, but it is implied distinctly
in Gen. 15, 7 and Neh. 9, 7. Philo and Josephus relate the his-
tory of Abraham in accordance with the statement here, that he
was called twice.

V. 3. εἶπε πρὸς αὐτόν, *said unto him* in Ur before the migration
to Charran. — ἔξελθε, κ. τ. λ., *go forth from thy country,* etc. This
is quoted from Gen. 12, 1 sq., where it appears as the language
addressed to Abraham when God appeared to him at Charran.
But his earlier call had the same object precisely as the later;
and hence Stephen could employ the terms of the second com-
munication, in order to characterize the import of the first.— δεῦρο,
hither, with an imperative force; the term adapted to the speaker's
position, like ταύτην in v. 4.— ἣν ἄν, *whichever* (see on 2, 21); since
he "went forth not knowing whither he goes" (Heb. 11, 8).

V. 4. τότε, *then,* after this command. — ἐξελθὼν, κ. τ. λ., *having
gone forth from the land of the Chaldees;* which, therefore, did
not extend so far south as to include Charran. It is barely pos-

[1] For the ethnography of the subject, see Knobel's Völkertafel der Genesis,
n. 170 sq.

sible that ἐξελθών may reach forward to μετῴκισεν (the change of subject there is against it), and in that case the second removal would have been a part of the journey from Chaldea. Compare Gen. 11, 31. The early history of the Chaldees is too obscure to allow us to define the limits of their territory. See Hertz. Encyk. Vol. II. p. 617. — γῆς Χαλδαίων suggests a region rather than a city, and Ur (for which the Sept. renders "country" in Gen. 11, 28) was probably the name of a district among the steppes of northern Mesopotamia. Some would identify Ur with the modern Urfa, the Edessa of the Greeks; but though the name (dropping the last syllable) may seem to favor that combination, the surer etymology derives Urfa (as a corruption) from the Syriac Urhoi, and thus destroys all connection between Ur and Urfa. See Tuch (p. 284) and Delitzsch (p. 407) über die Genesis. Had Ur either as a city or region been in Babylonia as some conjecture, Charran, so far to the west, would have been out of the way in a migration to Canaan.—μετὰ τὸ ἀποθανεῖν, κ. τ. λ., *after his father was dead.* According to Gen. 11, 32, Terah died at Haran, at the age of two hundred and five; and, according to the usual inference drawn from Gen. 11, 26, he was only seventy years old at the birth of Abraham; so that since Abraham left Charran at seventy-five (Gen. 12, 4), Terah instead of being dead at that time, must have lived (205—70+75=) sixty years after his son's departure from Charran. Here again some writers insist that Stephen has shown a gross ignorance of the patriarchal history. But this apparent disagreement admits of a ready solution if we suppose that Abraham was not the oldest son, but that Haran, who died before the first migration of the family (Gen. 11, 28), was sixty years older than he, and that Terah, consequently, was one hundred and thirty years old at the birth of Abraham (130+75=205). The relation of Abraham to the Hebrew history would account for his being named first in the genealogy. We have other instances entirely parallel to this. Thus, in Gen. 5, 32, and elsewhere, Japheth is mentioned last among the sons of Noah; but, according to Gen. 9, 24 and 10, 21, he was the oldest of them. Lightfoot has shown that even some of the Jewish writers, who can be suspected of no desire to reconcile Stephen with the Old Testament, concede that Abraham was the youngest son of Terah. The learned Usher founds his system of chronology on this view. The other explanations are less probable. It appears that there was a tradition among some of the Jews that Terah relapsed into idolatry during the abode at Haran, and that Abraham left him

on that account, i. e. as the Talmudists express it, after his spirit-
ual death. Kuinoel, Olshausen, and others, think that Stephen
may have used ἀποθανεῖν in that sense; so that the notice of
Terah's natural death in Gen. 11, 32 would be proleptic, i. e. in
advance of the exact order of the history. The tradition of
Terah's relapse into idolatry may have been well founded. Ben-
gel offers this suggestion: "Abram, dum Thara vixit in Haran,
domum quodammodo paternam habuit in Haran, in terra Canaan
duntaxat peregrinum agens; mortuo autem patre, plane in terra
Canaan domum unice habere coepit." The Samaritan Codex
reads one hundred and forty-five in Gen. 11, 32, which would
remove the difficulty, had it not been altered probably for that
very purpose. The Samaritan text has no critical authority when
opposed to the Masoretic. [1] — μετῴκισεν, sc. θεός, *caused him to re-
move*, to migrate by a renewed command, see Gen. 12, 1 sq. — εἰς
ἥν, *into which*, because κατοικεῖτε implies an antecedent motion. —
ὑμεῖς, *you*, instead of ἡμεῖς, *we;* because as a foreign Jew Stephen
excludes himself.

V. 5. καὶ οὐκ . . . . ἐν αὐτῇ, *and he gave to him* (during his life)
no inheritance in it, no actual possession, but a promise only that
his posterity should occupy it at some future period. It is not at
variance with this that he subsequently purchased the field of
Ephron as a burial-place (Gen. 23, 3 sq.); for he acquired no
right of settlement by that purchase, but permission merely to
bury "his dead," which he sought as a favor because he was "a
stranger and a sojourner" in the land. Lest the passage should
seem to conflict with that transaction, some (Kuin. Olsh.) would
render οὐκ as οὔπω, *not yet*, and ἔδωκεν as pluperfect. De Wette
agrees with Meyer in restricting the remark to the period of
Abraham's first arrival in Canaan. He purchased the field of
Ephron near the close of his life. — οὐδὲ βῆμα ποδός, *not even a
foot-breadth*, a single foot, comp. Deut. 2, 5. — αὐτῷ . . . . αὐτήν,
that he would give it to him for a possession, not necessarily in his
own person, but in that of his descendants. The country might
be said to be Abraham's in prospect of that reversion. So in
Gen. 46, 4, God says to Jacob on his descent into Egypt: "I will
bring thee up again," i. e. him *in* his posterity. Others under-
stand κατάσχεσιν of Abraham's own residence in the land of
promise. — οὐκ ὄντος αὐτῷ τέκνου, *when he had no child*. This clause
as well as the general connection, recalls to mind the strength of
Abraham's faith. It was in that way that he pleased God and

[1] See Gesenius de Pentateuchi Samaritani Origine, Indole, et Auctoritate.

obtained the promise, and not by legal observances; for circumcision had not yet been instituted, or the law given. Paul reasons in that manner from Abraham's history, both in Rom. 4, 9 sq. and in Gal. 3, 17 sq. Stephen may have expanded his speech at this point so as to have presented distinctly the same conclusion; or, as remarked in the first analysis, most of his hearers may have been so familiar with the Christian doctrine on the subject, that they perceived at once that import of his allusions.

V. 6.   The speaker quotes here the passage to which he had merely alluded. — δέ, *now*, subjoins this fuller account of the promise; not *but*, although he was childless (Mey., taken back in his last ed.). — οὕτως, *thus*, to this effect, viz. in Gen. 15, 13–16. — ἔσται, *shall be ;* not *should* (E. V.). The citation mingles the indirect form with the direct. — δουλώσουσιν, strangers *shall enslave*, sc. ἀλλότριοι as the subject, involved in ἐν γῇ ἀλλοτρίᾳ. See W. § 64. 3. b. — ἔτη τετρακόσια, *four hundred years*, in agreement with Gen. 15, 13; but both there and here a round number, since in Ex. 12, 40 " the sojourning of Israel who dwelt in Egypt" is said to have been four hundred and thirty years. But here arises a chronological question, to which it is necessary to advert. In Gal. 3, 17, Paul speaks of the entire period from Abraham's arrival in Canaan until the giving of the law as embracing only four hundred and thirty years; a calculation which allows but two hundred and fifteen years for the sojourn in Egypt; for Isaac was born twenty-five years after that arrival, was sixty years old at the birth of Jacob, and Jacob was one hundred and thirty years old when he went to reside in Egypt (430—25+60+130=215) The Seventy, in Ex. 12, 40, and Josephus, in Antt. 2. 15. 2, follow the same computation.   There are two solutions of this difficulty One is, that the Jews had two ways of reckoning this period, which were current at the same time; that it is uncertain which of them is the correct one, and for all practical purposes is wholly unimportant, since, when a speaker or writer, as in this case of Stephen, adopted this mode or that, he was understood not to propound a chronological opinion, but merely to employ a familiar designation for the sake of definiteness.   The other solution is, that the four hundred and thirty years in Ex. 12, 40 embrace the period from Abraham's immigration into Canaan until the departure out of Egypt, and that the sacred writers call this the period of sojourn or servitude in Egypt *a potiori*, i. e. from its leading characteristic.[1]   They could describe it in this manner with so

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[1] Baumgarten in common with others inclines to this view in his Theologischer Commentar zum Pentateuch, Vol. I. p. 190.

much the more propriety, because even during the rest of the
time the condition of the patriarchs was that of exiles and wan-
derers. The current chronology, Usher's system, adopts 215
as the number of years during which the Hebrews dwelt in
Egypt.

V. 7. κρινῶ ἐγώ, *I* (emphatic as one able to punish) *will judge*
(Hebraistic), implying the execution of the sentence. — μετὰ
ταῦτα, *after these things*, after both so long a time and such events.
ταῦτα refers to κρινῶ, as well as to the other verbs. — καὶ λατρεύσουσι
. . . τούτῳ, *and shall worship me in this place*. This clause is taken
from a different passage; viz. Ex. 3, 12, which records the declara-
tion that God would bring the Israelites where Moses then was.
But as the words there also relate to the deliverance from Egypt,
Stephen could use them to express more fully the idea in Gen.
15, 16. In the communication to Moses, τόπῳ refers to Sinai or
Horeb, but is applied here very properly to Canaan, since the
worship in the desert was a pledge of its performance in the
promised land. λατρεύσουσι may intimate that God accepted
their worship before they had any temple in which to offer it.

V. 8 διαθήκην περιτομῆς, *the covenant of circumcision*, i. e. the
one of which circumcision is the sign; comp. σημεῖον περιτομῆς in
Rom. 4, 11. — καὶ οὕτως, *and thus*, i. e. agreeably to the covenant
God gave the promised child, and Abraham observed the ap-
pointed rite. Such briefly were the contents of the covenant
(see Gen. 17, 2 sq.), and ἐγέννησε and περιέτεμε very naturally
recall them here. οὕτως as merely *then* (Mey.), in lieu of δέ or καί
in this speech elsewhere, expresses too little in such a place. —
τῇ ἡμέρᾳ, κ. τ. λ. See Gen. 21, 4.

V. 9. ἀπέδοντο, *sold* (5, 8) *into Egypt*, i. e. to be carried thither;
thus concisely in Gen. 45, 4 (Heb. and Sept.). — ὁ θεὸς μετ᾽ αὐτοῦ,
God was with him, though he was exposed to such envy and
injustice. It was a memorable instance in which the rejected
of men was approved of God and made the preserver of his
people; see on v. 37. The analogy between Joseph's history in
this respect and that of Christ must have forced itself on Ste-
phen's hearers.

V. 10. χάριν καὶ σοφίαν, *favor* (with the king) *and wisdom;* both
the gifts of God, but the latter helping in part to secure the for-
mer. Meyer, contrary to his first opinion, understands χάριν of
the divine favor towards Joseph; but the two nouns belong alike
to ἐναντίον Φαραώ, and associate themselves readily as cause and
effect. The *wisdom* was that which Joseph displayed as an in-
terpreter of dreams, as the king's counsellor and minister. — τὸν

οἶκον αὐτοῦ, *his house;* the palace of the sovereign, from which, in the East, all the acts of government emanate. In other words, Joseph was raised to the office of vizier, or prime minister.

V. 12. For the history, see Gen. 42, 1 sq. — ὄντα, instead of the infinitive after ἀκούσας, represents the plenty in Egypt as indubitable, notorious. K. § 311. 1. The place of the abundance was well known, and ἐν Αἰγύπτῳ after the participle (T. R.) is a needless corruption for εἰς Αἴγυπτον, which belongs to the next verb. — ἐξαπέστειλε κ. τ. λ., *sent our fathers first,* while Jacob himself remained still in Canaan. See v. 15.

V. 13. ἀνεγνωρίσθη, *was recognized by his brethren* (De Wet. Mey.), on declaring his name to them; comp. Gen. 45, 1. The reflexive sense, *made himself known* (Rob.), would be exceptional, and is not required here. — καὶ φανερὸν . . . . ᾽Ιωσήφ, *and the race of Joseph was made known to Pharaoh,* i. e. the fact of their presence, their arrival. See Gen. 45, 16. It does not mean that the king ascertained now Joseph's Hebrew origin, for he knew that already (Gen. 41, 12); nor that Joseph's brethren were presented to him. The introduction took place at a later period; · ee Gen. 47, 2.

V. 14. ἐν ψυχαῖς ἑβδομήκοντα πέντε, (consisting) *in seventy-five souls.* For ἐν, see W. § 48. 3. From so feeble a beginning the Hebrews soon grew to a mighty nation; see v. 17. Stephen would suggest to the mind that contrast. According to Gen. 46, 27, Ex. 1 5, and Deut. 10, 22, Jacob's family at this time contained seventy persons; but the Septuagint has changed that number in the first two passages to seventy-five. In Gen. 46, 26, the Hebrew says that Jacob's descendants, on his arrival in Egypt, were sixty-six, and in the next verse adds to these Jacob himself, Joseph, and his two sons, thus making the number *seventy.* On the other hand, the Septuagint interpolates, in v. 27, υἱοὶ δὲ ᾽Ιωσὴφ οἱ γενόμενοι αὐτῷ ἐν γῇ Αἰγύπτῳ ψυχαὶ ἐννέα, and adding these nine to the sixty-six in v. 26 makes the number *seventy-five.* It is evident from this interpolation that the Seventy did not obtain their number by adding the five sons of Ephraim and Manasseh (1 Chron. 7, 14–23) to the seventy persons mentioned in the Hebrew text. That mode of accounting for their computation has frequently been assigned. If υἱοί be taken in its wider sense, those sons and grandsons of Joseph may have been among the *nine* whom they added to the sixty-six, but it is not known how they reckoned the other two. They may have included some of the third generation, or have referred to other sons of

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Joseph, of whom we have no account. But in whatever way
the enumeration arose, its existence in the Greek version shows
that it was current among the Jews. That it was an *erroneous*
one, is incapable of proof; for we do not know on what data it
was founded. At all events, Stephen could adapt himself to the
popular way of speaking with entire truth as to the idea which
he meant to convey; for his object was to affirm, not that the
family of Jacob, when he went down to Egypt, consisted of just
seventy-five persons, in distinction from seventy-six, or seventy,
or any other precise number, but that it was a mere handful com-
pared with the increase which made them in so short a time "as
the stars of heaven for multitude;" see Deut. 10, 22. That
among those whom Joseph is said to have called into Egypt
were some who were already there, or were born at a subsequent
period, agrees with Gen. 46, 27; for it is said that "the sons of
Joseph" were among "the souls of the house of Jacob that came
into Egypt" with him. That representation springs from the
Hebrew view, which regarded the descendants as existing al-
ready in their progenitor; comp. Gen. 46, 15; Heb. 7, 9. 10. It
is equivalent here to saying, that the millions to which Israel had
grown on leaving Egypt were all comprised in some seventy-five
persons at the commencement of the residence there.[1]

V. 16. It is mentioned in Gen. 50, 13, that Jacob was buried
in Abraham's sepulchre, at Hebron (see Gen. 23, 19), and in
Josh. 24, 32, that the bones of Joseph were laid in Jacob's tomb
at Shechem, or Sychem; as to the burial of Jacob's other sons,
the Old Testament is silent. In this passage, therefore, οἱ πατέρες
ἡμῶν may be taken as the subject of μετετέθησαν without αὐτός.
Such brevity was natural in so rapid a sketch, and not obscure
where the hearers were so familiar with the subject in hand.
That Joseph's brothers were buried with him at Sychem rests,
doubtless, on a well-known tradition in Stephen's time. "Ac
cording to Josephus (Antt. 2. 8. 2) the sons of Jacob were buried
at Hebron. According to the Rabbins (Light. Wetst.), the Isra-
elites took the bones of their fathers with them to Palestine, but
say nothing of Sychem; since, however, they do not include the
eleven patriarchs among those who were buried at Hebron, they
probably regarded Sychem as the place of their burial" (De Wet.).
Jerome, who lived but a day's journey from Sychem, says that
the tombs of the twelve were to be seen there in his time.—
ἐν τῷ μνήματι, κ. τ. λ., *in the tomb*, etc.,presents a more serious dif-

[1] See Hengstenberg's Authentie des Pentateuches, Vol. II. p. 357 sq.

ficulty. It is clear from Gen. 33, 19, that Jacob purchased the
family tomb at Sychem, and from Gen. 23, 1 sq., that Abraham
purchased the one at Hebron. On the other hand, according to
the present text, Stephen appears to have confounded the two
transactions, representing, not Jacob, but Abraham, as having
purchased the field at Sychem. It is difficult to resist the im-
pression that a single word of the present text is wrong, and
that we should either omit Ἀβραάμ or exchange it for Ἰακώβ. —
ὠνήσατο without a subject could be taken as impersonal : *one pur-
chased* = *was purchased*. See W. § 58. 9. That change would
free the passage from its perplexity. It is true, manuscripts con-
cur in the present reading, but this may be an instance where
the internal evidence countervails the external. The error lies
in a single word ; and it is quite as likely, judging *a priori*, that
the word producing the error escaped from some early copyist, as
that so glaring an error was committed by Stephen ; for, as a
Jew, he had been brought up to a knowledge of the Scriptures,
had proved himself more than a match for the learned disputants
from the synagogues (6, 10), and is said to have been " full of
the Holy Spirit" (6, 5). Some attribute the difficulty to the con-
cise, hurried style of the narrative. Biscoe states that opinion
in the following terms : — " The Hebrews, when reciting the his-
tory of their forefathers to their brethren, do it in the briefest
manner, because it was a thing well known to them. For
which reason they made use of frequent ellipses, and gave
but hints to bring to their remembrance what they aimed at.
This may be the case here ; and as nothing is more easy than to
supply the words that are wanting, so, when supplied, the narra-
tion is exactly agreeable to history delivered in the Old Testa-
ment : 'And were carried into Sychem, and were laid,' i. e. some of
them, Jacob at least, ' in the sepulchre that Abraham bought for
a sum of money,' and others of them 'in that (bought) from the
sons of Emmor, the father of Sychem.' Here we repeat merely
καὶ ἐν τῷ (or ἐκείνῳ) before παρὰ τῶν υἱῶν ; which words were easily
understood and supplied by those to whom Stephen addressed
himself." [1] Again, some have deemed it sufficient to say that
Stephen was not an *inspired* teacher, in the strict sense of the
expression, and that, provided we have a true record of the dis-
course on the part of Luke, we may admit an error in the dis-
course itself, without discrediting the accuracy of the sacred
writers. Dr. Davidson thinks that Luke must have been aware

[1] The Acts of the Apostles, confirmed from other Authors, p. 395, ed. 1840.

of the discrepency, and has exhibited his scrupulous regard for
the truth by allowing it to remain, instead of correcting it. Cal-
vin sanctions a still freer view: " In nomine Abrahæ erratum esse
palam est; quare hic locus corrigendus est." — Ἐμμώρ, sc. τοῦ
πατρός, *Emmor*, the father *of Sychem*. See on 1, 13.

VERSES 17–16. *The Age of Moses, or the Jews under the Law.*

V. 17. καθώς, not *when*, but *as*, in the degree that; hence
ἤγγιζεν, *was approaching*. — ὁ χρόνος, κ. τ. λ., *the time of the* (fulfil-
ment of the) *promise* (v. 7); see on 1, 4. — Instead of ὤμοσεν
(T. R.), *sware*, we are to read probably ὡμολόγησεν, *declared*.
(Lehm. Tsch. Mey.). — ηὔξησεν and ἐπληθύνθη represent the
growth in power as consequent on the increase of numbers; not
a citation, but reminiscence probably of Ex. 1, 7. 20.

V. 18. ἄχρις οὗ, *until*; for this signal prosperity had its limit.
Though baffled in his first scheme, Pharaoh tried other means
more effectual; see on v. 19. — ὃς . . . . Ἰωσήφ, *who knew not Jo-
seph*, had no regard for his memory or services; not was ignorant
that such a person had lived (Mey.). How could the author of
such important reforms have been forgotten among a people ad-
dicted like the Egyptians to recording their national events! It
has been supposed that a new dynasty may have ascended the
throne at this time. According to Sir J. G. Wilkinson,[1] this "new
king" was Amosis, or Ames, first of the eighteenth dynasty, or
that of the Diospolitans from Thebes. Some hold (e. g. Heeren,
Jost) that the Hyksos or shepherd kings had just been expelled
from Egypt, and that the oppressor of the Hebrews was the first
native prince who reigned after that event. The present knowl-
edge of Egyptian history is too imperfect to admit of any posi-
tive conclusion on such a point. For the later views and lit-
erature, see on Ancient Egypt in Hertz. Encyk. Vol. I. p. 138 sq.

V. 19. κατασοφισάμενος τὸ γένος ἡμῶν, *treating subtly our race*, see
Ex. 1, 10 ; Ps. 115, 25. His policy is characterized in this man-
ner, because his object, without being avowed, was to compel
the Hebrews to destroy their children, that they might not grow
up to experience the wretched fate of their parents. — ἐκάκωσε,
κ. τ. λ., *oppressed our fathers in order that they should cast out their
infants, that these might not be preserved alive*. Both infinitives
are telic ; the first states the king's object in the oppression, the
second the object of the exposure on the part of the parents.   It

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[1] Manners and Customs of the Ancient Egyptians, Vol. I. p. 42 sq., 2d ed.

was using the parental instinct for destroying the child; it was seething the kid in the mother's blood. For τοῦ ποιεῖν, see on 3, 2. The plan of the Egyptians failed; for "the more they afflicted the Hebrews, the more they multiplied and grew" (Ex. 1, 12); i. e. they spared their children, instead of putting them to death, and continued to increase. Pharaoh, after this, took a more direct course to accomplish his object; he issued a decree that all the male children of the Hebrews should be killed at birth, or thrown into the Nile; see Ex. 1, 16. 22. The sense is different if we make τοῦ ποιεῖν ecbatic: so that they cast out their infants, etc. According to this view, the king's policy was in part successful; the Hebrews exposed their children of their own accord, that they might not see them doomed to so hopeless a bondage. But the infinitive construction with τοῦ is rarely ecbatic; and, further, had the Hebrews destroyed their children as a voluntary act, a subsequent decree for murdering them would have been unnecessary (Ex. 1, 16. 22). It is harsh to make τοῦ ποιεῖν epexegetical: oppressed them (viz. by a decree) that they must cast out, etc. It is difficult with this sense to see the force of κατασοφισάμενος. Besides, the history shows that the Egyptians were to execute the inhuman order (Ex. 1, 22), not the Hebrews. The object of putting Moses in the ark was to save, not destroy him.

V. 20. ἐν ᾧ καιρῷ, in which time, viz. this season of oppression. — ἀστεῖος τῷ θεῷ, fair for God, i. e. in his view, who judges truly; comp. πόλις μεγάλη τῷ θεῷ in Jon. 3, 3 (Sept.). It is a form of the Hebrew superlative. W. § 36. 3; Green's Gr. p. 277. For the dative, see on 5, 34. Josephus (Antt. 2. 9. 7) speaks of the extreme beauty of Moses. See also Heb. 11, 23. — τοῦ πατρός, his father, named Amram (Ex. 6, 20).

V. 21. αὐτόν, with the participle, is not an accusative absolute, but depends on the verb, and is then repeated; comp. Mark 9, 28. It is changed in some of the best copies to αὐτοῦ. — ἀνείλατο, took up, not from the water or the ark, but like tollere liberos, adopted. This use both of the Greek and the Latin word is said to have arisen from the practice of infanticide among the ancients. After the birth of a child, the father took it up to his bosom, if he meant to rear it; otherwise, it was doomed to perish. — εἰς υἱόν, as a son, appositional like לְ before that which a person or thing becomes (W. § 32. 4. b.); not telic, to be a son (Mey.), since the relation was an immediate one and not prospective merely.

V. 22. ἐπαιδεύθη πάσῃ σοφίᾳ, was instructed in all the wisdom, made familiar with it; dative of the respect or manner. Tis-

chendorf reads ἐν before σοφία. Some render *was trained by the wisdom* as the means of culture; dative of the instrument (De Wet. Mey.). This may be easier grammatically, but looks like modernizing the idea. The accusative would be the ordinary case after this passive (*was taught the wisdom*); but it could be interchanged with the dative. See W. § 32. 4. — δυνατὸς ἐν λόγοις, *mighty in words*. In point of mere fluency, he was inferior to Aaron (Ex. 4, 10), but excelled him in the higher mental attributes on which depends mainly the orator's power over the minds of others. His recorded speeches justify Stephen's encomium. — For ἔργοις, comp. v. 36.

V. 23.· αὐτῷ, *by him*, dative of the agent; see on 5, 9. — τεσσαρακονταετὴς χρόνος, *a fortieth annual time*, i. e. when he was forty years old. See the note on v. 30. — ἀνέβη ἐπὶ τὴν καρδίαν = עָלָה עַל־לֵב, see Jer. 3, 16. — ἐπισκέψασθαι, κ. τ. λ., *to visit his brethren* in order to show his sympathy for them and minister to their relief. The Hebrews lived apart from the Egyptians, and Moses as a member of the royal family may have had hitherto but little intercourse with his countrymen.

V. 24. ἀδικούμενον, *wronged*, injured, viz. by blows, which the Hebrew was then receiving, as stated in the history; see Ex. 2, 11. — ἐποίησεν ἐκδίκησιν, *wrought redress*, avenged; see Luke 18, 7. — τῷ καταπονουμένῳ, *the one overpowered*, lit. exhausted, worn out; implying a hard contest, and (the participle is present) a rescue just in time to ward off the fatal blow. — πατάξας τὸν Αἰγύπτιον, *by smiting the Egyptian* (who did the wrong) so as to kill him, see v. 28.

V. 25. ἐνόμιζε, *was supposing* in this interposition, and as the reason for it. This use of δέ, *for* (E. V.), is one of its metabatic offices. Hart. Partkl. Vol. I. p. 167. On what ground Moses expected to be known so readily, we are not informed. He may have thought that his history, so full of providential intimations, had pointed him out to the Israelites as their predestined deliverer. Stephen makes the remark evidently for the purpose of reminding the Jews of their own similar blindness in regard to the mission of Christ; comp. v. 35. — δίδωσιν, not *would give* (E. V.), but *gives;* present either because the event was so near (see **on 1, 6**), or because the deliverance begins with this act (Mey.).

V. 26. ὤφθη, *appeared*, showed himself, with the involved idea, perhaps, that it was unexpected. — αὐτοῖς, *to them*, i. e. two of his countrymen (Ex. 2, 13). The expression is vague, because the facts are supposed to be familiar. — συνήλασεν, κ. τ. λ., *urged them unto peace*, reconciliation. — ὑμεῖς after ἐστέ should be left out. —

For ἱνατί, see on 4, 25. — ἄνδρες belongs to ἀδελφοί, *men* related as *brethren are ye* (comp. 1, 16; 2, 29. 37); not = κύριοι as the nominative of address (E. V.). The relationship aggravated the outrage. It was more unseemly than when the combatants, as on the day before, had been Hebrew and Egyptian. With the same appeal Abraham says to Lot, " Let there be no strife, I pray thee, between thee and me, and between my herdmen and thy herdmen ; for we are men brethren " (Gen. 13, 8 in Heb. and Sept.).

V. 29.   ἐν τῷ λόγῳ τούτῳ, *at this word*, which showed that his attempt to conceal the murder had failed; see Ex. 2, 12.   His flight was now necessary to save his life ; for " when Pharaoh heard this thing, he sought to slay Moses." — ἐν γῇ Μαδιάμ, *in the land of Madiam*, or *Midian*.   " This would seem," says Gesenius, " to have been a tract of country extending from the eastern shore of the Elanitic Gulf to the region of Moab on the one hand, and to the vicinity of Mount Sinai on the other.   The people here were nomadic in their habits, and moved often from place to place"   It is common for γῇ to omit the article before the name of a country ; see v. 36 ; 13, 19.   W. § 19.

V. 30.   πληρωθέντων, κ. τ. λ., *forty years having been completed*. Stephen follows the tradition.   It was said that Moses lived forty years in Pharaoh's palace, dwelt forty years in Midian, and governed Israel forty years.   That he was one hundred and twenty years old at the time of his death, we read in Deut. 34, 7. — ἐν τῇ ἐρήμῳ . . . . Σινᾶ, *in the desert of the mount Sinai*, in the desert where this mount was situated.   According to Ex. 3, 1, this appearance of the angel took place at Horeb.   Both names are given in the Pentateuch to the same locality.   Of this usage the common explanation has been, that Sinai designated a range of mountains, among which Horeb was the particular one from which the law was given.   Dr. Robinson assigns reasons for thinking that Horeb was the general name, and Sinai the specific one.   See his Bibl. Res. Vol. I. p. 120, ed. 1856.   Hengstenberg, Winer, Ewald, and others, reject the old opinion. — ἐν φλογὶ πυρὸς βάτου, *in the fiery flame of a bush*. — πυρός supplies the place of an adjective ; comp. 9, 15 ; 2 Thess. 1, 8.   W. § 34. 3. b ; S. § 117. 6.

V. 31.   κατανοῆσαι, *to observe*, contemplate viz. the vision (see v. 32) ; not *to understand*, learn the cause, which would be unsuitable in the next verse. — φωνὴ κυρίου, *the voice of the Lord*.   It will be seen that the angel of Jehovah in v. 30 (comp. Ex. 3, 2) is here called Jehovah himself.   Examples of a similar transition from the one name to the other occur often in the Old Testament.

It has been argued from this usage, as well as on other grounds, that the Revealer, under the ancient dispensation, was identical with the Revealer or Logos of the new dispensation.[1]

V. 32. ἐγὼ ὁ θεός, κ. τ. λ.   In this way Jehovah declares himself to be the true God, in opposition to the idols of the heathen, and especially the author of those promises to the patriarchs which were now on the eve of being fulfilled. — οὐκ ἐτόλμα κατανοῆσαι, sc. τὸ ὅραμα. In Ex. 3, 6, it is said further, that " Moses hid his face ; " an act prompted by his sense of the holiness of Him in whose presence he stood ; comp. 1 Kings 19, 13.

V. 33. λῦσον, κ. τ. λ., loose the sandal of thy feet. ὑπόδημα is a distributive singular, for the plural. W. § 27. 1. It was a mark of reverence in the East to take off the shoes or sandals in the presence of a superior, so as not to approach him with the dust which would otherwise cleave to the feet. On this principle the Jewish priests officiated barefoot in the tabernacle and the temple. Hence, too, none enter the Turkish mosques at present, except with naked feet, or, in the case of foreigners, with slippers worn for the occasion. — In γῆ ἁγία ἐστίν, Luger finds a special reference to vv. 30. 32. The God of Abraham, Isaac, and Jacob was present, and where he appears the place is holy, though it be in the wilderness.

V. 34. ἰδὼν εἶδον = רָאֹה רָאִיתִי, Truly I saw ; and so in the following verbs the tense is aorist : I heard when they groaned and came down (not am come) when I saw and heard. In Hebrew the infinitive absolute before a finite verb denotes the reality of the act, or an effect of it in the highest degree ; after the verb, it denotes a continuance or repetition of the act. See Gesen. Heb. Gr. § 128. 3 ; W. § 45. 8. The easier Greek construction for this idiom is that noticed on 4, 17. For ἀποστελῶ (T. R.), read ἀποστείλω (Tsch. Mey.), but with a future sense. See W. § 13. 1.

V. 35. τοῦτον is here emphatic. οὗτος introduces the next three verses with the same effect. — ἠρνήσαντο, denied. The verb is plural, because, though the rejection was one person's act (v. 27), it revealed the spirit of the nation. — ἄρχοντα καὶ λυτρωτήν, as a ruler and redeemer ; comp. 5, 31. Stephen selects the words evidently with reference to the parallel which he would institute

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[1] The subject is an interesting one ; but does not fall properly within our present limits. The reader will find it discussed in Smith's Scripture Testimony to the Messiah, Vol. I. p. 482 sq., and in Hengstenberg's Christology, Vol. I. p. 165 sq. Valuable supplementary matter (for the object is to deal only with the later objections) will be found in Kurtz's article, " Der Engel des Herrn," in Tholuck's Litterarischer Anzeiger, 1846, Nos. 11–14, and inserted for substance, in the author's Geschichte des alten Bundes, Vol. I. pp. 121–126.

between Moses and Christ. — ἐν χειρί stands for בְּיַד, *by the hand*, agency (comp. Gal. 3, 19), since it was through the angel in the bush that God called Moses to deliver his people.　Tischendorf reads σὺν χειρί (unusual but well supported), *with the hand*, i. e. attended by the angel's aid and power, an adjunct of τοῦτον rather than the verb. — τῇ βάτῳ is feminine here and in Luke 20, 37, but masculine in Mark 12, 26.

V. 36.　ἐξήγαγεν αὐτούς, led them forth out of Egypt.　Hence we cannot render ποιήσας, *after he had shown*, performed (E. V.), because the miracles in the desert were not antecedent to the exodus.　The participle expresses here an accompanying act of ἐξήγαγεν, *performing* (Vulg., *faciens*); since the leading forth formed a general epoch with which the associated events, whether historically prior or subsequent, could be viewed as coincident in point of time.　On the force of the participle in such a case, see on 21, 7. — For the difference between τέρατα and σημεῖα, see on 2, 22.　Lachmann inserts τῇ before γῇ, but on slight evidence. — Αἰγύπτῳ is more correct than Αἰγύπτου (T. R.).

V. 37.　προφήτην, κ. τ. λ.　For the explanation of this prophecy, see on 3, 22.　No one can doubt that Stephen regarded Christ as the prophet announced by Moses ; yet, it will be observed, he leaves that unsaid, and relies on the intelligence of his hearers to infer his meaning.　Here is a clear instance in which the speech adjusts itself to those *suppressed* relations of the subject, on which, as I suppose, its adaptation to the occasion so largely depended.　By quoting this prediction of Moses, Stephen tells the Jews in effect that it was *they* who were treating the law-giver with contempt ; for while they made such pretensions to respect for his authority, they refused to acknowledge the prophet whom he foretold, and had commanded them to obey. — κύριος before and ἡμῶν after θεός (T. R.) are doubtful. — αὐτοῦ ἀκούσεσθε, *him shall ye hear*, was inserted probably from 3, 22 (Lchm. Tsch. Mey.).

V. 38.　ὁ γενόμενος . . . . τῶν πατέρων ἡμῶν, *who was* (lit. *became*, entered into connection) *with the angel and with our fathers*.　The meaning is, that he brought the parties into association with each other, acted as mediator between God and the people ; see Gal. 3, 19.　This fact is mentioned to show how exalted a service Moses performed, in contrast with the indignity which he experienced at the hands of his countrymen.　He was a type, Stephen would say, of the Jesus despised, crucified by those whom he would reconcile unto God. — ἐν τῇ ἐκκλησίᾳ, *in the con-gregation*, i. e. of the Hebrews assembled at Sinai at the time of

the promulgation of the law. So all the best critics and the older E. versions (Tynd. Cran. Gen. Rhem.) translate this word. It is evident that ἐκκλησία here affords no countenance to the idea that the Hebrew nation as such constituted the church under the ancient economy. — ζῶντα characterizes λόγια with reference, not to their effect (comp. Rom. 8, 3; Gal. 3, 21), but their nature or design: *life-giving oracles*, commands; comp. Rom. 7, 12. The inadequacy of the law to impart life does not arise from any inherent defect in the law itself, but from the corruption of human nature.

V. 39. ἐστράφησαν . . . . εἰς Αἴγυπτον, *turned with their hearts unto Egypt*, i. e. longed for its idolatrous worship, and for the sake of it deserted that of Jehovah (Calv. Kuin. De Wet. Mey.). The next words are epexegetical, and require this explanation. Some have understood it of their wishing to return to Egypt; but that sense, though it could be expressed by the language, not only disregards the context, but is opposed to Ex. 32, 4 and Neh. 9, 18. The Jews are there represented as worshipping the golden calf for having brought them out of Egypt, and not as a means of enabling them to return thither.

V. 40. Θεοὺς, οἳ προπορεύσονται ἡμῶν, *gods who shall go before us*, to wit, as guides, protectors. This is a literal translation from Ex. 32, 1. The plural is best explained as that of the *pluralis excellentiæ*, since Aaron made but one image in compliance with this demand of the people (called θεοί, אֱלֹהֶיךָ in Ex. 32, 8), and since the Hebrews would naturally enough transfer the name of the true God to the object of their idolatrous worship. De Wette hesitates between this view and that of θεοὺς as abstract, *deity*, divine power. The latter is better perhaps than Meyer's categorical plural: *gods* such as the calf represented. — ὁ γὰρ, κ. τ. λ., *for as to this Moses who led us forth*, etc. οὗτος is contemptuous, like *iste*. The nominative absolute strengthens the sarcasm. W. § 29. 1. γάρ alleges the disappearance of Moses as a reason why they should change their worship; possibly, because it freed them from his opposition to their desires, but more probably because, whether he had deserted them or had perished, it showed that the God whom he professed to serve was unworthy of their confidence.

V. 41. ἐμοσχοποίησαν is elsewhere unknown to the extant Greek. They selected the figure of a calf, or more correctly bullock, as their idol, in imitation, no doubt, of the Egyptians, who worshipped an ox at Memphis, called Apis, and another at Heliopolis, called Mnevis. Win. Realw. I. p. 644; Hertz. Encyk. Vol. VII.

p. 214. Mummies of the animals so worshipped are often found
in the catacombs of Egypt. — εὐφραίνοντο, *rejoiced*, made merry,
refers doubtless to the festive celebration mentioned in Ex. 32, 6.
— τοῖς ἔργοις is plural, because the idol was the product of their
joint labors. Meyer supposes it to include the various imple-
ments of sacrifice, in addition to the image ; (in his last edition :
works such as this.)

V. 42. ἔστρεψε, *turned away*, withdrew his favor. — παρέδωκεν,
gave up (Rom. 1, 24), = εἴασε in 14, 16 ; he laid for the present no
check upon their inclinations. In consequence of this desertion
they sunk into still grosser idolatry. — τῇ στρατιᾷ τοῦ οὐρανοῦ, *the
host of heaven*, i. e. the sun, moon, and stars. This form of wor-
ship is called Sabaism, from צָבָא, as applied to the heavenly
bodies. — ἐν βίβλῳ τῶν προφητῶν, *in the book of the prophets*, i. e.
the twelve minor prophets, whom the Jews reckoned as one col-
lection. The passage is Amos 5, 25-27. — μὴ σφάγια, κ. τ. λ.
This sign of a question requires a negative answer, and that an-
swer is to be understood in a relative sense. See W. § 57. 3.
Did ye offer unto me sacrifices and offerings? i. e. exclusively. The
reply is left to their consciences. Even during the eventful
period in the wilderness, when the nation saw so much of the
power and goodness of God, they deserted his worship for that
of other gods, or, while they professed to serve him, united his
service with that of idols. The question ends here.

V. 43. καὶ ἀνελάβετε, κ. τ. λ. The tacit answer precedes : No,
— ye apostatized, *and took up the tabernacle of Moloch*, i. e. to
carry it with them in their marches, or in religious processions.
This tabernacle was intended, no doubt, to resemble the one con-
secrated to Jehovah. Stephen follows the Septuagint. Μολόχ
stands there for מַלְכְּכֶם, i. e. the idol worshipped as *your king*, which
was the Moloch of the Amorites. The Seventy supply the name
of the idol as well known from tradition. But there is almost
equal authority, says Baur,[1] for reading מִלְכֹּם, *Milkom*, a proper
name. That variation would bring the Greek into still closer
conformity with the Hebrew. — τὸ ἄστρον τοῦ θεοῦ, *the star of the
god*, i. e. an image resembling or representing a star worshipped
by them as a god. — By Ῥεμφάν (also written Ῥεφάν, Ῥεμφά,
Ῥομφᾶ) the Seventy express כִּיּוּן, which, like most of the an-
cient translators, they took to be a proper name. Some of the
ablest modern scholars defend the correctness of that transla-

[1] Der Prophet Amos erklärt, von Dr.·Gustav Baur, p. 362.

tion.[1] In this case the Greek name must have sprung from a
corrupt pronunciation of the Hebrew name; see Gesen. Lex. p.
463. According to others, כִּיּוּן should be rendered *statue*, or *stat-
ues*, and the idol would then be unnamed in the Hebrew. So
Gesenius, Robinson (N. T. Lex. s. v.), and others. Admitting
that sense, it was unnecessary for Stephen to correct the current
version; for he adduced the passage merely to establish the
charge of idolatry, not to decide what particular idol was wor-
shipped. Whether the star-god to which they paid their homage
was Saturn, Venus, or some other planet, cannot be determined.
— τοὺς τύπους, *the figures*, in apposition with σκηνήν and ἄστρον.
The term was so much the more appropriate to the tabernacle,
as it contained probably an image of Moloch. — μετοικιῶ is the
Attic future. — ἐπέκεινα Βαβυλῶνος, *beyond Babylon*, where the He-
brew and Septuagint have *beyond Damascus*. The idea is the
same, for the prediction turned not upon the name, but the fact,
viz. that God would scatter them into distant lands. The Bab-
ylonian captivity was the one best known, and, besides, in being
exiled to the remoter place the Jews were transported beyond
the nearer.

V. 44. ἡ σκηνὴ τοῦ μαρτυρίου = אֹהֶל הָעֵדֻת (Numb. 9, 15; 17,
23), *the tabernacle of the testimony*, or law, so called, because it
contained the ark in which the tables of the decalogue were
kept. The law is termed a *testimony*, because it testifies or de-
clares the divine will. Bähr's explanation (Symbolik, Vol. I. p.
80) is different: the tabernacle was a testimony or witness of the
covenant between God and his people. — ποιῆσαι . . . . ἑωράκει,
that he should make it according to the pattern which he had seen,
viz. on Mount Sinai; see Ex. 25, 9. 40. By this reference, Ste-
phen reminds the Jews of the emblematical import, consequently
the subordinate value, of the ancient worship. Moses, under the
divine guidance, constructed the *earthly* tabernacle so as to have
it image forth certain *heavenly* or spiritual realities that were to
be accomplished under "the better covenant of which Jesus is
the Mediator." Here we have the rudiments of the view which
pervades the Epistle to the Hebrews; see especially Heb. 8, 5
What was true of the tabernacle was true also of the first and
the second temple; they were built after the same model, and
were in like manner ἀντίτυποι, or σκιαὶ τῶν ἐπουρανίων. That appli-
cation of the remark could be left to suggest itself.

[1] See especially Movers über die Phönitzier, Vol. I. p. 289 sq. He maintains
that כִּיּוּן may be traced as a proper name in various Oriental languages.

V. 45.   καί adds εἰσήγαγον to ποιῆσαι. — διαδεξάμενοι, *having received* (the tabernacle), viz. from Moses or his contemporaries, since those who entered Canaan were a later generation ; not *inherited* (Alf.), a false meaning ; and not *who came after*, successors (E. V., retained from Cranm.), since that substantive construction would require the article (see Pape s. v.). — μετὰ Ἰησοῦ, *with Joshua* as their leader, under his guidance. — ἐν τῇ κατασχέσει τῶν ἐθνῶν, *into the possession of the heathen*, the territory inhabited by them ; comp. δοθήτω ἡ γῆ ἡμῖν ἐν κατασχέσει, in Numb. 32, 5. ἐν shows that the idea of rest predominates over that of motion. Meyer and De Wette translate *on taking possession of the heathen*, on their subjugation. The other meaning is better, because it supplies an indirect object after εἰσήγαγον, and adheres to the prevalent passive sense of κατάσχεσις ; see Rob. Lex. s. v. — ἕως τῶν ἡμερῶν Δαυΐδ belongs to εἰσήγαγον, employed suggestively : *brought* the tabernacle into the land, and retained it *until* (inclusive) *the days of David*. Some join the words with ὧν ἔξωσεν, which exalts a subordinate clause above the principal one, and converts the aorist into an imperfect : *was expelling* from Joshua until David.

V. 46.   ὃς . . . . τοῦ θεοῦ, *who found favor*, etc. Compare 13, 22. The tacit inference may be, that, had the temple been so important as the Jews supposed, God would not have withheld this honor from his servant. — ᾐτήσατο, *asked for himself* as a privilege. We have no record of this prayer, though it is implied in 2 Sam. 7, 4 sq., and in 1 Chron 22, 7. In the latter passage David says : " As for me, it was in my mind to build an house unto the name of the Lord my God." In that frame of spirit he indited the hundred and thirty-second Psalm. — εὑρεῖν . . . . Ἰακώβ coincides with Ps. 132, 5 (Sept). To express the object of David's request, Stephen avails himself of the language contained in that passage. Translate, *a habitation* (= οἶκον in v. 48, place of abode, temple) *for the God of Jacob* ; not *tabernacle* (= σκηνή in v. 44), as in the E. version. The tabernacle existed already, and it was not that structure, but a temple, which David was anxious to build. The confusion arises from rendering the different Greek terms by the same word.

Verses 47–53.   *Period of the Temple and the Prophets.*

V. 47.   δέ, adversative. What was denied to David was granted to Solomon ; see 2 Chron. 6, 7. 8. Yet even the builder of the temple acknowledged (2 Chron. 6, 18) that God is not

confined to any single place of worship. The tenor of the speech would be apt to remind the hearers of that admission.

V. 48. ἀλλ' οὐχ . . . . κατοικεῖ. The temple was at length built; but was never designed to circumscribe the presence of the infinite Architect (see v. 50), or to usurp the homage that belongs to him alone. The remark here was aimed, doubtless, at the superstitious reverence with which the Jews regarded the temple, and at their proneness in general to exalt the forms of religion above its essence. For οὐχ in this position, see on 2, 7. ναοῖς is probably a gloss from 17, 24. — καθὼς, κ. τ. λ. To give greater effect to his reproof, Stephen quotes the testimony of the prophet, viz. Is. 66, 1. 2.

V. 51. There is no evidence that Stephen was interrupted at this point. Many critics assume that without reason. The sharper tone of reprehension to which the speaker rises here belongs to the place ; it is an application of the course of remark which precedes. We have no right to ascribe it to Stephen's irritation at perceiving signs of impatience or rage on the part of his hearers. — ἀπερίτμητοι . . . . ὠσίν, uncircumcised, etc., i. e. destitute of the disposition to hear and love the truth, of which their circumcision should have been the sign ; comp. Lev. 26, 41 ; Jer. 6, 10 ; Rom. 2, 29. For τῇ καρδίᾳ see 2, 37. — ὑμεῖς ἀεὶ, κ. τ. λ., Ye do always resist the Holy Spirit, under whose influence the messengers of God, e. g. Christ and the apostles, spoke to them. To reject their testimony was to reject that of the spirit himself. What follows appears to restrict the language to that meaning. — καὶ ὑμεῖς, also you, where οὕτως would state the comparison more exactly. See W. § 53. 5.

V. 52. τίνα τῶν προφητῶν, κ. τ. λ., whom of the prophets, etc. Stephen would describe the general conduct of the Jews towards their prophets ; he does not affirm that there were no exceptions to it. Other passages, as 2 Chron. 36, 15. 16 ; Matt. 23, 37, and Luke 13, 33. 34, make the same representation. — τοὺς προκαταγγείλαντας, κ. τ. λ., those who announced beforehand, etc., designates the prophets with reference to the leading subject of their predictions. See on 3, 21. 24. — τοῦ δικαίου, the Just one, (3, 14) slain by them as a malefactor. — νῦν, now, as the climax of the nation's guilt. — προδόται, traitors. See 3, 13.

V. 53. Those who were thus guilty (v. 52) acted in the character of those who (οἵτινες, such as) received, etc. — τὸν νόμον . . . . ἀγγέλων, the law as (εἰς predicative sign, see on v. 21) ordinances (plural with reference to νόμον as an aggregate of single acts) of angels ; the latter not as the authors of them, in which

sense they were God's, but as communicated through them;
comp. ὁ δι' ἀγγέλων λαληθείς in Heb. 2, 2, *the word spoken through
angels*, and especially διαταγεὶς δι' ἀγγέλων in Gal. 3, 19, *ordained*
on the part of God *through angels*. The elliptical explanation,
reckoned *unto ordinances*, as of that rank or class, affords the
same meaning, but is not so simple. See W. § 32. 4. b. Some
translate *upon the ministrations*, agency of; but that both strains
the use of the preposition (not necessary even in Matt. 12, 41)
and employs the noun differently from Rom. 13, 2 (not elsewhere
in N. T.). The presence of angels at the giving of the law is
not expressly stated in the Old Testament, but is alluded to in
Gal. 3, 19, and Heb. 2, 2. Philo and Josephus testify to the same
tradition. The Seventy translate Deut. 33, 2 in such a manner
as to assert the same fact. It is implied perhaps in Ps. 68, 18.
The Jews regarded this angelic mediation as both ennobling the
law, and as conferring special honor on themselves, to whom the
law was given. For a striking proof of this Jewish feeling, see
Jos. Antt. 15. 5. 3. From another point of view, viz. that of Christ's
superiority to angels, this angelic intervention showed the inferi-
ority of the law to the gospel; which is the view taken in Heb.
2, 2, and probably in Gal. 3, 19. — καὶ οὐκ ἐφυλάξατε, *and yet ye
kept it not*. νόμον as the principal word supplies the object, and not
διαταγάς (E. V.). In this verse, therefore, we have the apostle's
idea in Rom. 2, 23, where he says that the Jews gloried in the
law, while they dishonored God by their violations of it.

Verses 54–60. *The Death of Stephen.*

V. 54. It is disputed whether Stephen finished his speech or
not. The abrupt manner in which he closes, and the exaspera-
tion of the Jews at that moment, render it probable that he was
interrupted. ἀκούοντες as present favors the same view, but is
not decisive (see 5, 5; 13, 48). — For διεπρίοντο, see on 5, 33.

V. 55. πλήρης πνεύματος ἁγίου. The Spirit revealed to his soul
this scene in heaven. It was not a vision addressed to the
senses. It is needless, therefore, to inquire, as Meyer now ad-
mits, whether our martyr could see the opened sky through the
roof or a window. — For δόξαν θεοῦ, *the glory of God*, see on v. 2.
— ἑστῶτα, *standing*, instead of sitting, as at other times. The
Saviour had risen in order to intimate his readiness to protect or
sustain his servant (Bng. Knin. Mey.). It appears to me doubt-
ful whether we are to attach that or any other significancy to the
particular attitude in which he appeared.

V. 56. ἰδοὺ, κ. τ. λ. This declaration would tend to exasperate them still more. They are now told that He whom they had crucified, and whom they were ready to slay anew in the person of his followers, was exalted to supreme dominion at the right hand of God. See remarks on 2, 34.

V. 57. κράξαντες, *crying*, among other things, perhaps that he should be silent, or that he should be put to death; comp. 19, 32; Matt. 27, 23; John 19, 12. — συνέσχον τὰ ὦτα αὐτῶν. They affected to regard his words as blasphemous, and *stopped their ears* as an expression of their abhorrence. — καὶ ὥρμησαν, κ. τ. λ. Under the Roman laws, the Jews had no power to inflict capital punishment without the sanction of the procurator or his proxy; see John 18, 31. Nearly all critics, at present, concur in that view. Hence the stoning of Stephen was an illegal, tumultuous proceeding. The Roman governors connived often at such irregularities, provided the Roman interest or power suffered no detriment. As Pilate was deposed in A. D. 35, or 36, some have thought that his office may have been still vacant (see on 6, 1), and that the Jews took greater liberty on that account.

V. 58. ἔξω τῆς πόλεως, *out of the city*, because a place so holy was not to be defiled with blood; see Lev. 24, 14. Compare the note on 14, 19. — καὶ οἱ μάρτυρες, κ. τ. λ., *and the witnesses laid off their garments*, that they might have the free use of their arms in hurling the stones. The law of Moses required the witnesses in the case of a capital offence to begin the work of death; see Deut. 13, 10; 17, 7. The object of the law, it has been suggested, may have been to prevent inconsiderate or false testimony. Many would be shocked at the idea of shedding blood, who would not scruple to gain a private end, or to gratify their malice, by misrepresentation and falsehood. — παρὰ τοὺς πόδας, *at his feet* for safe-keeping; comp. 22, 20. Their selecting Saul for this purpose shows that he was already known as a decided enemy of the Christians. His zeal and dialectic skill in the controversy with Stephen (see on 6, 9) could not have failed to establish his claim to that character. — νεανίου, *a young man;* a designation which the Greeks could apply to a person till he was forty years old, but perhaps in common speech would rarely extend beyond the age of thirty. This term, therefore, is very indefinite, as an indication of Saul's age at the time of this occurrence. In all probability he was not far from thirty when he was converted; not much less, as the Sanhedrim would hardly have entrusted so important a commission to a mere youth (see 9, 1 sq.), and

not more, as his recorded life (closing about A. D. 64) would otherwise be too short for the events of his history.ʳ

V. 59. ἐπικαλούμενον, *calling upon*, viz. Christ. κύριε Ἰησοῦ just before supplies the only natural object after this participle. "That the first Christians called on Jesus," says De Wette, i. e. addressed prayer to him, "is evident from 9, 14. 21; 22, 16; comp. 2, 21; Rom. 10, 12 sq." See further, on 9, 14. — As the dying Saviour said to the Father, "Into thy hands I commend my spirit," so the dying Stephen said now to the Saviour, δέξαι τὸ πνεῦμά μου.

V. 60. μὴ στήσῃς . . . . ταύτην, *establish not this sin to them*, reckon or count it not to them (Rob. De Wet.). Christ had set an example of this duty, as well as enjoined it by precept. No parallel to this prayer of Stephen can be found out of Christian history. The Greeks expressed a dehortatory command or wish by μή with the subjunctive aorist, when the act was one not yet commenced; comp. on 10, 15. This is Hermann's rule. See Mt. § 511. 3; K. § 259. 5. — ἐκοιμήθη, *fell asleep*, died; comp. 13, 36; 1 Cor. 15, 18, etc. Heathen writers employed the verb occasionally in that sense; but its derivative, κοιμητήριον, *cemetery*, i. e. a place where the body sleeps in the hope of a resurrection, was first used by Christians. It marks the introduction of the more cheerful ideas which the gospel has taught men to connect with the grave.

CHAPTER VIII.

Verses 1–3. *The Burial of Stephen.*

V. 1. The first sentence here would have closed more properly the last chapter. — συνευδοκῶν, *consenting, approving with* them, viz. the murderers of Stephen, so that he shared their guilt without

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¹ For information in regard to the early life and training of the apostle Paul (a topic important to a just view of his character and history), the student may consult Dr. Davidson's Introduction to the New Testament, Vol. II. p. 122 sq.; Conybeare and Howson's Life and Epistles of St. Paul, Vol. I. p. 40 sq. (2d ed.); Selections from German Literature (Edwards and Park), p. 31 sq.; Schrader's Der Apostel Paul, Zweiter Theil, p. 14 sq.; Hemsen's Das Leben des Apostels u. s. w., erstes Kapitel; and Tholuck's Vermischte Schriften, Band II. p. 272 sq.

participating so directly in the act. In Rom. 1, 32, Paul lays it
down as one of the worst marks of a depraved mind that a per-
son can bring himself to applaud thus coolly the sins of others,
and in 22, 20, he says that he himself had exhibited that mark
of depravity in relation to the death of Stephen. Luke here
records probably a confession which he had often heard from the
lips of the apostle. For ἦν with the participle, see on 1, 10. — ἐν
ἐκείνῃ τῇ ἡμέρᾳ, *on that day* (comp. 11, 19); not indefinite *at that
time*, which would require the noun to be plural. The stoning
of Stephen was the signal for an immediate and universal per-
secution. — πάντες need not be pressed so as to include every
individual; see on 3, 18. Zeller clings to the letter, and then
argues against the truth of the narrative from the improbability
of such a panic. Many of those who fled returned, doubtless,
after the cessation of the present danger. It is not to be sup-
posed that the church which we find existing at Jerusalem after
this was made up entirely of new members. — κατὰ τὰς χώρας,
κ. τ. λ. They fled at first to different places in Judea and Sama-
ria; but some of them, probably the foreign Jews, went after-
wards to other countries (see v. 4 and 11, 19).

V. 2. συνεκόμισαν, *bore away together* (i. e. to the grave), joined
to bury; or simply *buried*, as the force of the preposition is not
always traceable in this verb (see Pape s. v.). — δέ, *now*, carries
back the mind to Stephen after the digression in v. 1 ; not *but*, in
spite of the persecution, for it was not only permitted among the
Jews, but required, that the bodies of those executed should be
buried. — ἄνδρες εὐλαβεῖς are pious Jews (see on 2, 5), who testi-
fied in this way their commiseration for Stephen's fate, and their
conviction of his innocence. The Christians would not have
been allowed to perform such an office; they, too, would have
been designated as disciples or brethren. — κοπετόν, *lamentation*,
as expressed in the Oriental way by clapping the hands or smit-
ing on the breast.

V. 3 δέ, *now*, presents Saul again as the principal person ; and
possibly *but* (E. V.), contrasting his conduct with that of the
εὐλαβεῖς. — κατὰ τοὺς οἴκους, *into the houses* one after another. The
preposition marks both direction and succession. — σύρων, *drag-
ging*, bearing off with violence ; comp. 14, 19 ; 17, 6. See Tittm
Synm. p. 57 sq. We see the man's ferocious spirit in his man-
ner. "Haling," in the English translation, is an old word for
hauling or *hawling*. — τε ἄνδρας, κ. τ. λ., *not only men but women ;*
repeated also in 9, 2 and 22, 4 as a great aggravation of his
cruelty.

Verses 4–8. *The Gospel is preached in Samaria.*

V. 4. οἱ μὲν οὖν διασπαρέντες, *Those therefore dispersed,* taken as a substantive; comp. 1, 6. The clause is illative as well as resumptive, since it was in consequence of the persecution (v. 1) that the disciples were led to new fields of labor. — διῆλθον, *went abroad,* lit. *through,* i. e. different places. Luke intimates the circuit of their labors more fully in 11, 19.

V. 5. This is the *Philip* mentioned in 6, 5 and 21, 8 ; not the apostle of that name, for he remained still at Jerusalem, see v. 1. — κατελθών, *having come down,* because he journeyed from Jerusalem (v. 15) ; to go to that city was ἀναβαίνειν. — εἰς πόλιν τῆς Σαμαρείας, *unto the city of Samaria,* genitive of apposition (Grot. Kuin. Win. Rob.), or *a city* in that country (Olsh. Neand. De Wet. Mey.). That the capital was called *Samaria* at this time, as well as *Sebaste,* we see from Jos. Antt. 20. 6. 2. πόλιν, with that reference, may omit the article because Σαμαρείας defines it ; comp. 2 Pet. 2, 6. W. § 19. 2. It would be most natural to repair at once to the chief city, and it was there that such a man as Simon Magus (see v. 9) would be most apt to fix his abode. — ὄχλοι, in v. 6, indicates a populous city. If it was not the capital, it may have been Sychar, where the Saviour preached with so much effect (Olsh.) ; see John 4, 5 sq. — αὐτοῖς, *unto them.* The antecedent lies in πόλιν, comp. 18, 11 ; Matt. 4, 23 ; Gal. 2, 2. W. § 67. 1. d.

V. 6. προσεῖχον, *attended,* listened with eager interest ; not *believed* (Kuin.), which anticipates the result in v. 12. — ἐν τῷ ἀκούειν, κ. τ. λ., *when they heard, and saw,* etc. ἐν with the infinitive denotes here, not the cause, but the time or occasion. K. § 289. 1. 2.

V. 7. πολλῶν γὰρ, κ. τ. λ., *For from many who had unclean spirits, they* (the spirits) *went forth,* etc. πολλῶν depends on ἐξ in the verb (Mey. De Wet.), comp. 16, 39 ; Matt. 10, 14. Some (Bng. Kuin.) make πνεύματα the subject of the verb, and supply αὐτά after ἐχόντων. The other is the more natural order. — βοῶντα, κ. τ. λ., *crying with a loud voice,* and testifying to the Messiahship of Jesus, or the truth of the gospel ; comp. Mark 3, 11 ; Luke 4, 41. The expression would suppose the reader to be acquainted with the fuller account of such cases in the history of Christ. Some understand the cry here to have been an exclamation of rage or indignation on the part of the demons, because they were compelled to release their victims. — πολλοὶ δὲ, κ. τ. λ. Here,

too (see on 5, 16), ordinary diseases are distinguished from de-
moniacal possession.

Verses 9–13. *Simon the Sorcerer, and his Professed Belief.*

V. 9. Σίμων. For the history of this impostor, his character,
and the traditions of the church respecting him, the reader is re-
ferred to Neander's Church History, Vol. I. p. 454, or his Planting
of the Church, p. 46 sq. See note on v. 24. — προϋπῆρχεν, *was
there before*, i. e. the arrival of Philip, and had been for a long
time, see v. 11. — μαγεύων, κ. τ. λ., states in what character and by
what arts he secured so much power. — ἐξιστῶν τὸ ἔθνος, *bewitch-
ing the nation;* either because he traversed the country, or drew
to himself crowds in the city where he dwelt.

V. 10. ἀπὸ μικροῦ ἕως μεγάλου, *from small unto great*, i. e. both
young and old, see Heb. 8, 11; Jon. 3, 5 (Sept.). The expression
has been called a Hebraism, but examples of it occur in Greek
writers (Mey.). — οὗτος, κ. τ. λ., *This one is the great power of God*,
i. e. through him is exhibited that power; they supposed him to
perform wonders which evinced his possession of superhuman
gifts. The language is similar to that in Rom. 1, 16, where the
gospel is said to be δύναμις θεοῦ εἰς σωτηρίαν, i. e. an instrumental-
ity exhibiting the power of God in the salvation of men. This
is the more obvious view of the sense, and is the one commonly
received. Neander would ascribe to the words a theosophic,
concrete meaning. He supposes the Samaritans to have recog-
nized Simon "as more than a man : the Great Power which at
first emanated from the invisible God, and through which he
created every thing else, had now appeared in a bodily form on
the earth." It appears to be exacting too much from the lan-
guage to understand it in that manner. λέγων εἶναί τινα ἑαυτὸν μέγαν,
in v. 9 (comp. 5, 36; Gal. 2, 6), would not show that he himself
carried his pretensions so far; and the people are not likely to
have conceded to him more than he claimed. — The variation ἡ
καλουμένη μεγάλη is well supported (Grsb. Mey. Tsch.): *which is
called great*, i. e. is truly so, deserves the epithet. De Wette
thinks καλουμένη a gloss, added to weaken the idea: *called great*,
but not so in reality.

V. 11. ἱκανῷ χρόνῳ, *for a long time.* The dative stands for the
ordinary accusative, as in 13, 20; John 2, 20; Rom. 16, 25. W.
§ 31. 9; S. § 106. 4. — ταῖς μαγείαις, κ. τ. λ., *they had been bewitched
by his sorceries* (lit. *put beside themselves*); not *he had bewitched
them* (Vulg. Eng. V.). The perfect ἐξεστακέναι, says Scholefield

(Hints, etc. p. 40), does not admit a transitive sense. See also Brud. Concord. s. v. It was necessary that men deluded to such an extent should be reclaimed by arguments addressed to the senses; see vv. 6. 7. 17.

V. 13. ὁ δὲ Σίμων, κ. τ. λ., *And Simon also himself believed,* viz. the word preached, i. e. professed to be a disciple, and was baptized in that character. The verb describes him with reference to his supposed or apparent state, not his actual position. He may have been not wholly insincere at first, but soon showed that he had no correct views of the gospel, that he was a stranger to its power; see on v. 18. — δυνάμεις differs from σημεια, as explained on 2, 22. — Editors hesitate between δυνάμεις καὶ σημεῖα μεγάλα and σημεῖα καὶ δυνάμεις μεγάλας.

VERSES 14–17. *Peter and John are sent to Samaria.*

V. 14. There is no inadvertence here. The apostles had remained at Jerusalem (v. 1). — Σαμάρεια may be the name of the city or the country; see on v. 5. The application here would not control it there. Neander refers it to the country. In that case, as Philip had preached at one place only, we must regard the idea as generalized: his success there was hailed as the pledge of success in all Samaria. — πρὸς αὐτούς, *unto them* in that city, or country; the antecedent implied, as in v. 5.

V. 15. καταβάντες, *having come down.* Their imparting the Spirit was consequent on the journey hither (post hoc), but is not said to have been the object of it (propter hoc). That none but the apostles were empowered to bestow this gift, has been affirmed by some, and denied by others (see 1 Tim. 4, 14). If it was a prerogative of the apostles (who had no successors in the church), the inference would be that it ceased with the extinction of that order. The Catholics and those who entertain Catholic views appeal to this scripture as showing the inferiority of the pastor to the bishop. — προσηύξαντο, κ. τ. λ. The Samaritans had received already the converting influences of the Spirit; and hence the object of the prayer was, that their faith might be confirmed by a miraculous attestation; see on 5, 32. — ὅπως with the finite verb circumscribes the infinitive; comp. 25, 3; Matt. 8, 34 (De Wet.); better here as telic, since prayer may be viewed as a necessary condition of the gift; comp. v. 24.

V. 17. ἐπετίθουν is the imperfect of a repeated act. For the import of the symbol, see on 6, 6. — καὶ ἐλάμβανον, κ. τ. λ., *and they received the Holy Spirit* as the author of the endowments

conferred on them. Among these may have been the gift of
tongues (see 2. 4 ; 10, 46), and also that of prophesy, as well as
the power of working miracles. Middleton's rule is, that the
anarthous πνεῦμα denotes only some effect or actual operation of
the Spirit, while τὸ πνεῦμα signifies the Divine Person in general,
without reference to any particular instance or mode of operation.
See Green's Gr. p. 229. The distinction affects no question of a
doctrinal nature ; it may agree well enough with some passages,
but is purely arbitrary in its application to others. The true prin-
ciple is that stated on 1, 2.

Verses 18–24. *The Hypocrisy of Simon, and its Exposure.*

V. 18. θεασάμενος (which means *to see with interest*, or *desire*)
has less external support than ἰδών. Meyer retains the former,
on the principle that the more common word would displace the
less common, instead of the reverse. The ambition or cupidity of
Simon had slumbered for a time, but was now aroused at the
sudden prospect of obtaining a power which would enable him to
gratify his selfish desires, which would place at his command un-
bounded wealth and influence. He had seen Philip perform mir-
acles, but had seen no instance until now, in which that power had
been transferred to others. The interval between this develop-
ment of his true character and his profession of the Christian faith,
was probably not long. — προσήνεγκεν αὐτοῖς χρήματα, *offered to them
money.* This act has originated our word *simony*, which Web-
ster defines as " the crime of buying or selling ecclesiastical pre-
ferment, or the corrupt presentation of any one to an ecclesias-
tical benefice for money or reward." It is fortunate for us, that
our religious institutions in this country require us to obtain our
knowledge of the term from a lexicon.

V. 19. κἀμοί, *to me also*, that I may possess it like you ; not *to
me* as well as to others, since no example of such transfer was
known to him. — ᾧ ἐάν, *upon whomsoever*, see on 2, 21. — ἐξουσίαν
ταύτην refers to v. 18, *this power*, authority, which he had seen them
exercise ; not to the clause following. Hence ἵνα is not definitive,
to wit, that, but telic, *in order that.*

V. 20. τὸ ἀργύριον, κ. τ. λ., *May thy money with thee* (= and
thou) *perish*, lit. *be for destruction*, consigned thereto. This is the
language of strong emotion ; it expresses the intense abhorrence
which the proposal excited in the mind of Peter. That it was
not a deliberate wish, or an imprecation, is evident from v. 22,
where the apostle points out to Simon the way to escape the

danger announced to him. σύν σοι some take to mean *with thee*
who art in the way to destruction, i. e. may thy money share the
doom to which thou art devoted. But the clause contains only
one verb, and it is violent to make it thus optative and declara-
tive at the same time. — ὅτι τὴν δωρεὰν, κ. τ. λ., *because thou didst
think*, deem it possible (aor., because the proposal made was the
sin) *to acquire* (not passive, as in the Eng. V.) *the gift of God
with money*. τὴν δωρεάν stands opposed to διὰ χρημάτων κτᾶσθαι,
and hence means, that which God bestows gratuitously on those
who are qualified to receive it ; not that which it is *his* preroga-
tive to give in distinction from men.

V. 21. οὐκ ἔστι . . . . κλῆρος, *Thou hast no part nor lot*. The
first term is literal, the second figurative ; they are conjoined in
order to affirm the exclusion spoken of with more emphasis. — ἐν
τῷ λόγῳ τούτῳ, *in this word*, doctrine, or gospel, which we preach
(Olsh. Neand.), or *in this thing*, viz. the gift of the Spirit (Bng.
Mey. De Wet.). The first sense accords better with the usage
of the word, and is also stronger and more comprehensive ; for
if the state of his heart was such as to exclude him from the or-
dinary benefits of the gospel, much more must it render him unfit
to recieve the higher communications of the Spirit, or to be hon-
ored as the medium of conferring them on others.

V. 22. μετανόησον . . . . ταύτης occurs *in sensu prægnanti* for *re-
pent*, and turn *from this thy wickedness ;* comp. μετάνοια ἀπὸ νεκρῶν
ἔργων in Heb. 6, 1.   W. § 66. 2. — For the received θεοῦ after
δεήθητι, most manuscripts read κυρίου. — εἰ ἄρα . . . . καρδίας σου, *if
perhaps the thought of thy heart shall be forgiven thee*. Some idea
like *and thus see if*, appears to lie between the imperative, and
the indicative future. See W. § 41. p. 268. Some attribute the
problematical form of the expression to an uncertainty, on the
part of Peter, whether the man had sincerely repented or would
repent of his sin. That view assigns the qualifying effect of
ἄρα to the first clause, instead of the second, where it stands.
Others, more correctly, find the ground of it in the aggravated
nature of the sin, or in the apostle's strong sense of its aggra-
vated nature, leading him to doubt whether he ought to represent
the pardon as certain, even if he repented. — ἡ ἐπίνοια, *the thought*,
wicked purpose, a *vox media*.

V. 23. εἰς γὰρ, κ. τ. λ., *For I see that thou art in the gall of
bitterness*. The gall of noxious reptiles was considered by the
ancients as the source of their venom ; and hence χολή, with an
allusion to that fact, becomes an expressive metaphor to denote
the malice or moral corruption of the wicked. Compare this

with Job 20, 14; Rom. 3, 13. ῥίζα πικρίας, in Heb. 12, 15, is a different figure. πικρίας describes a quality of χολήν, and is equivalent to an adjective, *bitter gall* (see on 7, 30); so that, transferring the idea from the figure to the subject, the expression imports the same as *malignant, aggravated depravity.* — καὶ σύνδεσμον ἀδικίας, *and in the bond of iniquity,* i. e. not only wicked in principle, but confirmed in the habit of sin, bound to it as with a chain. — εἰς (lit. *unto*) belongs also to the second clause, and in both cases implies the idea of abandonment to the influence or condition spoken of.

V. 24. δεήθητε, κ. τ. λ. We may infer from Luke's silence as to the subsequent history of Simon, that the rebuke of the apostle alarmed only his fears; that it produced no reformation in his character, or his course of life. This conclusion would be still more certain, if it were true, as some maintain, that this Simon was the person whom Josephus mentions under the same name as the wicked accomplice of the procurator Felix (Antt. 20. 7. 2). Neander held at one time that they were the same, but afterwards receded from that opinion. So common a name is no proof of their identity, and it is proof against it, that this Simon, according to Justin Martyr, belonged to Samaria, while the other is said to have been a native of Cyprus.

Verses 25-35. *Conversion of the Ethiopian.*

V. 25. οἱ μέν, viz. Peter and John, probably unattended by Philip. — εὐηγγελίσαντο (T. R.), *preached,* may state the result of their labors while they had been absent, or what took place on their return to Jerusalem. The latter view agrees best with the order of the narrative, and is required if we read ὑπέστρεφον and εὐηγγελίζοντο (Lehm. Mey. Tsch.), *were preaching.* This verb, according to a later Grecism (Lob. ad Phryn. p. 267), may take its object in the accusative, as well as the dative; comp. v. 40; 14, 15. 21; 16, 10; Luke 3, 18; Gal. 1, 9. W. § 32 1.

V. 26. δέ answers to μέν in v. 25. — ἐλάλησε, κ. τ. λ. Philip appears to have received this direction in Samaria (v. 13), and soon after the departure of the apostles. Zeller conjectures (Theol. Jahrb. 1851) that he had come back to Jerusalem in the mean time; but the terms of the communication are against that view. — ἀνάστηθι involves an idiom explained in the note on 9, 18. — πορεύου. For the tense, see on 3, 6. — κατὰ μεσημβρίαν, *down to the south,* because in Samaria he was so far to the north of Jerusalem. This expression points out, not the direction of

the road from Jerusalem to Gaza, but that in which Philip was to
travel, in order to find the road.   The collocation joins the words
evidently to the verb, and not, as some have represented, to the
clause which follows. — *Gaza* was about sixty miles southwest
from Jerusalem. — αὕτη ἐστὶν ἔρημος, *This is desert*.   Some refer the
pronoun to Γάζαν, and, as that city was demolished a short time
before the destruction of Jerusalem, they suppose that Luke by
ἔρημος would describe its condition in consequence of that event.
This is the opinion of Hug, Scholz, Meyer (formerly), Leke-
busch, and others.   But unless Luke wrote the Acts later than
A. D. 64 or 65,[1] this explanation cannot be correct; for Gaza was
not destroyed by the Romans till after the commencement of the
Jewish war which resulted in the overthrow of Jerusalem.   Most
of the critics who contend for a later origin of the book derive
their chief argument for it from this assumed meaning of ἔρημος.
But further, even supposing Luke to have written just after the
destruction of Gaza, it appears improbable that the novelty
merely of the event would lead him to mention a circumstance
so entirely disconnected with his history.   Others refer αὕτη to
ὁδόν, but differ on the question whether we are to ascribe the
words to Luke or the angel.   According to Bengel, Olshausen,
Winer (Realw. I. p. 395), De Wette, and others, they form a par-
enthetic remark by Luke, who would give the reader an idea of
the region which was the scene of so memorable an occurrence.
I prefer this opinion to any other.   According to some, the words
belong to the communication of the angel, and were intended to
point out to the evangelist the particular road on which he would
find the eunuch.   In that case it seems to me that the relative
pronoun would have introduced them more naturally than αὕτη
(yet see W. § 22. 4); and besides, if it were so that any one
road to Gaza was known as "desert" beyond others, *Luke* may
have inserted the epithet for the *reader's* information, as well as
the angel for the sake of Philip.   "There were several ways,"
says Dr. Robinson, "leading from Jerusalem to Gaza.   The most
frequented at the present day, although the longest, is the way
by Ramleh.   Anciently there appear to have been two more di-
rect roads; one down the great Wady es-Surar by Beth-Shemesh,
and then passing near Tell es-Safieh; the other through Wady
el-Musurr to Betogabra or Eleutheropolis, and thence to Gaza
through a more southern tract."   Bibl. Res. II. p. 640; or p. 514
(ed. 1856).   Another route still proceeded by the way of Bethle-

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[1] See Introduction, § 5.

hem and Bethzur to Hebron, and then turned across the plain to Gaza. It passed through the southern part of Judea, and hence through a region actually called "the desert" in Luke 1, 80. This description would apply no doubt to some part of any one of the roads in question. The Hebrews termed any tract "a desert" which was thinly inhabited or unfitted for tillage. See more on v. 36. Lange [1] spiritualizes the expression : *this is desert* (morally); the angel's reason why the evangelist should seek to enlighten also this benighted region.

V. 27. Αἰθίοψ, *an Ethiopian*, may refer to the country where he resided (comp. 2, 9), or to his extraction. Hence some suppose that the eunuch was a Jew, who lived in Ethiopia, but most that he was a heathen convert to Judaism. Observe the meaning of Αἰθίοπων in the next clause. It was customary for proselytes, as well as foreign Jews, to repair to Jerusalem for worship; comp. 20, 2 ; John 12, 20. — εὐνοῦχος, *a eunuch* in the proper import of the word; not a minister of state, *courtier*, to the exclusion of that import, because it would then render δυνάστης superfluous. The latter term, *a state officer*, is a noun both in form and usage (De Wet. Rob.), and is not to be translated as an adjective with εὐνοῦχος (Kuin. Mey.).— Κανδάκης τῆς βασιλίσσης Αἰθιόπων, *Candace, the queen of the Ethiopians.* Ethiopia was the name of the portion of Africa known to the ancients south of Egypt, of which Meroe, a fertile island formed by two branches of the Nile, constituted an important part. Win. Realw. II. p. 439. " It is evident both from Strabo and Dio that there was a queen named Candace in Ethiopia, who fought against the Romans about the twenty-second or twenty-third year of the reign of Augustus Cæsar. (Dio calls her queen of the Αἰθίοπες ὑπὲρ Αἰγύπτου οἰκοῦντες.) It is clear also from Pliny, who flourished in the reign of the Emperor Vespasian, that there was a queen of Ethiopia named Candace in his time ; and he adds, that this had been the name of their queens now for many years. It is beyond all doubt, therefore, that there was a queen of Ethiopia of this name at the time when Philip is said to have converted the eunuch. Eusebius tells us that this country continued to be governed by women even to his time." See Biscoe, p. 47. Candace was the name, not of an individual, but of a dynasty, like Pharaoh in Egypt, or Cæsar among the Romans. — ἐπὶ τῆς γάζης, *over* (as in 12, 20) *the treasure.* — προσκυνήσων, *in order to worship* proves, not that he was a Jew, but that he was not a heathen.

[1] Das apostolische Zeitalter, zweiter Band, p. 109.

V. 28. ἀνεγίνωσκε, *was reading*, aloud as we see from v. 30, and probably the Greek text, not the Hebrew, since the Septuagint was used mostly out of Palestine. It is still a custom among the Orientals, when reading privately, to read audibly, although they may have no particular intention of being heard by others.[1] It was common for the Jews to be occupied in this way, especially when they were travelling (Schöttg. Hor. Heb. II. p. 443). — It is not improbable that the eunuch had heard, at Jerusalem, of the death of Jesus, and of the wonderful events connected with it, of his claim to be the Messiah, and the existence of a numerous party who acknowledged him in that character. Hence he may have been examining the prophecies at the time that Philip approached him, with reference to the question how far they had been accomplished in the history of the person concerning whom such reports had reached him. The extraordinary means which God employed to bring the Æthiopian to a knowledge of the gospel, and the readiness with which he embraced it, authorize the belief, that in this way, or some other, his mind had been specially prepared for the reception of the truth.

V. 29. κολλήθητι τῷ ἅρματι τούτῳ, *attach thyself to this chariot*, keep near it, follow it. He heard the eunuch read for a time unobserved before he addressed him.

V. 30. ἆράγε, κ. τ. λ., *Dost thou understand then what thou readest?* γε serves to render the question more definite. The answer after ἆρα is more commonly negative ; comp. Luke 18, 8. Klotz ad Devar. II. p. 180 sq.; W. § 57. 2. This is given as the rule for prose. — γινώσκεις ἃ ἀναγινώσκεις is a paronomasia (comp. 2 Cor. 3, 2) and is too striking to be accidental. Philip spoke no doubt in Greek, and would arouse the mind through the ear.

V. 31. πῶς γὰρ, κ. τ. λ., *For how could I——?* The form of the reply attaches itself to the implied negative which precedes. — ὁδηγήσῃ, *should guide*, instruct, similar to John 16, 13.

V. 32. ἡ δὲ περιωχὴ, κ. τ. λ., *Now the contents* (comp. 1 Pet. 2, 6) *of the passage* (De Wet. Mey.); not *of the Scripture* in general, *section*, because γραφῆς, being limited by the relative clause, must denote the particular place *which he was reading ;* comp. v. 35 ; Luke 4, 21. — ἦν αὕτη, *was this*, viz. Is. 53, 7. 8, quoted almost *verbatim* from the Septuagint. — ἤχθη, *was led*, sc. יהוה עֶבֶד, *the servant of Jehovah*, or the Messiah. — καὶ ὡς ἀμνὸς, κ. τ. λ., *and as a lamp*, etc. This comparison represents the uncomplaining submission with which the Saviour yielded himself to

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[1] See Jowett's Researches in Syria, p. 443.

the power of his enemies. The death of Christ was so distinctly foretold in this passage, that Bolingbroke was forced to assert that Jesus brought on his own crucifixion by a series of preconcerted measures, merely to give the disciples who came after him the triumph of an appeal to the old prophecies [1]

V. 33. ἐν τῇ ταπεινώσει, κ. τ. λ., admits most readily of this sense: *In his humiliation*, i. e. in the contempt, violence, outrage, which he suffered, *his judgment was taken away*, viz. the judgment due to him; he had the rights of justice and humanity withheld from him. The Hebrew is מֵעֹצֶר וּמִמִּשְׁפָּט לֻקָּח, which yields essentially the same meaning: *Through violence and punishment he was taken away*, i. e. from life (De Wet.). — τὴν δὲ γενεὰν, κ. τ. λ., *and his generation who shall fully declare?* i. e. set forth the wickedness of his contemporaries in their treatment of him (Mey. De Wet. Rob.). The Hebrew sustains fully that translation. It is possible, also, to render the Greek and the original thus: *Who shall declare his posterity*, the number of his spiritual descendants or followers? The prophet in this case points, by an incidental remark, from the humiliation of Christ to his subsequent triumph, or glorification. Hengstenberg prefers the last meaning.[2] — ὅτι . . . . αὐτοῦ conforms to the first sense of the clause which precedes, better than to the second.

V. 34. ἀποκριθείς, *addressing* (see 3, 12), or *answering* in further reply to the question in v. 30 (Mey.). The passage from Isaiah is cited for the information of the reader, and this verse follows historically after v. 31. — περὶ ἑαυτοῦ, κ. τ. λ. The perplexity of the eunuch in regard to the application of the prophecy indicates that he was a foreigner, rather than a Jew. The great body of the Jewish nation understood this portion of Isaiah to be descriptive of the character and sufferings of the Messiah.[3] "The later Jews," says Gesenius, "no doubt, relinquished this interpretation, in consequence of their controversy with the Christians."

V. 35. ἀνοίξας τὸ στόμα αὐτοῦ is an imperfect Hebraism, i. e. was not peculiar to the Hebrew or Hellenistic writers, but most common in them. See W. § 3. It arises from the Oriental fondness for the minute in description, the circumstantial. The ex-

[1] Chalmers, Evidences of Christianity, Chapter VI.

[2] For a fuller view of the original passage, the reader is referred to Hengstenberg's Christology, Vol. I. p. 518 sq.; and to Professor Alexander's Commentary on Isaiah.

[3] See the proofs in Hengstenberg's Christology, Vol. I. p. 484 sq., and Schöttgen's Horæ Hebraicæ, Vol. II. p. 647 sq.

pression occurs properly before important, weighty remarks ;
comp. 10, 34 ; Job 3, 1 ; 32, 20. — καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς
ταύτης is elliptical for *and beginning from this passage,* and pro-
ceeding thence to others.   W. § 66. 1. c.

Verses 36–40.   *The Baptism of the Eunuch.*

V. 36.   κατὰ τὴν ὁδόν, *along* (5, 15) *the way.* — ἐπί τι ὕδωρ, *unto a
certain water;* not *some,* as the genitive would follow that parti-
tive sense.   C. § 362. β. — τί κωλύει, κ. τ. λ., *What hinders* (what
objection is there) *that I should be baptized?*   This is the modest
expression of a desire on the part of the eunuch to declare his
faith in that manner, provided the evangelist was willing to ad-
minister the ordinance to him ; comp. 10, 47.   As De Wette
remarks, the question presupposes that Philip, among other things,
had instructed him in regard to the nature and necessity of bap-
tism.   As the road on which the eunuch journeyed is unknown
(see on v. 26), it cannot be ascertained where he was baptized.
It may interest the reader to state some of the conjectures.   Eu-
sebius and Jerome concur in saying that it took place at Bethzur
(Josh. 15, 58 ; Neh. 3, 16), near Hebron, about twenty miles south
of Jerusalem.   The site has been identified, bearing still the an-
cient name.   The water there at present issues from a perennial
source, a part of which runs to waste in the neighboring fields,
and a part is collected into a drinking trough on one side of the
road, and into two small tanks on the other side.   It was formerly
objected that no chariot could have passed here on account of
the broken nature of the ground ; but travellers have now dis-
covered the traces of a paved road and the marks of wheels on
the stones.   See Ritter's Erdkunde, XVI. 1. p. 266, and Wilson's
Lands of the Bible, I. p. 381.   The writer found himself able
to ride at a rapid pace nearly all the way between Bethlehem
and Hebron.   The veneration of early times reared a chapel on
the spot, the ruins of which are still to be seen.   Von Raumer[1]
defends the genuineness of this primitive tradition.   In the age
of the crusaders, the baptism was transferred to Ain Haniyeh,
about five miles south-west of Jerusalem.   A fountain here on
the hill-side, which irrigates freely the adjacent valley, is known
among the Latins as St. Philip's Fountain.   One of the ancient
roads to Gaza passed here, but appears to have been less trav-
elled than the others.   Dr. Robinson thinks that the parties must
have been nearer to Gaza at the time of the baptism, and would

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[1] Palästina, von Karl von Raumer (1850), p. 411 sq.

refer the transaction to a Wady in the plain near Tell el-Hasy. Bibl. Res. II. p. 641 ; or p. 514 (1856).

V. 37. This verse is wanting in the best authorities. The most reliable manuscripts and versions testify against it. The few copies that contain the words read them variously. Meyer suggests that they may have been taken from some baptismal liturgy, and were added here that it might not appear as if the eunuch was baptized without evidence of his faith. Most of the recent editors expunge the verse. In regard to the passage, see Green's Developed Criticism, p. 97, and Tregelles on the Text of the N. T., p. 269. Yet the interpolation, if it be such, is as old certainly as the time of Irenæus; and Augustine in the fourth century, though he objected to a certain misuse of the text, did not pronounce it spurious. See Humphry's note here. Those who contend for the words remind us that the oldest manuscripts represent a later age, than that of these fathers. Bornemann puts them in brackets as entitled still to some weight. — τὸν υἱὸν τοῦ θεοῦ is the predicate after εἶναι.

V. 38. καὶ ἐκέλευσε, κ. τ. λ., *And he ordered* (viz. the charioteer) *that the carriage should stop,* lit. *stand;* an instructive use of the word for 9, 7. The eunuch's equipage corresponded with his rank. — καὶ κατέβησαν, κ. τ. λ., *and both went down into the water ;* not here *unto it* (which εἰς may also mean) for it stands opposed to ἐκ τοῦ ὕδατος, in the next verse ; besides they would have occasion to enter the stream, or pool, in order to be baptized into it; comp. ἐβάπτισθη εἰς τὸν Ἰορδάνην, *was baptized into the Jordan,* in Mark 1, 9. See Rob. Lex. p. 118. The preposition in κατέβησαν may refer to the descent from the higher ground to the water, or to the entrance into the water ; but not to the descent from the chariot, for this verb corresponds to ἀνέβησαν in v. 39, *they went up,* whereas the eunuch only returned to the carriage.

V. 39. ἐκ τοῦ ὕδατος, *out of the water ;* where some render *from,* which confounds ἐκ with ἀπό. — πνεῦμα, κ. τ. λ., *the Spirit of the Lord seized* (hurried away) *Philip.* The expression asserts that he left the eunuch suddenly, under the impulse of an urgent monition from above, but not that the mode of his departure was miraculous in any other respect. This last certainly is not a necessary conclusion. — ἐπορεύετο, κ. τ. λ., *for he went his way,* returned to his country, *rejoicing.* χαίρων belongs logically to a separate clause, but is put here for the sake of brevity. — Tradition says that the eunuch's name was Indich, and that it was he who first preached the gospel in Ethiopia. It is certain that Christianity existed there at an early period, but its introduction,

says Neander, cannot be traced to any connection with his labors.

V. 40. εὑρέθη, κ. τ. λ., not *was* = ἦν (Kuin.), but *was found at* (lit. *unto*, from the idea of the journey thither) *Azotus*, i. e. was next heard of there, after the transaction in the desert. This place was the ancient Ashdod, a city of the Philistines, near the sea-coast. The ruins consist of a mound covered with broken pottery, and of a few pieces of marble (see Amos 1, 8). A little village not far off, called Esdud, perpetuates the ancient name.— πόλεις does not depend on the participle, but on the verb, as in v. 25. Among the towns through which he passed between Azotus and Cæsarea must have been Lydda and Joppa. Cæsarea was Philip's home. Here we find him again, after the lapse of more than twenty years, when the Saul who was now "breathing menace and murder against the disciples" was entertained by him as a Christian guest; see 21, 8.—Luke's narrative brings us frequently to *Cæsarea*. It was about sixty miles northwest from Jerusalem, on the Mediterranean, south of Carmel. It was the ancient Στράτωνος πύργος, which Herod the Great had rebuilt and named Cæsarea in honor of Augustus. It was now the residence of the Roman procurators. Its inhabitants were mostly heathen; the Jewish population was small. For an account of this city in its splendor, and in its present state of desolation, see Howson's Life and Epistles of St. Paul, Vol. II. p. 344 sq.

CHAPTER IX.

Verses 1–9.   *Christ appears to Saul on the way to Damascus.*

V. 1.   δέ, *but*, turns the attention again to Saul.— ἔτι connects this verse with 8, 3.— ἐμπνέων . . . . φόνου, *breathing menace and murder;* in 26, 11, ἐμμαινόμενος. The figure is founded apparently on the fact, that a person under the excitement of strong emotion breathes harder and quicker, pants, struggles to give vent to the passion of which he is full (Wetst. Kyp. Kuin. Olsh.). πνεῖν τινος, *to breathe of something*, to be redolent, is a different expression. The genitive in this construction denotes properly that from or out of which one breathes, as the cause, source; the accusative, that which one breathes, as the substance, element. See W. § 30. 9. c; Mt. § 376.   Meyer translates ἐμπνέων, *inhaling;* but' ἐν in

this compound was generally lost; see Tromm's Concord. s. v.— τῷ ἀρχιερεῖ. If Saul was converted in A. D. 36, *the high-priest* was Jonathan, the successor of Caiaphas (deposed in A. D. 35) and a son of Ananus, or Annas; but if he was converted in A D. 37 or 38, the high-priest was Theophilus, another son of Annas.

V. 2. ἐπιστολάς, *letters,* which were not merely commendatory, but armed him with full power to execute his object; see v. 14; 26, 12. For the apostle's age at this time, see on 7, 58. The Jews in every country recognized the Sanhedrim as their highest ecclesiastical tribunal. In 26, 10 (comp. v. 14 below), Paul says that he received his authority from the ἀρχιερεῖς, and in 22, 5, from the πρεσβυτέριον, which are merely different modes of designating the Sanhedrim; see on 4, 5. He says here that he had his commission from the high-priest; which harmonizes entirely with the other passages, since the high-priest represented the Sanhedrim in this act. On receiving Saul's application, he may have convened that body, and have been formally instructed to issue the letters. The proposal was sufficiently important to engage the attention of the entire council. — εἰς Δαμασκόν states the local destination of the letters. This ancient capital of Syria was still an important city, and had a large Jewish population. It lay northeast of Jerusalem, distant about one hundred and forty miles, making for those times a rapid journey of five or six days. The route of Saul on this expedition can only be conjectured. If the Roman roads in Syria had been opened as early as this, he went probably for the sake of despatch by the way of Bethel or Gophna to Neapolis, crossed the Jordan near Scythopolis, the ancient Bethshean (now Beisan), and proceeded thence to Gadara, a Roman city, and so through the modern Hauran to Damascus. By another track which coincided in part with the preceding, he passed along the base of Tabor, crossed the Jordan a few miles above the Sea of Tiberias (where Jacob's bridge now is), and then either ascended to Cæsarea Philippi, at the foot of Hermon, or turned more abruptly to the right, and traversed the desert as before on the east of Antilebanon. For the details, see Howson's Work, Vol. I. p. 102 sq. — πρὸς τὰς συναγωγάς, *unto the synagogues,* i. e. the officers of them, who were the ἀρχισυνάγωγος (Luke 8, 49), and the πρεσβύτεροι associated with him (Luke 7, 3). The former term was sometimes applied to them both; see 13, 15; Mark 5, 22. These rulers formed a college, whose province it was, among other duties, to punish those who deserted the Jewish faith. De Wet. Heb. Archæol. § 244. Hence it belonged

to them to discipline those who joined the Christian party; or, as it was proposed in this instance, to carry them to Jerusalem, it was their duty to aid Saul in his efforts to apprehend the delinquents. — τῆς ὁδοῦ, i. e. κατ᾽ ἐξοχήν, *of the* (well-known Christian) *way* in regard to faith, manner of life, etc.; comp. 19, 9. 23; 22, 4; 24, 14, 22. See the idea expressed more fully in 16, 17; 18, 25. W. § 18. 1. ὁδοῦ depends on ὄντας under the rule of appurtenance, property. K. § 273. 2; C. § 387.

V. 3. ἐν δὲ τῷ πορεύεσθαι, κ. τ. λ., *Now while he journeyed, it came to pass* (Hebraistic) *that he*, etc. — Δαμασκῷ depends on the verb (K. § 284. 3. 2); not the dative of the place *whither*. — περιήστραψεν αὐτὸν φῶς, *a light gleamed around him*. The preposition in the verb governs αὐτόν. In 22, 6, it is repeated, according to the rule stated on 3, 2. In 22, 6, Paul says that the light which he saw was a *powerful* light, and in 26, 13, that it exceeded the splendor of the sun at noonday. That Luke's statement is the more general one, while the intenser expressions occur in Paul's recital, is what we should expect from the truth of the history.

V. 4. πεσὼν ἐπὶ τὴν γῆν, *having fallen to the earth*, probably from the animal which he rode; see 22, 7. — ἤκουσε, κ. τ. λ. See also 22, 7; 26, 14. The necessary inference is, that Saul heard audible words, and not merely that an impression was made upon him as if he heard them. It was a part of the miracle that those who accompanied him heard the voice of the speaker, but failed to distinguish the words uttered. The communication was intended for Saul, and was understood, therefore, by him only.

V. 5. τίς εἶ, κύριε; *Who art thou, Lord?* He did not know yet that it was Christ who addressed him. Hence κύριε has the significance which belongs to it as recognizing the fact, that an angel, or perhaps God himself, was now speaking to him from heaven. To suppose it used by anticipation, i. e. as denoting him who proved to be Christ, makes it Luke's word, and is unnatural. Yet Saul's uncertainty could have been but momentary: "conscientia ipsa facile diceret, Jesum esse" (Bng.). — The remainder of the verse, as it stands in the common text, viz. σκληρὸν . . . . λακτίζειν, has been transferred to this place from 26, 14. See Green's Developed Criticism, p. 98.

V. 6. Most of the manuscripts begin this verse with ἀλλά. The sentence τρέμων . . . . ποιῆσαι (which the English translation has copied) is wanting in the best authorities. It rests chiefly upon some of the early versions. The words καὶ ὁ κύριος πρὸς αὐτόν have been derived from 22, 10. — ἀλλά occurs often before

a command abruptly given; comp. 10, 20; 26, 16.   W. § 53. 7;
K. § 322; R. 12. — καὶ λαληθήσεταί, κ. τ. λ.   It would appear from
the speech before Agrippa (see 26, 16–18), that Christ may have
made to Saul, at this time, a fuller communication than Luke
has reported in this place.   The verb here (*it shall be told thee*,
etc.) does not exclude that supposition; for it may import that,
on his arrival in the city, he should be confirmed in what he had
now heard, or instructed further, in regard to his future labors.
But some prefer to consider Paul's narrative before Agrippa as
the abridged account.   The message which Ananias delivered to
Saul (intimated here in v. 15, but recorded more fully in 22,
14–16) was a message from Christ; and as the apostle makes no
mention of Ananias in 26, 16 sq., it is very possible that he has
there, for the sake of brevity, passed over the intermediate
agency, and referred the words directly to Christ, which Christ
communicated to him through Ananias.   This would be merely
applying the common maxim, *Quod quis per alium facit, id ipse
fecisse putatur.* — τί σε δεῖ ποιεῖν, *what thou must do*, is the answer
probably to Saul's question τί ποιήσω, *what shall I do*, recorded in
22, 9.   δεῖ refers not to duty, but the divine purpose, destination;
see 22, 10.

V. 7.   εἰστήκεισαν ἐννεοί, *were standing* (see on 1, 10) *speechless*,
having stopped instantly, overcome by amazement and terror;
comp. ἔμφοβοι ἐγένοντο in 22, 9.   The adjective is more correctly
written ἐνεοί.   W. § 5. 1.   This verb often means *to stand*, not as
opposed to other attitudes, but to be fixed, stationary, as opposed
to the idea of motion; comp. 8, 38; Luke 5, 2.   See the Class.
Lexx. s. v.   In this sense the passage is entirely consistent with
26, 14, where it is said that when they heard the voice *they all
fell to the ground.*   Plainly it was not Luke's object to say that
they stood erect in distinction from kneeling, lying prostrate, and
the like; but that, overpowered by what they saw and heard,
they were fixed to the spot; they were unable for a time to
speak or move.   The conciliation which some adopt (Eng. Kuin.
Bmg.) is that they fell to the ground at first, but afterwards rose
up and stood.   It is unnecessary to urge this view; but Zeller's
objection to it that εἰστήκεισαν as pluperfect excludes a previous
falling is ungrammatical. — ἀκούοντες μὲν τῆς φωνῆς, *hearing indeed
the voice.*   The genitive after this verb points out the source or
cause of the hearing; the accusative (see v. 4), that which one
hears.   See the note on v. 1.   In 22, 9, Paul says, in reference
to the same occurrence, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι,
which we may render, *but they understood not the voice of him*

speaking to me. In adding τοῦ λαλοῦντος, *who spake,* the writer shows that he had in mind the sense of φωνήν, and not the mere sound. ἀκούω, like the corresponding word in other languages, means not only *to hear,* but to hear so as *to understand.* Of the latter usage, the New Testament furnishes other clear examples. 1 Cor. 14, 2. " For he that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man understands him," — οὐδεὶς γὰρ ἀκούει; comp. v. 16, where ἀκούει passes into οἶδε. Mark 4, 33: " And with many such parables spake he the word unto them, as they were able to understand it," — καθὼς ἠδύναντο ἀκούειν. Some reckon here John 6, 60; Gal. 4, 21, and other passages. For instances of this sense in the classics, see Rob. Lex. s. v. The same usage exists in the Hebrew. One of the definitions of שָׁמַע (see Gesen. Lex. s. v.) is *to understand.* In Gen. 42, 23, it is said that Joseph's brethren " knew not that he heard them " (i. e. *understood,* in the E. V.); " for he spoke unto them by an interpreter." See also Gen. 11, 7. The English language has the same idiom. We say that a person is not heard, or that we do not hear him, when, though we hear his voice, he speaks so low or indistinctly that we do not understand him. The intelligence of the writer of the Acts forbids the idea of a palpable contradiction in the two passages. Since in 22, 9 we have φωνήν, and here in v. 7 φωνῆς, some would attribute to the genitive a partitive sense, i. e. something of the voice, or indistinctly. But the difference does not hold; for in 22, 7, Paul says of himself ἤκουσα φωνῆς, where he cannot mean that he had only a confused perception of what was said to him. Some prefer to vary the sense of φωνή, viz. *noise* or *sound* in this place, but *voice* in 22, 9. But allowing the word to admit of that distinction (see on 2, 6), it is much less common than the proposed variation in ἀκούω, and much less probable here, since the use of the verb would be varied in passages so remote from each other, whereas φωνή would have different senses in almost successive verses. — μηδένα δὲ θεωροῦντες, *but seeing no one* who could have uttered the voice. This appears to be denied of Saul's companions, in opposition to what was true of him, viz. that simultaneously with the light he had seen a personal manifestation of Christ; comp. v. 17; 22, 18. That he saw the speaker as well as heard him, we may infer from the language of Barnabas in v. 17, and that of Ananias in v. 17 and 22, 14. To the fact of his having a view of the glorified Saviour at this time, Paul alludes probably in 1 Cor. 9, 1, where he mentions his having seen the Lord as an evidence of his equality with the other apostles. See the note on 1, 3. Ne-

ander, De Wette, Meyer, Osiander, Thiersch, and others, find such
an allusion in that passage.

V. 8.   ἀνεωγμένων . . . . αὐτοῦ, *and when his eyes were opened*, i. e.
his eyelids, which he had spontaneously closed when struck with
the gleaming light.   This expression refers usually to the recov-
ery of one's eyesight, as in Matt. 9, 30 ; John 9, 10. 20. etc. — οὐδένα
ἔβλεπε, *saw no one*, i. e. of his companions, because he was now
blind ; or, which is a better reading, οὐδέν, *saw nothing*, and hence
being unable to see at all, must be led by the hand ; not *no one*
from whom the voice came (Eng.), since we must have here
an explanation of the next clause.

V. 9.   μὴ βλέπων (subjective negative), *not seeing* as opposed
to a possible idea of the reader that Saul might have regained
his sight ere this ; whereas οὐ (objective) in the next clause
states the historical fact.   W. § 55. 5.   Meyer, in his last edition,
recalls his remark that the negatives are interchanged here.

VERSES 10–18.   *Ananias is sent to Saul, and baptizes him.* .

V. 10.   That *Ananias* was one of the seventy disciples is an
unsupported conjecture of some of the older writers. — ὁ κύριος,
i. e. Christ, see v. 17. — ἰδοὺ ἐγώ = הִנֵּנִי.   This answer implies
that the person hears, and waits to listen further ; comp. Gen. 22,
1. 7 ; 27, 1 ; 1 Sam. 3, 8, etc.

V. 11.   For ἀναστάς, see on v. 18. — ῥύμην, *street*, or more strict-
ly *alley*, lane (comp. Luke 14, 21) ; = στενωπός in the later Greek.
See Lob. ad Phryn. p. 40, and R. and P. Lex. s. v. — τὴν καλουμέ-
νην εὐθεῖαν, *which is called straight*.   The principal street in Da-
mascus at present runs through the city from east to west, and is
remarkably straight in some parts, as well as narrow.   The Ori-
ental Christians say that this is the street in which Saul lodged.
The traces of a triple colonade are reported to be found in the
adjacent houses on both sides of the street, and if so they show
that the present street, though not so wide, follows at least the
line of an ancient street of the city.   But even in that case it
may be questioned whether ῥύμη would be applied to a thorough-
fare adorned with works of so much splendor. — Ταρσέα, *a native
of Tarsus* (22, 3), see on v. 30. — γὰρ προσεύχεται, *for he prays*.   The
act is then taking place, and is mentioned as a reason why Ana-
nias might be sure of a favorable reception.   He is informed of
the vision also because that served in like manner to prepare the
way for his visit.

V. 12.   καὶ εἶδεν, κ. τ. λ., *and saw a man*, (made known to him

in the vision as) *Ananias by name ;* a breviloquence like that in
15, 9. — ἐπιθέντα αὐτῷ χεῖρα, *placing hand upon him,* as a sign of
the benefit which he was to be the medium of communicating ;
comp. on 6, 6. The expression is indefinite, like that in 12, 1.
Lachmann thinks the authority sufficient to read τὰς χεῖρας, as in
v. 17. — ἀναβλέψῃ, *might look up,* open his eyes and see. This
sense is not common out of the New Testament. It is found
(a case not usually cited) at the close of Plut. de sera Num. vin-
dicta.

V. 13.   The reply of Ananias shows how fearful a notoriety
as a persecutor Saul had acquired. Compare 26, 10. — ὅσα κακά,
how great evils. — τοῖς ἁγίοις σου, *unto thy saints,* i. e. those conse-
crated to him, and so his. This term, as applied in the New
Testament, refers to the normal or prescribed standard of Chris-
tian character, rather than the actual one. See 1 Cor. 1, 2, as
compared with 1 Cor. 3, 2 ; 11, 21, etc. It belongs to all who
profess to be disciples, and does not distinguish one class of them
as superior to others in point of excellence.

V. 14.   ἔχει ἐξουσίαν. Ananias may have received letters from
the Christians at Jerusalem ; or those who came with Saul may
have divulged the object of the journey since their arrival. —
τοὺς ἐπικαλουμένους τὸ ὄνομά σου, *those who call upon,* invoke in
prayer, *thy name ;* comp. 2, 21 ; 7, 59 ; 1 Cor. 1, 2. This partici-
ple is middle, not passive. The Greek for *those on whom thy name
is called* would be like that in 15, 17. The expression here is the
one which the Seventy commonly use to translate קָרָא בְּשֵׁם, a
well known formula in the Old Testament signifying *to worship.*
Gesenius (Lex. p. 938) says with reference to this phrase : *To
call on the name of God* is to invoke his name, i. e. to praise, cel-
ebrate, worship God. Of course, we are to attach the same
meaning to the words in the New Testament. Hence this lan-
guage, which states a fact so characteristic of the first Christians
that it fixed upon them the name of *callers upon Christ,* shows that
they were accustomed to offer to him divine honor. See on 7, 59.

V. 15.   σκεῦος ἐκλογῆς, *a vessel* (2 Cor. 4, 7), instrument, *of choice,*
i. e. a chosen instrument. For this use of the genitive, see on 7,
30. The similar examples in Greek belong rather to poetry. It
is a common idiom in Hebrew. Gesen. Heb. Gr. § 104. — βασ-
τάσαι, *to bear,* continues the metaphor in σκεῦος (Alf.). — βασιλέων,
kings, rulers of the highest class ; comp. 17, 7 ; John 19, 15. Paul
stood as a witness for Christ before the governors of Cyprus,
Achaia, and Judea, and before Herod Agrippa and probably Nero.
— υἱῶν Ἰσραήλ. The progress of the narrative will show how

faithfully he executed this part of his mission. Though he was
the great apostle of the Gentiles, he never ceased to preach to
his countrymen.

V. 16. ἐγὼ γὰρ, κ. τ. λ., *For I will show him* by experience, will
cause him to learn in the course of his life (Bng. Mey.). Ac-
cording to De Wette, it means that God would teach him by
revelation ; but this verb is not employed to denote the commu-
nication of knowledge in that manner. The statement here con-
firms the declaration that Saul would accomplish so much for the
cause of Christ; *for* (γάρ) he was to suffer much, and his labors
would be efficient in proportion to his sufferings.

V. 17. εἶπε, κ. τ. λ. The address of Ananias to Saul is reported
more fully in 22, 14 sq. He salutes him as *brother* (ἀδελφέ), not
as of the same stock nationally (2, 29 ; 21, 1 ; 28, 17), but as
having now "obtained like precious faith" with himself. He
could apply that title to Saul with confidence after having received
such information in regard to the state of his mind, and the sphere
of labor to which Christ had called him. — Ἰησοῦς . . . . ἤρχου. Luke's
account of the communication to Ananias passes over this part of
it. ᾗ, in this clause, *in which*, omits the preposition because the
antecedent has it (a species of attraction) ; comp. ὃ προσκέκλημαι
in 13, 2. Mat. § 595. 4. c. — καὶ πλησθῇς, κ. τ. λ., *and mayest be filled
with the Holy Spirit*, i. e. receive abundantly the extraordinary
gifts and qualifications which he would need as an apostle (comp.
Gal. 2, 7 sq.). See the note on 1, 8.

V. 18. ἀπέπεσον . . . . ὡσεὶ λεπίδες, *there fell off from his eyes as
if scales.* This means that he experienced a sensation as if such
had been the fact. ὡσεί shows that it was so in appearance, not
in reality ; comp. 2, 3 ; 6, 15, etc. The nature of the injury which
his eyes had suffered we cannot determine ; but it is certain that
the recovery from the injury was instantaneous and complete.
We may suppose that Luke had often heard Paul relate how he
felt at that moment. — ἀναστάς, *having risen up,* and (if need be)
gone forth to the place of baptism ; comp. Luke 4, 38 (see Rob.
Lex. s. v. II. 1. a) ; or simply, *having made himself ready,* i. e.
without delay ; comp. Luke 15, 18. On this Hebraistic use of the
word, see Gesen. Lex. p. 919 ; W. § 65. 4. c. It is impossible to
infer from it that he was baptized in the house of Judas, or that
he was not. Damascus at the present day abounds in water, and
all the better houses have a reservoir in their court, or stand be-
side a natural or an artificial stream. See Robinson, Vol. III. p.
400. — λαβὼν τροφήν, *having taken food* after the fast of the three
days see v. 9.

Verses 19–22.   *The Labors of Paul at Damascus.*

V. 19.   μετὰ τῶν μαθητῶν, *with the disciples,* in private inter-
course with them. — ἡμέρας τινάς, *certain days,* denotes too brief a
period to apply to the entire residence at Damascus (Neand. De
Wet. Mey.).

V. 20.   καὶ εὐθέως, *and immediately,* after the days spent in the
society of the Christians there. — ἐκήρυσσε τὸν Ἰησοῦν = ἐκήρυσσε
ὅτι ὁ Ἰησοῦς ἐστιν, κ. τ. λ.; see on 3, 10.   Ἰησοῦς is the individual
or personal name of the Saviour; and it was the apostle's object
to establish the identity of Jesus with the Son of God, or the
promised Messiah; comp. v. 22.

V. 21.   ὁ πορθήσας, *who destroyed,* put to death; see 22, 3. —
ὄνομα τοῦτο, viz. that of Jesus (v. 20).   The form of the remark
adapts itself to the narrative. — ὧδε, *hither,* after a verb of motion;
here in v. 14. — εἰς τοῦτο anticipates the next clause. — For ἀρχιε-
ρεῖς, see on 4, 6. — The astonishment expressed here proceeded
from the Jews, whom Paul addressed in the synagogues.   Most
of the Christians at Damascus must have been apprised of the
change in his character before he appeared in public.

V. 22.   Σαῦλος δὲ, κ. τ. λ., *But Saul was more strengthened,* i. e.
in his faith, see 16, 5; Rom. 4, 20.   This remark describes his
state after the lapse of some time subsequent to his conversion.
It is made apparently, not merely to indicate his Christian pro-
gress, but to suggest why he preached with such convincing
power. — συμβιβάζων, κ. τ. λ., *proving that this one is the Christ.*
οὗτος recalls Ἰησοῦν in v. 20 the more readily, because τοῦτο inter-
venes in v. 21.

Verses 23–25.   *The Flight of Paul from Damascus.*

V. 23.   ὡς δὲ . . . . ἱκαναί, *Now when many days were accom-
plished.*   At this place, probably, we are to insert the journey into
Arabia, which the apostle mentions in Gal. 1, 17.   So Neander,
Hemsen, Meyer, and others.   That Luke makes no allusion to
this journey agrees with the summary character of his history
generally, in relation to the early portion of Paul's life.   It will be
observed, he does not say that the "many days" were all spent
at Damascus, but that many had elapsed since his first arrival,
before the escape which took place under the circumstances nar-
rated.   Hence the language leaves us at liberty to suppose that
he passed more or less of the intermediate period elsewhere.
The time that Paul was absent in Arabia belongs probably to the

earlier part of the ἡμέραι ἱκαναί, rather than the latter; for in Gal.
1, 17 he mentions Arabia before Damascus, as if the former
country was the first important scene of his apostleship.   The
time which he spent in Arabia formed not improbably a large
part of the three years before his return to Jerusalem; for that
supposition explains best the fact that he was still so unknown
there as a Christian, see v. 26.   Some critics, as Olshausen, Eb-
rard, Sepp,[1] would place the excursion into Arabia between v. 25
and v. 26.   The objection to that view is, that the apostle must
then have come back to Damascus (πάλιν ὑπέστρεψα εἰς Δαμασκόν
in Gal. 1, 17), in the face of the deadly hostility on the part of the
Jews which had already driven him from that city.

V. 24.   ἐγνώσθη τῷ Σαύλῳ, became known by Saul, to him.   For
the dative after the passive, see on 5, 9.   The discovery enabled
the apostle to escape the danger. — παρετήρουν τὰς πύλας, were
watching the gates, i. e. with the aid of soldiers whom the gov-
ernor placed at their disposal, so that the act of guarding the
city could be ascribed to the Jews, as in this passage, or to the
ethnarch, as in 2 Cor. 11, 32.   The Jews at this time were influ-
ential as well as numerous at Damascus, and could easily enlist
the government on their side. — διὰ τοῦ τείχους, through the wall,
and at the same time διὰ θυρίδος διὰ τοῦ τείχους, through a window
through the wall, as is stated in 2 Cor. 11, 33, i. e. as commonly
understood through the window of a house overhanging the wall.
Compare Josh. 2, 15; 1 Sam. 19, 12.   Houses are built in that
manner, in Eastern countries, at the present day.   A wood-cut
representing such a window may be seen in Howson's Work,
Vol. I. p. 124.[2] — ἐν σπυρίδι, in a basket.   That those who aided
Paul's escape should have used a basket for the purpose, was
entirely natural, according to the present customs of the
country.   It is the sort of vehicle which people employ there
now if they would lower a man into a well, or raise him into
the upper story of a house.   See Illustrations of Scripture,
p. 69.

[1] Das Leben Christi, von Dr. Joh. Rep. Sepp, Band, IV. p. 47.

[2] Possibly another explanation may be the correct one.   A few steps to the left
of Bab-es-Shurkeh, the gate on the east side of Damascus, I observed two or three
windows in the external face of the wall, opening into houses on the inside of the
city.   If Saul was let down through such a window (which belongs equally to the
house and the wall), it would be still more exact to interchange the two expres-
sions; that is, we could say, as in the Acts, that he escaped "through the wall,"
or as in the Epistle to the Corinthians, that he escaped "through a window through
the wall."

Verses 26–31. *Paul returns to Jerusalem, and from there goes to Tarsus.*

V. 26. This is Paul's first journey to Jerusalem since his conversion, and took place in A. D. 39. See Introduct. § 6. 1. His motive for this step, as he states in Gal. 1, 18, was that he might make the acquaintance of Peter. — κολλᾶσθαι, *to associate* with them as one of their own faith. — πάντες ἐφοβοῦντο, κ. τ. λ. If Paul had spent most of the last three years at Damascus, we should suppose that the report of his labors during that time would have reached Jerusalem, and prepared the way for his more cordial reception. On the contrary, if he had been withdrawn for the most part from their knowledge, in the more retired region of Arabia, it is less surprising that they now regarded him with suspicion. The language, according to either view, it will be observed, does not affirm that they had never heard of his conversion, but that they could not readily persuade themselves that it was sincere. The sudden appearance of Voltaire in a circle of Christians, claiming to be one of them, would have been something like this return of Saul to Jerusalem as a professed disciple.

V. 27. Βαρνάβας stood high among the disciples at Jerusalem (4, 36 ; 11, 22). No one out of the circle of the apostles could have interposed a more powerful word in behalf of Saul. — πρὸς τοὺς ἀποστόλους, *unto the apostles*, viz. Peter and John (Gal. 1, 19). The other apostles were probably absent from Jerusalem at this time. — διηγήσατο, *related fully*, since they may have heard a report of the occurrence, but had received no definite information concerning it. He could add also his own personal testimony to the truth of what had come to their ears. — πῶς . . . . ἐπαρρησιάσατο. He had been himself probably a witness of Paul's zeal at Damascus; and for that reason, and because his labors there were more recent, he says nothing of the residence in Arabia. — ἐν τῷ ὀνόματι τοῦ Ἰησοῦ, *in the name of Jesus*, as the sphere of his preaching (Mey.) ; not in virtue of authority from him.

V. 28. ἦν μετ' αὐτῶν, *was with them*, during fifteen days, as we learn from Gal. 1, 18. — εἰσπορευόμενος καὶ ἐκπορευόμενος, *going in and going out*, i. e. in the exercise of his ministry, as results from the next clause. For the import of this Hebraism, see on 1, 21.

V. 29. πρὸς τοὺς Ἑλληνιστάς. See note on 6, 1. He addressed himself to them because he himself was a foreign Jew, and was familiar with the Greek, which they also spoke. It has been conjectured that one of the festivals may have been in progress

at this time, and that these Hellenists had come to Jerusalem on
that account. Compare John 12, 20. — ἐπεχείρουν, *attempted;* im-
perfect because they were seeking the opportunity to kill him. We
are not to suppose that they had ventured as yet on any open
act.

V. 30. ἐπιγνόντες δὲ οἱ ἀδελφοί, *But the brethren having ascer-
tained,* viz. their hostile design. Paul departed in conformity
with their advice. We learn from 22, 17, that another motive
concurred with this: he was informed in a vision that God would
have him occupy a different field of labor. Without that revela-
tion he might have thought it best to remain, in defiance of the
present danger, and notwithstanding the importunity of his
friends; comp. 21, 13. It is a mark of truth that we find Luke
stating the outward impulse, the apostle the inner ground. — In
κατήγαγον the preposition marks the descent to the sea-coast. —
For *Cæsarea,* see on 8, 40. For the route hither from Jerusalem,
see on 23, 31. — καὶ ἐξαπέστειλαν, κ. τ. λ., *and they sent him forth to
Tarsus.* This city was the capital of Cilicia, on the river Cyd-
nus. It possessed at this time a literary reputation which rivalled
that of Athens and Alexandria. It had received important polit-
ical privileges both from Antony and Augustus, but did not enjoy
the right of Roman citizenship. See the note on 22, 29. — We
might conclude from the statement here, that Paul went directly
to Tarsus by sea. That inference, it has been said, contradicts
Gal. 1, 21, where, speaking of this journey, Paul puts Syria be-
fore Cilicia, as if he went to the latter country through the for-
mer. It is to be noticed that these two countries are always
named in that order (see 15, 23. 41), and that order agrees with
the land-route from Jerusalem to Cilicia, which was the one more
commonly taken. Hence Paul may have adhered to that order
in Gal. 1, 21, from the force of association, though in this instance
he went first to Cilicia, and from there made missionary excur-
sions into Syria. But if any one prefers, he can suppose, with
De Wette, that Paul took ship at Cæsarea, and then landed again
at Seleucia; or with Winer, Rückert, and others, that Syria, in
the Epistle to the Galatians, included a part of the region be-
tween Jerusalem and Cæsarea. The term had sometimes that
wider sense. Some have fixed on Cæsarea in the north of Pal-
estine as the place meant here; but in that case the epithet which
distinguishes the less celebrated city from the other would have
been added, as in Matt. 16, 13; Mark 8, 27. — In these regions
of Syria and Cilicia, Paul remained four or five years; for he
went thither from Jerusalem in A. D. 39 (see on v. 26), and left

for Antioch in A. D. 43 (see on 11, 26). That he was occupied during this time in laboring for the spread of the gospel, is not only to be inferred from the character of the man, but is expressly stated in Gal. 1, 21–23. Further, in the sequel of the narrative, (15, 23. 41), we find churches existing here, the origin of which is unknown, unless we suppose that they were planted by Paul's instrumentality at this time. It is not an irrelevant reflection, which Mr. Howson suggests, that during this residence of Paul in his native land "some of those Christian 'kinsmen,' whose names are handed down to us (Rom. 16, 7. 11. 21), possibly his sister, the playmate of his childhood, and his sister's son, who afterwards saved his life (23, 16 sq.), may have been gathered by his exertions into the fold of Christ." The apostle reappears next in 11, 25.

VERSES 31–35.   *Peter preaches at Lydda, and heals a Para- lytic.*

V. 31.   αἱ μὲν οὖν, κ. τ. λ., *The churches now . . . . had peace,* i. e. rest from the persecution which they had suffered since the death of Stephen. It had continued for three years (see v. 26), if the subject of this paragraph be next in order after the preceding one. It is not certain that Luke mentions the cause of this respite. As Lardner, De Wette, and others suggest, it may have been owing to the troubles excited by the order of Caligula, to have his image set up in the temple. (Jos. Antt. 18. 8. 2–9.) The Jews may have been too much engrossed by their opposition to that measure to pursue the Christians.   οὖν in that case takes up again the main thread of the history after the digression relating to Paul. Meyer makes it strictly illative from v. 3–30, as if the peace was the result of Paul's conversion and labors. But as he began to act on the side of the Christians so soon after the death of Stephen, we should then have too brief an interval for the persecution. Copies vary between ἐκκλησίαι and ἐκκλησία, but favor the latter. — Γαλιλαίας. This is our only notice of the existence of churches in that native land of the apostles. — οἰκοδομούμεναι, *being built up,* i. e. in faith and piety; see 1 Cor. 8, 1; 14, 4; 1 Thes. 5, 11, etc. It is contrary to usage to understand it of external organization. It does not refer to the increase of numbers, since that is the idea of the verb which follows. The E. V. makes this participle a verb, and separates it from its natural connection in the sentence. — πορευόμεναι = קֶלֶךְ, *walking;* a common Hebraism, to denote a course of conduct. — τῷ φόβῳ τοῦ κυρίου, *in the fear of*

the Lord, in conformity with that state of mind ; dative of rule or manner. W. § 31. 6. b. — καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος, belongs not to πορευόμεναι, but to ἐπληθύνοντο, of which it assigns the cause : *and by the aid*, persuasive energy, (Kuin. Mey. Rob.), *of the Holy Spirit were multiplied*. That sense of παρακλήσει is not certain. De Wette : The power of consolatory discourse conferred by the Spirit on those who preached ; comp. 4, 36.

V. 32. *Peter* may have left Jerusalem soon after the departure of Paul ; see on v. 27. — διερχόμενον, κ. τ. λ., *passing through all* the believers in that part of the country. After πάντων supply ἁγίων (Bng. Mey. De Wet.), not τόπων (Kuin. Wiesl.) ; comp. 20, 25 ; Rom. 15, 28. The narrative assumes that the gospel had been preached here already (see 8, 44) ; and this was a tour of visitation. — καί, *also*, includes the saints at Lydda among the πάντων. In crossing the plain from Yafa or Joppa to Ramleh, the traveller sees a village with a tall minaret in the southeast, and on inquiring the name is told that it is Lud or Lid. It stands on the ancient line of travel between Jerusalem and Cæsarea. It is the modern representative of the Lydda in our text.

V. 33. His name may indicate that *Æneas* was a Greek, or Hellenistic Jew. He was probably a believer, as faith was usually required of those who received the benefits of the gospel. — ἐξ ἐτῶν ὀκτώ, *since eight years*, for so long a time. — κραββάτῳ, *pallet*, as in 5, 15.

V. 34. στρῶσον σεαυτῷ, *spread for thyself*, i. e. thy bed, not in future (Kuin.), but immediately (De Wet. Mey.). Others had performed that office for him hitherto. He was now to evince his restoration by an act which had been the peculiar evidence of his infirmity. The object of the verb suggests itself ; it is not strictly an ellipsis.

V. 35. εἶδον αὐτόν, *saw him* after his recovery, whom they had known before as a confirmed paralytic. — πάντες may be restricted, as suggested on 3, 18. — τὸν Σάρωνα = ‏הַשָּׁרוֹן‎, *the Plain*. It extended along the sea-coast from Joppa to Cæsarea, about thirty miles. Here the part nearest to Lydda appears to be meant. Some have thought (Win. Realw. II. p. 383) that Saron may designate here a village of that name. — οἵτινες ἐπέστρεψαν, κ. τ. λ., *who*, influenced by the miracle, *turned unto the Lord*, see v. 42 ; not *who had turned* (Kuin.). In the latter case, the import of the remark would be that the miracle was a credible one, because it was so well attested. Such an apologetic interest is foreign to Luke's manner.

Verses 36–43. *Peter visits Joppa.*

V. 36. Ἰόππῃ, *Joppa* (Jon. 1, 3) was northwest from Lydda (see on v. 32), the present Japha, or Yafa, on the sea-coast. — *Tubitha* = כָּצָה־טְבִי is Chaldee, and means a *gazelle*. We may infer from it her Jewish origin. To her Greek friends she may have been known also by the other name. — καὶ ἐλεημοσυνῶν, *and* (especially) *alms*, deeds of charity ; καί, explicative.

V. 37. λούσαντες, κ. τ. λ., *having washed, they placed her in the upper chamber* of the house where they were. As the limitation suggests itself, the article is omitted. W. § 19. 1. It is inserted in v. 39, because there it points back to this place. It was customary among the Hebrews for women to perform this rite ; but as Luke would specify here the act rather than the agency, he employs the masculine of the participle, equivalent to the indefinite " they." W. § 27. 6.

V. 38. ἐγγύς governs Ἰόππῃ as an adverb. The distance between the places is ten or twelve miles. — ἀπέστειλαν. It is not said that they sent for him with any definite expectation of a miracle. It was natural that they should desire his presence and sympathy at such a time.

V. 39. εἰς τὸ ὑπερῷον, *into the upper chamber.* The body was usually kept here when for any reason the interment was delayed. See Jahn's Archæol. § 204 ; Win. Realw. I. p. 467. They had been waiting in this instance for the arrival of Peter. — αἱ χῆραι, *the widows,* who had been the objects of her benevolence, and who now mourned the death of their benefactress. Every one must be struck at the natural manner in which this beautiful incident is introduced. — χιτῶνας καὶ ἱμάτια, *tunics and coats,* such as were worn by men and women. The omission of the article (suggestive of a wrong sense as inserted in E. V.) shows that they presented specimens only of her industry. Some of the garments may have been worn by those present, and others have been laid up for future distribution. — ὅσα, *which all,* which so many, not = ἅ simply, *which.* — ἐποίει (imperf.), *was accustomed to make.*

V. 40. ἐκβαλὼν . . . . πάντας, *But having put all forth,* caused them to retire ; not with violence, see Mark 5, 40 ; John 10, 4. The object may have been to secure himself from observation and interruption, while he prayed with fervor and agony. Elisha pursued the same course, for the same reason probably, when he restored to life the Shunamite's son ; see 2 Kings 4, 33 ; also

Matt. 9, 25. — προσηύξατο.   Peter would address his prayer to
Christ; for the apostles wrought their miracles in his name; see
v. 34; 3, 6. 16; 4, 10. — ἀνάστηθι, *arise*, stand erect. Peter speaks
as one who felt assured that his prayer had prevailed, see Matt.
17, 20.

V. 42.   ἐγένετο draws its subject from the context, viz. the mir-
acle. — ἐπὶ τὸν κύριον, *upon the Lord*, Christ, whose gospel had
been so signally attested as true.

V. 43.   Peter remained here *many days*, because the place was
large, and the people evinced a preparation for the reception of
the word. — βυρσεῖ, *a tanner*. The more scrupulous Jews regarded
such an occupation as unclean, and avoided those who pursued it.
The conduct of Peter here shows that he did not carry his preju-
dices to that extent.

CHAPTER X.

Verses 1–8.   *The Vision of Cornelius, the Centurion.*

V. 1.   ἑκατοντάρχης is often interchanged with ἑκατοντάρχος (21,
32; 22, 25, etc.). The first is the prevalent form in the later
Greek. W. § 8. 1. The word has a uniform termination in some
copies of the text. — σπείρης Ἰταλικῆς. Some suppose this *cohort*
to have belonged to the *legio Italica*, or *Italica prima*, of which
we read in Tacitus (Hist. 1. 59, 64, etc.); but the fact stated by
Dio Cassius (55. 24) is overlooked, that this legion was raised by
Nero, and consequently was not in existence at this period of our
narrative. While no ancient writer has left any notice confirm-
ing Luke's accuracy in this passage, it so happens that an inscrip-
tion in Gruter[1] informs us that volunteer *Italian* cohorts served
in Syria, i. e. Italian or Roman soldiers, who enlisted of their
own accord, instead of being obliged to perform military service
(see Dict. of Antt art. *Velones*). It is generally supposed that
the Roman cohorts, instead of being incorporated always with a
particular legion, existed often separately. It is probable that
such an independent cohort was now stationed at Cæsarea,

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[1] Copied in Ackerman's Numismatic Illustrations of the Narrative Portions of
the New Testament, p. 34.

called the *Italian*, because it consisted of native Italians whereas the other cohorts in Palestine were levied for the most part from the country itself. See Jos. Antt. 14. 15. 10; Bell. Jud. 1. 17. 1. Compare the note on 27, 1. It is worthy of remark, as Tholuck [1] suggests, that Luke places this *Italian* cohort precisely here. Cæsarea was the residence of the Roman procurator (see on 8, 40); and it was important that he should have there a body of troops on whose fidelity he could rely.

V. 2. εὐσεβὴς . . . . θεόν, *devout and fearing God*. All the centurions in the New Testament appear in a favorable light (Hmph.). See 27, 3; Matt. 8, 5; Luke 7, 2. The one here was a worshipper of Jehovah, but had not submitted to circumcision, or avowed publicly the Jewish faith. The opinion that he was a proselyte disagrees with v. 28. 34; 11, 1. 8; 15, 7; for those passages show that he was regarded by the Jews at this time as belonging still to a heathen community. Cornelius was one of those men, so numerous in this effete age of idolatry, who were yearning for a better worship, and under that impulse had embraced the pure theism of the Old Testament, so much superior to every other form of religion known to them. They attended the synagogues, heard and read the Scriptures, practised some of the Jewish rites, and were in a state of mind predisposing them to welcome the gospel of Christ when it was announced to them. This class of persons furnished the greater part of the first Gentile converts. — τῷ λαῷ, *the people*, viz. of the Jews; comp. v. 42; 26, 17. 23; 28, 17. Perhaps Luke 7, 5 brings to view one of the ways in which he applied his benefactions.

V. 3. ἐν ὁράματι may be understood of an inner or of an outward *vision* (Neand.). — φανερῶς, *distinctly*, applies better to a perceptive act than to an act of consciousness. εἶδεν is ambiguous in that respect. — ὡσεὶ ὥραν ἐννάτην, *about the ninth hour*, in the course of it; accusative of time how long. Bernh. Synt. p. 116. This hour was one of the Jewish hours of prayer (3, 1).

V. 4. τί ἐστι; *What is it* which is designed or desired? — For κύριε, see the remark on 9, — προσευχαί and ἐλεημοσύναι, which belong to one verb here, are assigned to two verbs in v. 31. — εἰς μνημόσυνον, *for a memorial*, as such (see on 7, 21), i. e. he was now to receive evidence of his being remembered, inasmuch as God was about to open a way for his attainment of the peace of mind which he had so anxiously sought.

V. 5. *Joppa* was about thirty miles south of Cæsarea. — μετά-

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[1] Die Glaubwürdigkeit der Evangelischen Geschichte, p. 174.

πέμψαι is middle, because he was to execute the act through the agency of others. K. § 250. R. 2; B. § 135. 8. — Σίμωνα . . . . Πέτρος. Both names are given, so as to prevent mistake as to the individual whom the messengers were to find. This, too, is the reason for describing so minutely his place of abode.

V. 6. παρὰ θάλασσαν, *by the sea-shore,* viz. that of the Mediterranean. Luke states a fact here; the ground of it we learn from other sources. The sanatory laws of the ancients, it is said, required tanners to live out of the city; "non solum ob mortua animalia, quorum usum ipsa eorum opificii ratio efflagitabat, sed etiam ob fœtidos in eorum officinis et ædibus odores et sordes." Walch, Dissertationes, etc., Vol. I. p. 125. The convenient prosecution of their business required that they should be near the water. — οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν, at the close of this verse, in the common text, was inserted in conformity with 9, 6 ; 10, 32.

V. 7. ὡς δὲ ἀπῆλθεν, κ. τ. λ. He despatched the messengers, therefore, on the same day, although it was so far advanced (v. 3); comp. ἐξαυτῆς in v. 33.— ὁ λαλῶν must be taken as imperfect; comp. John 9, 8 (De Wet.). — τῶν προσκαρτερούντων αὐτῷ, *of* '*those* (sc. soldiers) *who waited upon him,* who stood ready to perform those personal services which he might require. Kuinoel's idea is that they acted as a house-sentry. — εὐσεβῇ accords with the description of the centurion's family in v. 2.

Verses 9–16.   *The Vision of Peter.*

V. 9. τῇ ἐπαύριον, *on the morrow,* after their departure from Cæsarea.— ἐπὶ τὸ δῶμα, *upon the house-top,* the roof which, according to the Oriental manner, was flat, or but slightly inclined. It was the place often chosen for the performance of religious duties. Jahn's Archæol. § 24. The situation does not expose one necessarily to public view. A wall or balustrade three or four feet high surrounds many of the roofs in the East, where a person may sit or kneel without being observed by others. Moses required (Deut. 22, 8) that every house should have such a protection.

V. 10. πρόσπεινος occurs only here. The law of analogy shows it to be intensive, *very hungry.* — ἤθελε γεύσασθαι, *desired to eat;* not *would have eaten.* — παρασκευαζόντων δὲ ἐκείνων, *While they now* (not *but*) *were preparing,* i. e. for the evening repast; see v. 9. The pronoun refers to those in the family where Peter was entertained. — ἔκστασις = ἐν πνεύματι (Rev. 1, 10), i. e. *a trance,* or *rapture,* whereby (if we may so express it) he was transported

out of himself, and put into a mental state in which he could dis-
cern objects beyond the apprehension of man's natural powers.
See 11, 5; 22, 17. — In the mode of instruction which God em-
ployed in this instance, he adapted himself to the peculiar cir-
cumstances in which Peter was placed. "The divine light that
was making its way to his spirit revealed itself in the mirror of
sensible images, which proceeded from the existing state of his
bodily frame" (Neand.)

V. 11. θεωρεῖ, *beholds* with wonder (see on 4, 13). — σκεῦός τι,
a certain vessel, receptacle, which ὡς ὀθόνην μεγάλην describes more
definitely *as a great sheet.* — τέσσαρσιν . . . . γῆς, *bound by four
corners* or ends (anarthrous, since the number was not definite
of itself), *and* (thus) *let down upon the earth.* The conception of
the scene suggested by the text is that of the sheet upheld by
cords attached to its four points, and suspended from above by
an unseen power. This is the common view, and, I think, the
correct one. Meyer understands ἀρχαῖς of *the four corners* of
heaven, i. e. east, west, north, and south, to which the four ends
of the sheet were fastened. Neander inclines to that interpreta-
tion. ἀρχαῖς with such a reference would seem to demand the
article, as much as the translation into English and German. —
Lachmann expunges δεδεμένον καί, after A, B, C, and some other
authorities; but probably the omission of the words in 11, 5 led
to their omission here.

V. 12. πάντα τὰ τετράποδα, *all the quadrupeds*, i. e. as to their
varieties, not individually. The text here is confused. τῆς γῆς is
to be retained, no doubt, but should follow ἑρπετά (Lchm. Mey.
Tsch.). — καὶ τὰ θηρία before καὶ τὰ ἑρπετά is not found in the con-
trolling manuscripts. It is evident that the text in 11, 6 has in-
fluenced the text in this passage.

V. 13. ἀναστάς. See on 9, 18. Yet Peter may have been
kneeling, or reclining, at that moment (Mey.). — θῦσον καὶ φάγε,
slay and eat, i. e. any one of the creatures exhibited to him, with-
out regard to the distinction of clean or unclean.

V. 14. πᾶν, preceded by the negative, is a Hebraism for οὐδέν ;
comp. Matt. 24, 22 ; Rom. 3, 20 ; Eph. 5, 5. The two modes of
expression present the idea from different points of view. That
of the Hebrews excepts *every thing* from the action of the verb ;
that of the Greeks subjects *nothing* to it. Gesen. Heb. Gr. § 149.
1 ; W. § 26. 1. — κοινόν is the opposite of ἅγιον, *common*, unholy
As this sense was unusual, the more explicit ἀκάθαρτον follows.

V. 15. ἃ ὁ θεὸς ἐκαθάρισε, *What God cleansed*, i. e. declared by
this symbolic act to be clean. The aorist and perfect should not

23

be confounded here. Verbs in Hebrew have often this declar-
ative sense ; comp. Lev. 13, 3. 8. 13 ; 16, 30 ; Ezek. 43, 3 ; Jer. 1,
10, etc. See Gesen. Heb. Lex. s. כָּהַן. An approximating usage
exists in Greek. — σὺ μὴ κοίνου, *call not thou common.* σύ is con-
trasted with θεός. It is not usual to insert the first or second
personal pronoun as the subject of a verb, unless it be emphatic.
K. § 302. 1 ; B. § 129. 14. The imperative is present because he
was committing the prohibited act at the time. Compare the
note on 7, 60.

V. 16. τοῦτο refers to the repetition of the voice, not to the
vision as seen three times. Those who understand it in the lat-
ter way overlook πάλιν ἐκ δευτέρου just before. The command was
reiterated, in order to impress the words more deeply on the mind
of Peter.

VERSES 17–22. *The Messengers arrive at Joppa.*

V. 17. διηπόρει, *was perplexed,* uncertain. — τί ἂν εἴη, *what it
might be,* signify ; comp. Luke 8, 9 ; John 10, 6. He must have
been convinced that such a revelation was not designed merely
to announce the abolition of a ceremonial custom ; but it was not
yet evident to him how much the principle comprehended, and
especially in what practical manner he was to exhibit his libera-
tion from the scruples by which he had been bound hitherto. —
ὃ εἶδε, *which he had seen ;* comp. on 1, 2. — καὶ ἰδού, *then behold,* as
in 1, 10. — διερωτήσαντες, a strengthened sense, *having inquired
out.* The tanner was an obscure man and not to be found in a
moment. — ἐπὶ τὸν πυλῶνα, *unto the gate,* which opened directly into
the house or court; not *the porch,* vestibule, since the more
splendid houses only had that appendage (De Wet.) ; comp.
Matt. 26, 71.

V. 18. φωνήσαντες, sc. τινά (see v. 7), *having called* some one,
or, without any object, *having called,* announced their presence.
— εἰ ξενίζεται, *if he lodges.* The present tense turns the question
into a direct form. The use of the two names again (v. 5) is not
unmeaning. So many persons were called Simon, that the stran-
gers must be minute in their inquiry.

V. 19. διενθυμουμένου is stronger than ἐνθυμουμένου in the com-
mon text: *earnestly considering.* The first is the better attested
word. — τρεῖς after ἄνδρες should be omitted. It was added from
v. 7 ; 11, 11.

V. 20. ἀλλά, *but,* turns the discourse to a new point ; comp.
9, 6. — μηδὲν διακρινόμενος, *making no scruple,* i. e. to go with them,

although they are heathen. — ἐγώ = πνεῦμα in v. 19. — ἀπέσταλκα αὐτούς, *sent them;* not perfect (E. V.).

V. 21.   τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν defines ἄνδρας; and since, in the public reading of the Scriptures, a new section began here, the words were necessary in order to suggest the connection.   This accounts for our finding them in a few copies.   The preponderant testimony is against them.

V. 22.   μαρτυρούμενος occurs, as in 6, 3. — ἐχρηματίσθη, *was divinely instructed;* comp. Matt. 2, 12.   In the classics this word refers to a communication made in reply to a question; but in the New Tetsament and the Septuagint it drops that relative sense. — ῥήματα, *words,* instruction; comp. λαλήσει σοι in v. 32. The first account of the vision (v. 4 sq.) omits this particular.

Verses 23-33.   *Peter proceeds to Cæsarea.*

V. 23.   τῇ ἐπαύριον, *on the morrow* after the arrival of the messengers. — τινὲς τῶν ἀδελφῶν.   They are the six men mentioned in 11, 12.   We are not informed of their object in accompanying the apostle.   They may have gone as his personal friends merely, or from a natural desire to know the result of so extraordinary a summons.   In his defence before the church of Jerusalem (see 11, 1 sq.), Peter appealed to these brethren to confirm his statements.   Some have conjectured that he may have foreseen the necessity of that justification, and took the precaution to secure the presence of those who would be acknowledged as impartial Jewish witnesses.

V. 24.   τῇ ἐπαύριον, *on the morrow* after leaving Joppa; comp. v. 9.   Thirty miles (see on v. 5) was more than a single day's journey in the East.   It must be the truth which brings out such accuracy in these details. — For εἰς in the verb repeated before the noun, see on 3, 2. — τοὺς ἀναγκαίους φίλους, his *intimate friends.*   The classical writers combine the words with that meaning (Kypk. Wetst.).

V. 25.   ὡς δὲ, κ. τ. λ., *Now as it came to pass that Peter was entering, Cornelius having met him,* viz. at the door, or in the court of the house.   The first interview appears to have taken place there, and then the centurion and the apostle proceeded to the room where the company were assembled; see v. 27. — ἐπὶ τοὺς πόδας, *upon the feet,* viz. of Peter, which he may have embraced at the same time; comp. Matt. 28, 9. — προσεκύνησεν, *paid reverence,* viz. by prostrating himself in the Oriental manner.   Since

Cornelius acknowledged Jehovah as the true God, and must have regarded him as the only proper object of worship, it is difficult to believe that he intended this as an act of religious homage. The description of his character in v. 2 and v. 22 cannot be easily reconciled with the imputation of such a design.   See more on the next verse.

V. 26. αὐτὸν ἤγειρε, *raised him up*, caused him to rise by the command addressed to him. — κἀγὼ αὐτὸς, κ. τ. λ., *I also myself am a man*, as well as you. Peter may have been surprised at such a mode of salutation from a Roman, whose national habits were so different; he had reason to fear that the centurion had mistaken his character, was exceeding the proper limits of the respect due from one man to another.   He recoiled at the idea of the possibility of having a homage tendered to him, which might partake of the reverence that belongs only to God.   In other words, it is more probable that Peter, in his concern for the divine honor, warned the centurion against an act which he apprehended, than that the centurion committed an act so inconsistent with his religious faith.   That inconsistency is so much the less to be admitted, because Peter had just been represented in the vision so distinctly as a man.   The apostles claimed no ability to know the hearts or thoughts of men, except as their actions revealed them. Compare with this conduct of Peter that of Paul and Barnabas at Lystra (14, 14 sq.).   The Saviour, on the contrary, never repressed the disposition of his disciples to think highly of his rank and character.   He never reminded them of the equality of his nature with their own, or intimated that the honor paid to him was excessive.   He received their homage, whatever the form in which they offered it, however excited the state of mind which prompted it.   This different procedure on the part of Christ we can ascribe only to his consciousness of a claim to be acknowledged as divine.

V. 27. συνομιλῶν αὐτῷ, *conversing with him* (Whl. Rob.); comp. ὁμιλεῖν in 20, 11 ; 24, 26 ; Luke 24, 14. 15.   Some render *accompanying him*, which is too self-evident to be stated so formally. The first sense is peculiar to Luke. — εἰσῆλθε, *went in*, perhaps into an upper room ; see on 1, 13.

V. 28. ὡς may qualify the adjective, *how*, in what degree (Mey.), or ἐστίν, *how it is* (knowledge and fact accordant). — ἀθέμιτον, *unlawful*.   The Jews professed to ground this view on the laws of Moses; but they could adduce no express command for it, or just construction of any command.   No one of the N. T. writers employs this word, except Peter here and in 1 Pet. 4, 3. —

κολλᾶσθαι, κ. τ. λ., *to associate with* (5, 15), *or come unto, one of another nation.* The second verb evolves the sense of the first. ἀλλόφυλοι is applied to the Philistines in 1 Sam. 13, 3–5 (Sept.), and to the Greeks in 1 Macc. 4, 12. It has been said that Luke has betrayed here an ignorance of Jewish customs; since the Jews, though they refused to eat with the uncircumcised (Gal. 2, 12), did not avoid *all* intercourse with them. But the objection presses the language to an extreme. We are to limit such general expressions by the occasion and the nature of the subject. The intercourse with the Gentiles, represented here as so repugnant to Jewish ideas, was such intercourse as had now taken place; it was to enter the houses of the heathen, partake freely of their hospitality, recognize their social equality. In accordance with this, we find κολλᾶσθαι exchanged for συνέφαγες in 11, 3; the word there may be supposed to define the word here. De Wette objects that the act of eating has not been mentioned; but it is not mentioned anywhere, and yet the subsequent accusation against the apostle alleges it as the main offence. The act was, doubtless, a repeated one; see v. 48. An instance of it may have preceded the utterance of the words here in question. Nothing would be more natural, at the close of such a journey, than that the travellers should be supplied with the means of refreshment before entering formally on the object of the visit. Considered in this light, Peter's declaration in this verse agrees entirely with that of Josephus (Cont. Ap. 2. 28): "Those foreigners (ἀλλόφυλοι) who come to us without submitting to our laws, Moses permitted not to have any intimate connections with us;" see also Ib. 2. 36. Compare John 18, 28. — καὶ ἐμοὶ, κ. τ. λ., *and* (in opposition to that Jewish feeling) *God showed me,* viz. by the vision.

V. 29.   διὸ καὶ, κ. τ. λ., *Therefore I also came,* i. e. he was not only instructed, but obeyed the instruction. καί connects ἦλθον with ἔδειξε. — ἀναντιῤῥήτως = ἀναμφιβόλως, *without delay,* (Heysch.). It is a later Greek word. — τίνι λόγῳ, *with what reason,* for what object; dative of the ground or motive. W. § 31. 6. c. Peter was already apprised that Cornelius had sent for him in consequence of a revelation, but would desire naturally to hear a fuller statement of the circumstances from the centurion himself. The recital may have been necessary, also, for the information of those who had assembled.

V. 30.   ἀπὸ τετάρτης ἡμέρας, κ. τ. λ., has received different explanations. (1.) *From the fourth day* (prior to the vision) *was I fasting unto this hour,* i. e. unto an hour corresponding to that

which was then passing, viz. the ninth (Hnr. Neand. De Wet.).
According to this view, Cornelius had been fasting four days
at the time of the angel's appearance to him. (2.) *From the
fourth day* (reckoned backward from the present) *unto this hour*,
i. e. he was observing a fast which began four days before and
extended up to the time then present. It was on the first of the
days that he saw the angel. But ἤμην as past represents the fast
as having terminated, and so would exclude ταύτης τῆς ὥρας.
Meyer in his second edition abandons this view for the next.
(3.) *From the fourth day* (reckoning backward as before) i. e.
four days ago *unto this hour* in which he was then speaking
(Bng. Kuin. Olsh.). The fast commenced with the day and had
continued unbroken until the ninth hour, when the angel ap-
peared. This view agrees with the number of days which had
elapsed since the angel's communication, viz. four, and allows
time enough for the abstinence to justify the use of νηστεύων.—ἤμην
is an imperfect middle, rare out of the later Greek. W. § 14. 2.
b ; B. § 108. IV. 2.— καὶ τὴν ἐννάτην ὥραν, *and during the ninth
hour* (accusative as in v. 3); so that (ταύτης = ἐννάτην) it was
about three o'clock in the afternoon when Peter arrived at Cæ-
sarea.— ἀνήρ ἐν ἐσθῆτι λαμπρᾷ = ἄγγελον τοῦ θεοῦ in v. 3. See 1,
11.

V. 31.   εἰσηκούσθη, *was heard* (not *is* in E. V.), and so ἐμνήσθη-
σαν, *were* (not *are*) *remembered;* comp. also v. 4. He is assured
now of the approval of his acts; the acts were approved when
he performed them. — ἡ προσευχή refers more especially to his
prayer at this time.   But the answer to this prayer was an
answer to his other prayers, since the burden of them had doubt-
less been, that God would lead him to a clearer knowledge of
the truth, and enable him to attain the repose of mind which a
conscience enlightened, but not yet " purged from a sense of
evil," made it impossible for him to enjoy.   Hence προσευχαί in
v. 4, could be exchanged here for the singular.

V. 32.   πέμψον οὖν, *Send, therefore,* because in this way he
would obtain the evidence that he was approved. — μετακάλεσαι
exemplifies the usage of the middle noticed on v. 5. — The ver-
bal accuracy here as compared with v. 5, is natural.   There was
but one way to report the words of such a message.   The angel's
voice and mien had left an impression not to be effaced.

V. 33.   ἐξαυτῆς agrees with the narrative in v. 7. — καλῶς ἐποίη-
σας, *thou hast done well* (see 3 John v. 6)`; a common phrase ex-
pressive of the gratification which a person derives from the act
of another (Wetst. Raph.).   For the construction, comp. Phil. 4,

14. — ἐνώπιον τοῦ θεοῦ , *in the sight of God*, with a consciousness of his presence ; and hence prepared to hear and obey his message. This is a reason why Peter should speak with freedom and confidence. " Terra bona ; inde fructus celerrimus" (Bng.) .

VERSES 34–43.   *The Address of Peter.*

V. 34.   See the remark on ἀνοίξας τὸ στόμα in 8, 35. — προσωπο-λήπτης is a word coined to express concretely the idea of פָּנִים נָשָׂא : *respecter of persons*, i. e. here *partial* in the way of regarding one man as better than another, on the ground of national descent.

V. 35.   δεκτὸς αὐτῷ ἐστι, *is acceptable to him*, i. e. his righteous-ness, his obedience to the divine will, as far as it extends, is as fully approved of God, though he be a Gentile, as if he were a Jew.   It is evident from καταλαμβάνομαι, that ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην describes the centurion's character be-fore his acceptance of the gospel, and, consequently, that δεκτὸς αὐτῷ applies to him as a person still destitute of faith in Christ. That Peter did not intend, however, to represent his righteous-ness, or that of any man, prior to the exercise of such faith, as sufficient to justify him in the sight of God, is self-evident ; for in v. 43 he declares that it is necessary to believe on Christ, in order to obtain "the remission of sins ;" comp. also, 15, 11.   The antithetic structure of the sentence indicates the meaning.   ὁ φοβούμενος, κ. τ. λ., is the opposite of οὐκ προσωπολήπτης, i. e. God judges man impartially; he approves of what is excellent, in those of one nation as much as in those of another; he will con-fer the blessings of his grace as readily upon the Gentile who desires to receive them, as upon the Jew.   In other words, since the apostle has reference to the state of mind which God requires as preparatory to an interest in the benefits of the gospel, the righteousness and the acceptance of which he speaks must also be preparatory, i. e. relative, and not absolute.[1]

V. 36.   The construction is uncertain, but the most simple is that which makes λόγον depend on οἴδατε, in apposition with ῥῆμα : *The word which he sent . . . .* (I say) *ye know the thing that was done*, etc.   So essentially, Kuinoel, Meyer, Winer, and others. See W. § 62. 3.   Others refer λόγον to what precedes, and supply κατά or take the accusative as absolute : *the word* (viz. that God is thus impartial) *which he sent*, etc. (Bng. Olsh. De Wet.). That mode of characterizing the contents or message of the gos-

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[1] Neander's remarks on this passage, in his Planting of the Christian Church, deserve attention ; see the close of the first Section or Book.

pel is unusual. The structure of the sentence is no smoother
in this case than in the other. A recent writer[1] has proposed to
construe εὐαγγελιζόμενος as a predicate of ὁ φοβούμενος, κ. τ. λ.: *he
that fears God is acceptable to him . . . . having announced* (to him)
as glad tidings, peace, etc. But the participle in this position can-
not be separated without violence from the subject of ἀπέστειλε,
nor is the accusative in any other instance retained after this
verb in the passive; comp. Matt. 11, 5; Heb. 4, 2. The con-
struction would be correct in principle, but is not exemplified. —
ἀπέστειλε, κ. τ. λ., *sent to the sons of Israel,* i. e. in the first instance,
as in 3, 26; 13, 26. That priority Peter concedes to the Jews.—
εἰρήνην, *peace,* reconciliation to God procured through Christ;
comp. Rom. 5, 1. 10; not *union* between the Jews and Gentiles
(De Wet.), an effect of the gospel too subordinate to be made
so prominent in this connection. The apostle restates the idea
in v. 43. — οὗτος . . . . κύριος, *This one is Lord of all.* πάντων is
masculine, not neuter. Peter interposes the remark as proof of
the universality of this plan of reconciliation. The dominion of
Christ extends over those of one nation, as well as of another;
they are all the creatures of his power and care, and may all
avail themselves of the provisions of his grace. Compare Rom.
3, 29. 30; 10, 12.

V. 37. οἴδατε, κ. τ. λ., implies that they had already some
knowledge of the life and works of Christ. The fame of his
miracles may have extended to Cæsarea (see Matt. 15, 21;
Mark 7, 24); or Philip, who resided there (8, 40), may have be-
gun to excite public attention as a preacher of the gospel.
Some think that Cornelius was the centurion who was present
at the crucifixion of Christ (Matt. 27, 44; Mark 15, 39; Luke
23, 47), since it was customary to march a portion of the troops
at Cæsarea to Jerusalem, for the preservation of order during the
festivals. It is impossible to refute or confirm that opinion.
Peter proceeds to communicate to them a fuller account of the
Saviour's history, and of the nature and terms of his salvation.
— ῥῆμα = λόγον in v. 36 (Kuin. Mey.); or *thing* (De Wet.),
which is more congruous with γενόμενον, and associates *the word*
with the indubitable facts on which it rested. — μετὰ τὸ βάπτισμα,
after the baptism, i. e. the completion of John's ministry. The Sa-
viour performed some public acts at an earlier period, but did not
enter fully on his work till John had finished his preparatory mis-
sion. The difference was so slight that it was sufficiently exact

[1] In the Theologische Studien und Kritiken, 1850, p. 402 sq.

to make the beginning or the close of the forerunner's career the
starting-point in that of Christ.   See on 1, 22.

V. 38. Ἰησοῦν transfers the mind from the gospel-history to
the personal subject of it.   The appositional construction is kept
up still. ἀπὸ Ναζαρέτ, *from Nazareth*, as the place of his resi-
dence; see Matt. 2, 23. — ὡς ἔχρισεν, κ. τ. λ., *how God anointed
him with the Holy Spirit*, etc.   See note on 1, 2, and on 4, 26.
δυνάμει is defined by what follows as *power* to perform miracles
— διῆλθεν, *went from place to place;* comp. 8, 4. — ἰώμενος, κ. τ. λ.,
healing those oppressed by the devil.   His triumph over this form of
Satanic agency is singled out as the highest exhibition of his
wonder-working power.

V. 39. ἐσμέν supplies the correct word after ἡμεῖς, but is not
genuine. — ἔν τε τῇ χώρᾳ, κ. τ. λ., *both in the country of the Jews and
in Jerusalem;* the capital of the nation, and its territory here op-
posed to each other.   The Jews inhabited not only Judea, but
Galilee, and a region on the east of the Jordan. — ὃν καί, *whom
also*, an additional fact (Luke 22, 24) in the Saviour's history
(De Wet.); showing the extent of their animosity and violence.
Winer (§ 66. 3) suggests a brachylogy: *whom* (of which *also*
we are witnesses) *they slew*, etc.   This is too complicated. —
κρεμάσαντες, *by hanging.*   See note on 5, 30.   Here again the E.
version represents the Saviour as put to death before he was sus-
pended on the cross.

V. 41. οὐ παντὶ τῷ λαῷ, *not unto all the people*, i. e. of the Jews;
comp. on v. 2. — ἀλλὰ μάρτυσι, κ. τ, λ., *but unto witnesses before
appointed by God.*   The choice of the apostles is ascribed indif-
ferently to Him, or to Christ (1, 2.) πρό in the participle repre-
sents the selection as made before Christ rose from the dead;
not as purposed indefinitely before its execution. — The ex-
ception here made to the publicity of the Saviour's appearance
accords with the narrative of the Evangelists; they mention no
instance in which he showed himself to any except his personal
followers.   Paley founds the following just remarks on that
representation of the sacred writers.   "The history of the resur-
rection would have come to us with more advantage, if they had
related that Jesus had appeared to his foes as well as his friends;
or even if they asserted the public appearance of Christ in gen-
eral unqualified terms, without noticing, as they have done, the
presence of his disciples on each occasion, and noticing it in such
a manner as to lead their readers to suppose that none but dis-
ciples were present.   If their point had been to have their story
believed, whether true or false; or if they had been disposed to

24

present their testimony, either as personal witnesses or as historians, in such a manner as to render it as specious and unobjectionable as they could; in a word, if they had thought of any
thing but the truth of the case as they understood and believed
it, — they would, in their account of Christ's several appearances
after his resurrection, at least have omitted this restriction.   At
this distance of time, the account, as we have it, is perhaps
more credible than it would have been the other way; because
this manifestation of the historian's candor is of more advantage
to their testimony than the difference in the circumstances of
the account would have been to the nature of the evidence.
But this is an effect which the Evangelists could not foresee;
and is one which by no means would have followed at the time
when they wrote." — οἵτινες . , . . αὐτῷ, *who ate and drank with
him.*   See Luke 24, 43; John 21, 13.   Hence they testified to a
fact which they had been able to verify by the most palpable
evidence.   Compare the note on 1, 3. — μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ
νεκρῶν, *after he rose from the dead*, belongs to the clause which
immediately precedes.   It was after his resurrection that they
had this intercourse with him.   The punctuation of some editors
refers the words incorrectly to v. 40.

V. 42.   κηρῦξαι τῷ λαῷ, *to preach to the people*, as above. . Peter
alludes to the sphere of their ministry which they were directed
to occupy at first; comp. 1, 8; 3, 26, etc. — ὅτι αὐτός, *that himself*
and no other.   W. § 22. 4. — κριτὴς ζώντων καὶ νεκρῶν, *judge of the
living and dead*, i. e. of all who shall be on the earth at the time
of his final appearance (1 Thess. 4, 17), and of all who have
lived previously and died.   For other passages which represent
Christ as sustaining this office of universal judge, see 17, 31; 2
Tim. 4, 1; 1 Pet. 4, 5.   Olshausen and some others, understand
the living and dead, to be *the righteous* and *wicked;* but we are to
attach to the words that figurative sense only when the context
(Matt. 8, 22), or some explanatory adjunct (Eph. 2, 1), leads the
mind distinctly to it.

V. 43.   τούτῳ . . . . μαρτυροῦσιν, *For this one* (dat. comm.) *testify
all the prophets;* comp. on 3, 24. — ἄφεσιν . . . . εἰς αὐτόν states the
purport of their testimony.   This clause presents two ideas : first
that the condition of pardon is faith in Christ; and secondly,
that this condition brings the attainment of pardon within the
reach of all : *every one*, whether Jew or Gentile, *who believes on
him shall receive remission of sins.*   See Rom. 10, 11.   For the
explanation of τοῦ ὀνόματος αὐτοῦ, see on 2, 21.

VERSES 44–48. *Cornelius and others receive the Spirit, and are
baptized.*

V. 44. ἔτι λαλοῦντος, *still speaking.* Hence Peter had not finished
his remarks when God vouchsafed this token of his favor; see
11, 15. — τὸ πνεῦμα, *the Spirit,* i. e. as the author of the gifts men-
tioned in v. 46. The miracle proved that the plan of salvation
which Peter announced was the divine plan, and that the faith
which secured its blessings to the Jew was sufficient to secure
them to the Gentile. A previous submission to the rites of Ju-
daism was shown to be unnecessary. It is worthy of note, too,
that those who received the Spirit in this instance had not been
baptized (comp. 19, 5), nor had the hands of an apostle been laid
upon them (comp. 8, 17). This was an occasion when men were
to be taught by an impressive example how little their accep-
tance with God depends on external observances. — πάντας re-
stricts itself to the Gentiles (v. 27) since they were properly *the
hearers* to whom Peter was speaking, and not the Jews.

V. 45. οἱ ἐκ περιτομῆς, *they of the circumcision,* i. e. the Jewish
brethren, mentioned in v. 23; comp. 11, 2; Rom. 4, 12; Col. 4,
11. — πιστοί = πιστεύοντες. See 16, 1; John 20, 27. " Verbal ad-
jectives in τός, which have usually a passive signification, have
often in poetry, and sometimes in prose, an active signification."
See K. Ausführ. Gr. § 409. 3. A. 1.— ὅτι καὶ ἐπὶ τὰ ἔθνη, *that also
upon the heathen,* as well as upon the Jews. The assertion is
universal because this single instance established the principle.

V. 46. ἤκουον αὐτῶν, *were hearing them* while they spoke. —
γλώσσαις, *with tongues* new, before unspoken by them. The ful-
ler description in 2, 4 prepares the way for the conciser statement
here.

V. 47. μήτι τὸ ὕδωρ, κ. τ. λ., *Can perhaps any one forbid the
water that these should not be baptized?* The article may con-
trast ὕδωρ and πνεῦμα with each other, or more naturally desig-
nate the water as wont to be so applied. The import of the
question is this: Since, although uncircumcised, they have be-
lieved and received so visible a token of their acceptance with
God, what should hinder their admission into the church?
Who can object to their being baptized, and thus acknowl-
edged as Christians in full connection with us? As κωλύω in-
volves a negative idea, μή could be omitted or inserted before
βαπτισθῆναι. The distinction may be, that the infinitive with
μή expresses the result of the hinderance; without μή, that

which the hinderance would prevent. See Woolsey on the **Al-
cestis**, v. 11. μή after such verbs has been said to be superfluous
(K. § 318. 10), or simply intensive (Mt. § 534 3). Klotz ad Devar.
(II. p. 668) suggests the correct view. See also Bernh. Synt.
p. 364. — καθὼς καὶ ἡμεῖς, *as also we* received, viz. ἐν ἀρχῇ (see 11, 15),
in the beginning.

V. 48.   προσέταξε, *commanded* that the rite should be performed
by others; he devolved the service on his attendants. Peter's
rule in regard to the administration of baptism may have been
similar to that of Paul; see 1 Cor. 1, 14. — ἐπιμεῖναι, sc. ἐπ' αὐτοῖς;
comp. 28, 14.

CHAPTER XI.

VERSES 1–18.   *Peter justifies himself at Jerusalem for his visit to
Cornelius.*

V. 1.   Peter, John and James were among *the apostles* now at
Jerusalem (8, 14 ; 12, 2), and no doubt others. — κατὰ τὴν Ἰουδαίαν,
throughout (comp. 15, 23) *Judea*, since *the brethren* belonged to
different churches in this region ; see Gal. 1, 22. — τὰ ἔθνη, *the
heathen* while still uncircumcised (see v. 3).

V. 2.   ὅτε ἀνέβη, *when he went up*. There is no evidence that
Peter was summoned to Jerusalem to defend his conduct.   He
had reason to fear that it would be censured until the particulars
of the transaction were known, and he may have hastened his
return, in order to furnish that information. — οἱ ἐκ περιτομῆς, *they
of the circumcision*, are the Jewish believers, as in 10, 45 ; not here
a party among them more tenacious of circumcision than the
others.   It is implied that this tenacity was a Jewish character-
istic.   The narrower sense of the expression occurs in some
places.

V. 3.   See the remarks on 10, 28.   Notice the ground of the
complaint.   It was not that Peter had preached to the heathen,
but that he had associated with them in such a manner as to vio-
late his supposed obligations as a Jew.   Compare the note on 2,
39.   We may infer that he had avoided that degree of intimacy
when he himself entertained the Gentile messengers (10, 23).

V. 4.   ἀρξάμενος, κ. τ. λ., *commencing*, i. e. proceeding to speak
(see on 2, 4), or *beginning* with the first circumstances *he related
unto them*, etc.   This repetition of the history shows the impor-

tance attached to this early conflict between the gospel and Judaism.

V. 5. For the omission of τῇ before πόλει, see on 8, 5. — ὅραμα denotes here what was seen, and differs from its use in 10, 3. — τέσσαρσιν ἀρχαῖς καθιεμένην, *let down*, suspended, *by four corners*, i. e. by means of cords fastened to them. Luke abbreviates here the fuller expression in 10, 11.

V. 12. By a mixed construction, διακρινόμενον agrees with the suppressed subject of συνελθεῖν, instead of μοι. C. § 627. β.; Mt. § 536. — οἱ ἐξ ἀδελφοὶ οὗτοι, *these six men* (see 10, 23); they had, therefore, accompanied Peter to Jerusalem, either as witnesses for him, or for his own vindication, since they had committed the same offence..

V. 13. τὸν ἄγγελον, *the angel* known to the reader from the previous narrative (10, 3. 22). Those addressed had not heard of the vision, and must have received from Peter a fuller account of it than it was necessary to repeat here. — ἄνδρας has been transferred to this place from 10, 5.

V. 14. πᾶς ὁ οἶκός σου, *all thy family*. The assurance embraces them because they were prepared, as well as Cornelius, to welcome the apostle's message ; comp. 10, 2. This part of the communication has not been mentioned before.

V. 15. ἄρξασθαι is not superfluous (Kuin.), but shows how soon the Spirit descended after *he began to speak :* see on 10, 44. W. § 67. 4. — ἐν ἀρχῇ, *in the beginning*, i. e. on the day of Pentecost. The order of the narrative indicates that the conversion of Cornelius took place near the time of Paul's arrival at Antioch. Some ten years, therefore (see on v. 26), had passed away since the event to which Peter alludes ; comp. on 15, 7.

V. 16. ἐμνήσθην, κ. τ. λ., *And I remembered the declaration of the Lord*, i. e. had it brought to mind with a new sense of its meaning and application ; comp. Matt. 26, 75 ; John 12, 16. The Saviour had promised to bestow on his disciples a higher baptism than that of water (see 1, 5 ; Luke 24, 49) ; and the result proved that he designed to extend the benefit of that promise to the heathen who should believe on him, as well as to the Jews. — ὡς ἔλεγεν, *how he said*. See on 1, 5.

V. 17. ἔδωκεν, *gave*, as mentioned in 10, 44. — καί, *also*, connects ἡμῖν with αὐτοῖς. — πιστεύσασιν, *having believed*, refers to both pronouns (De Wet. Mey.), i. e. they all received the same gift in the same character, viz. that of believers. Bengel (to whom Mey. assents now) limits the participle to ἡμῖν. — ἐγὼ δὲ τίς ἤμην, κ. τ. λ., combines two questions (W. § 66. 5.) ; *Who then was I ? Was I*

able to withstand God? i. e. to disregard so distinct an intimation
of his will that the heathen should be recognized as worthy of
all the privileges of the gospel, without demanding of them any
other qualification than faith in Christ. δυνατός suggests that such
opposition would have been as presumptuous and futile, as a con-
test between man's power and infinite power. δέ with τίς strength-
ens the question, as in 2 Cor. 6, 14. It is left out of some copies,
but not justly.

V. 18. ἡσύχασαν, *were silent*, refrained from further opposition
(v. 2) ; comp. 21, 14. — ἐδόξαζον expresses a continued act. The
sudden change of tenses led some to write ἐδόξασαν. — ἄραγε,
therefore, then (Matt. 7, 20; 17, 26); more pertinent here than
the interrogative ἄραγε (8, 30). The accentuation varies in differ-
ent editions. — For τὴν μετάνοιαν ἔδωκεν, see the note on 5, 31. —
εἰς ζωήν, ecbatic, *unto life*, i. e. such repentance as secures it;
comp. 2 Cor. 7, 10.

Verses 19–24. *The Gospel is preached at Antioch.*

V. 19. οἱ μὲν οὖν διασπαρέντες, *those therefore dispersed*, recalls
the reader to an earlier event in the history; see 8, 4. — ἀπὸ τῆς
θλίψεως, *from* (as an effect of) *the persecution* (Whl. Win. Mey.) ;
comp. 20, 9; Luke 19, 3. This is better than to render *since the
persecution*. It is more natural to be reminded here of the cause
of the dispersion, than of the time when it began. — ἐπὶ Στεφάνῳ,
upon Stephen, on his account; comp. 4, 21; Luke 2, 20. W. §
48. c. — δῆλθον. See 8, 4. 40. — Φοινίκης. *Phœnicia* in this age
lay chiefly between the western slope of Lebanon and the sea,
a narrow plain reaching from the river Elutherus on the north to
Carmel on the south. Its limits varied at different times. Among
the Phœnician cities were Tyre and Sidon ; and the statement
here accounts for the existence of the Christians in those places,
mentioned so abruptly in 21, 4 ; 27, 3. — Ἀντιοχείας. Here we
have the first notice of this important city. *Antioch* was the cap-
ital of Syria, and the residence of the Roman governors of that
province. It was founded by Seleucus Nicator, and named after
his father, Antiochus. It stood " near the abrupt angle formed
by the coasts of Syria and Asia Minor, and in the opening where
the Orontes passes between the ranges of Lebanon and Taurus.
By its harbor of Seleucia it was in communication with all the
trade of the Mediterranean; and, through the open country be-
hind Lebanon, it was conveniently approached by the caravans
from Mesopotamia and Arabia. It was almost an Oriental Rome,

in which all the forms of the civilized life of the empire found a representative." Howson, I. p. 149. See further, on 13, 4. It is memorable in the first Christian age as the seat of missionary operations for the evangelization of the heathen.

V. 20. Whether the preachers came to Antioch before the conversion of Cornelius or afterward, the narrative does not decide. Some prefer to place the arrival after his baptism, lest Peter might not seem to be the first who preached the gospel to the Gentiles. See the note on 15, 7. — δέ, *but*, distinguishes the course pursued by *certain of them*, from that of the other διασπαρέντες. The general fact is first stated, and then the exception. — Κύπριοι, i. e. Jews born in Cyprus ; see 2, 5. 9. — πρὸς τοὺς Ἑλληνας, *unto the Greeks*, opposed to Ἰουδαίοις, *Jews*, in the foregoing verse. The received text has Ἑλληνιστάς, *Hellenists* (see on 6, 1) and the mass of external testimony favors that reading. Wordsworth's note [1] presents the evidence on that side in a strong light. On the contrary, the internal argument appears to demand Ἑλληνας. Some of the oldest versions and a few manuscripts support that as the original word. The majority of critics in view of this two-fold evidence decide for Ἑλληνας (Grsb. Lchm. Tsch. De Wet Mey.). It would have been nothing new to have preached, at this time, to the Greek-speaking Jews ; see, e. g. 2, 9 ; 9, 29. If we accept Ἑλληνας, the Greeks addressed at Antioch must have been still heathen in part, and not merely Jewish proselytes. No other view accounts for Luke's discrimination as to the sphere of the two classes of preachers. — Κυρηναῖοι. See on 2, 10.

V. 21. For χεὶρ κυρίου, comp. 4, 30 ; Luke 1, 66. — μετ' αὐτῶν, *with them* who preached at Antioch. The subject of discourse, both in the last verse and the next, requires this reference of the pronoun.

V. 22. ἠκούσθη εἰς τὰ ὦτα is a Hebraism, says De Wette, without any instance exactly parallel in Hebrew. — ὁ λόγος, *the report*. περὶ αὐτῶν excludes the idea that it was a communication sent from the brethren at Antioch. — ἐξαπέστειλαν derives its subject from ἐν Ἱεροσολύμοις ; comp. Gal. 2, 2. — διελθεῖν, with the direction *that he should go* (comp. 20, 1) ; left out of some of the early versions as if unnecessary. See W. § 65. 4. d. — Βαρνάβαν. See 4, 36 ; 9, 27.

V. 23. χάριν τοῦ θεοῦ, *the grace*, or *favor of God*, as manifested in the conversion of the heathen. — παρεκάλει πάντας, *exhorted all*

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[1] The New Testament in the Original Greek with Notes, by Chr. Wordsworth, D. D., Canon of Westminster (London 1857).

who had believed. We find him exercising here the peculiar
gift for which he was distinguished; see on 4, 36. — τῇ προθέσει
τῆς καρδίας, *with the purpose of the heart,* i. e. a purpose sincere,
earnest.

V. 24. ὅτι ἦν, κ. τ. λ., *because he was a man good and full of the
Holy Spirit,* etc. This description states why he exerted himself
so strenuously to establish the converts in their faith. ἐξαπέστειλαν
in v. 22 is too remote to allow us to view it as the reason why
they selected him for such a service. — καὶ προσετέθη, κ. τ. λ.
The labors of Barnabas resulted also in the accession of new
believers.

VERSES 25. 26. *Paul arrives at Antioch, and labors there.*

V. 25. Our last notice of Paul was in 9, 30. — ἀναζητῆσαι, *in
order to seek out,* find by inquiry or effort. It was not known at
what precise point the apostle was laboring ; see Gal. 1, 21.
εὑρών indicates the same uncertainty. Barnabas would naturally
direct his steps first to Tarsus, whither he would proceed by sea
from Seleucia (see on 13, 4), or track his way through the
defiles of the intervening mountains. Howson : " The last time
the two friends met was in Jerusalem. In the period since
that interview, ' God had granted to the Gentiles repentance
unto life ' (v. 18). Barnabas had ' seen the grace of God '
(v. 23), and under his own teaching ' a great multitude ' (v. 24)
had been ' added to the Lord.' But he needed assistance ; he
needed the presence of one whose wisdom was greater than his
own, whose zeal was an example to all, and whose peculiar mis-
sion had been miraculously declared. Saul recognized the voice
of God in the words of Barnabas ; and the two friends travelled
in all haste to the Syrian metropolis."

V. 26. ἐνιαυτὸν ὅλον, *a whole year,* viz. that of A. D. 44, since
it was the year which preceded Paul's second journey to Jerusa-
lem, at the time of the famine. See on 12, 25. The apostle
had spent the intervening years, from A. D. 39 to 44, in Syria
and Cilicia (see on 9, 30). — συναχθῆναι, κ. τ. λ., *they came together
in the church,* the public assembly, i. e. for the purpose of worship,
and, as we see from the next clause, for preaching the word : *and
taught a great multitude* (comp. 14, 21) ; many of whom, no doubt,
they won to a reception of the truth. Meyer explains συναχθῆναι
of the hospitality shown to the teachers, with an appeal to Matt.
25, 35. But the context which should indicate that sense, is op-
posed to it here. — χρηματίσαι . . . . Χριστιανούς, *and the disciples*

were first named Christians at Antioch. Thus ten years or more
elapsed after the Saviour left the earth before the introduction
of this name. Its origin is left in some uncertainty. Χριστιανοί
has a Latin termination, like Ἡρωδιανοί in Matt. 22, 16, and Mark
3, 6. We see the proper Greek form in Ναζωραῖος in 2, 22, or
Ἰταλικός in 10, 1. Hence some infer (Olsh. Mey.) that it must
have been the Roman inhabitants of the city, not the Greeks,
who invented the name. The argument is not decisive, since
Latinisms were not unknown to the Greek of this period. It is
evident that the Jews did not apply it first to the disciples; for
they would not have admitted the implication of the term, viz.
that Jesus was the Messiah. It is improbable that the Christians
themselves assumed it; such an origin would be inconsistent
with its infrequent use in the New Testament. It occurs only
in 26, 28; 1 Pet. 4, 16, and in both places proceeds from those
out of the church. The καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ᾽ ὑμᾶς in James
2, 7 may be the Christian name. The believers at Antioch had
become numerous; they consisted of Gentiles and Jews; it was
evident that they were a distinct community from the latter; and
probably the heathen, whether they were Greeks or Romans, or
native Syrians, needing a new appellation for the new sect, called
them Christians, because the name of Christ was so prominent
in their doctrine, conversation, and worship. The term may not
have been at first opprobrious, but distinctive merely.

VERSES 27–30. *Barnabas and Saul are sent with Alms to Jerusalem.*

V. 27. ἐν ταύταις ταῖς ἡμέραις, *in these days,* i. e. about the time
that Paul himself came to Antioch; for it is reasonable to suppose that an interval of some extent occurred between the prediction and the famine. — προφῆται, *inspired teachers;* see on 2, 17.
Agabus, at least, possessed the prophetic gift, in the strict sense
of that expression.

V. 28. ἀναστάς, *having stood up,* in order to declare his message
more formally. —Ἄγαβος is known only from this passage and 21,
10. — ἐσήμανε, *made known* (see 25, 27), not *intimated* merely. —
λιμόν, in the later Greek, is masculine or feminine; hence some
copies have μέγαν, others μεγάλην. See W. § 8. 2. 1. —μέλλειν
ἔσεσθαι contains a double future, as in 24, 15; 27, 10. The reading varies in 24, 25. As one of its uses, the first infinitive in
such a case may represent the act as fixed, certain; the second
as future. The famine that was to take place was decreed. See

Mt. § 498. e; C. § 583. — ἐφ' ὅλην τὴν οἰκουμένην, sc. γῆν, *over all the inhabited* land, i. e. Judea and the adjacent countries, or according to some, the Roman empire. The Greek and Roman writers employed ἡ οἰκουμένη to denote the Greek and the Roman world; and a Jewish writer would naturally employ such a term to denote the Jewish world. Josephus appears to restrict the word to Palestine in Antt 8. 13. 4. Speaking of the efforts of Ahab to find the prophet Elijah, he says that the king sent messengers in pursuit of him κατὰ πᾶσαν τὴν οἰκουμένην, *throughout all the earth* or land, i. e. of the Jews. Ancient writers give no account of any universal famine in the reign of Claudius, but they speak of several local famines which were severe in particular countries. Josephus (Antt. 20. 2. 6; Ib. 5. 2) mentions one which prevailed at that time in Judea, and swept away many of the inhabitants. Helena, queen of Adiabene, a Jewish proselyte who was then at Jerusalem, imported provisions from Egypt and Cyprus, which she distributed among the people to save them from starvation. This is the famine, probably, to which Luke refers here. The chronology admits of this supposition. According to Josephus, the famine which he describes took place when Cuspius Fadus and Tiberius Alexander were procurators ; i. e. as Lardner suggests, it may have begun about the close of A. D. 44, and lasted three or four years. Fadus was sent into Judea on the death of Agrippa, which occurred in August of the year A. D. 44. If we attach the wider sense to οἰκουμένην, the prediction may import that a famine should take place throughout the Roman empire during the reign of Claudius (the year is not specified below), and not that it should prevail in all parts at the same time. So Wordsworth, Notes, p. 58. — ἐπὶ Κλαυδίου, *in* (lit. *upon*) *the reign of Claudius.* On ἐπί, in such chronological designations, see K. § 273. 4. b. The Greek idiom views the events as resting *upon* the ruler as his source or author; the English idiom as taking place *under* his guidance or auspices. — Καίσαρος after Κλαυδίου (T. R.) is not warranted.

V. 29. τῶν μαθητῶν depends by attraction on τις. The ordinary construction would be οἱ μαθηταὶ καθὼς ηὐπορεῖτό τις αὐτῶν (Mey. De Wet.) : *The disciples in proportion as any one was prospered determined each of them,* etc. The apostle Paul prescribes the same rule of contribution in 1 Cor. 16, 2. For the augment in ηὐπορεῖτο, see on 2, 26. For ἕκαστος after a plural verb, see on 2, 6. — εἰς διακονίαν, *for relief,* lit. ministration, i. e. to their wants. The act here suggests the idea of its result or object. — πέμψαι sc. τὶ. — ἐν τῇ Ἰουδαίᾳ, *in Judea;* not the capital merely but other parts

also, since the famine was general and believers were found in different places (see v. 1 and Gal. 1, 22).

V. 30   καί connects ἐποίησαν with ὥρισαν: they executed their determination. — πρὸς τοὺς πρεσβυτέρος, *unto the elders,* either those at Jerusalem who could easily forward the supplies to the destitute elsewhere, or those in Judea at large whom the messengers visited in person. The latter idea presents itself very readily from Ἰουδαία just before, and has also this to commend it, that Paul would have had an opportunity to preach now in that province, as mentioned in 26, 20 (see note there). — For the office of the presbyters, see on 14, 23. — Βαρνάβα is the Doric genitive; comp. 19, 14; Luke 13, 29, John I, 43, etc.   W. § 8. 1; K. § 44. R. 2. — Meyer finds a contradiction between this passage and Gal. 2, 1, as if Paul could not have gone to Jerusalem at this time because he has not mentioned it in the Epistle. It is impossible to see why the reason commonly assigned for this omission does not account for it. Paul's object in writing to the Galatians does not require him to enumerate all his journeys to Jerusalem. In the first chapter there, he would prove that as an apostle he was independent of all human authority, and in the second chapter that the other apostles had conceded to him that independence. He had no occasion, therefore, to recapitulate his entire history. Examples of the facts in his life were all that he needed to bring forward. He was not bound to show how often he had been at Jerusalem, but only that he had gone thither once and again, under circumstances which showed in what character he claimed to act, and how fully the other apostles had acknowledged this claim.

CHAPTER XII.

VERSES 1. 2.   *Renewed persecution at Jerusalem, and Death of James.*

V. 1.   κατ' ἐκεῖνον τὸν καιρόν, *about that time,* i. e. when Barnabas and Saul went to Jerusalem, as has just been related. See on v. 25. — Ἡρώδης. This *Herod* was Herod Agrippa the First, son of Aristobulus and grandson of Herod the Great. On the accession of Caligula, he received as king the former possessions of Philip and Lysanias, see Luke 3, 1; at a later period, the tetrarchy of Antipas; and in the year A. D. 41, Samaria and

Judea which were conferred on him by Claudius; so that, like his
grandfather Herod, he swayed the sceptre, at this time, over all
Palestine.[1] — ἐπέβαλε τὰς χεῖρας does not mean *attempted* (Kuin.),
but *put forth violent hands;* comp. 4, 3; 5, 18; 21, 27. — κακῶσαι,
to oppress, maltreat.   The E. version derives " vex " from Tyn-
dale. — ἀπὸ τῆς ἐκκλησίας, *of the church,* (lit. *from*), since the idea
of origin passes readily into that of property, adherence.   W. §
47. 4.

V. 2.   ἀνεῖλε μαχαίρᾳ, *slew him with the sword,* beheaded him.
The article fails, because the idea is general, abstract; comp. 9,
12.   W. § 19. 1.   On the mode of execution among the Jews,
see Jahn's Archæol. § 257. Agrippa had the power of life and
death, since he administered the government in the name of the
Romans.   See the note on 7, 59.   The victim of his violence
was James the Elder, a son of Zebedee and brother of John
(Matt. 4, 21; 10, 2; Mark 1, 19, etc.).   He is to be distinguished
from James the Younger, the kinsman of the Lord (Gal. 1, 19),
who is the individual meant under this name in the remainder
of the history (17; 15, 13; 21, 18).   The end of James verified
the prediction that he should drink of his Master's cup; see
Matt. 20, 23.   Eusebius (2. 9) records a tradition that the apos-
tle's accuser was converted by his testimony and beheaded at
the same time with him.   " The accuracy of the sacred writer,"
says Paley, " in the expressions which he uses here, is remarka-
ble.   There was no portion of time for thirty years before, or
ever afterwards, in which there was a king at Jerusalem, a per-
son exercising that authority in Judea, or to whom that title
could be applied, except the last three years of Herod's life,
within which period the transaction here recorded took place."
The kingdom of Agrippa the Second, who is mentioned in 25,
13, did not embrace Judea.

Verses 3–5.   *The imprisonment of Peter.*

V. 3.   ἰδὼν ὅτι ἀρεστόν, κ. τ. λ., *seeing that it is pleasing,* etc.
The motive of Agrippa, therefore, was a desire to gain public
favor.   Josephus (Antt. 19. 7. 3) attributes to this ruler the same
trait of character; he describes him as eager to ingratiate him-
self with the Jews. — προσέθετο, κ. τ. λ., *he apprehended still
further Peter also;* an imitation of the Heb. ‏רֹוסִיפ‎ with the infini-
tive, comp. Luke 20, 11. 12.   W. § 54. 5; Gesen. Heb. Gr. § 139.
— ἀζύμων, *the days of unleavened bread,* i. e. the festival of the

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[1] See Introduction, § 6. 2.

Passover, which continued seven days; and was so named be-
cause during that time no leaven was allowed in the houses of
the Jews. The common text omits αἱ before ἡμέραι, which the
best editors insert as well attested. It is not grammatically
necessary. W. § 19. 2.

V. 4. καί, *also*, carries the mind back to συλλαβεῖν in v. 3, the
idea of which παύσας repeats. — τέσσαρσι τετραδίοις, *to four quater-
nions*, four companies of four, who were to relieve each other in
guarding the prison. The Jews at this time followed the Roman
practice of dividing the night into four watches, consisting of
three hours each. Of the four soldiers employed at the same time,
two watched in the prison and two before the door, or perhaps
in this case (see on v. 10) were all stationed on the outside. —
βουλόμενος, *meaning*, but disappointed in that purpose. — μετὰ τὸ
πάσχα, *after the Passover*, i. e. not the paschal supper, but the fes-
tival which it introduced; comp. Luke 21, 1; John 6, 4. The
reason for deferring the execution was that the stricter Jews
regarded it as a profanation to put a person to death during a
religious festival. Agrippa himself may have entertained, or af-
fected to entertain, that scruple. — ἀναγαγεῖν αὐτόν, *to bring him
up*, i. e. for trial and execution; comp. Luke 22, 66. But Herod
was nearer his end than Peter. — τῷ λαῷ, *for the people* (dat
comm.), i. e. that they might be gratified with his death.

V. 5. οὖν, *therefore*, committed to such a guard. — ἐν τῇ φυλακῇ
in the prison mentioned in v. 4. — ἐκτενής, *intent*, earnest, not
unceasing, constant. See Luke 22, 44; 1 Pet. 4, 8. It is a
word of the later Greek. Lob. ad Phryn. p. 311. All the English
translators from Wiclif downward adopt the temporal sense. —
ἐκκλησίας. The members of the church were so numerous, that
they must have met in different companies. One of them is
mentioned in v. 12.

Verses 6–11.   *The Miraculous Liberation of Peter.*

V. 6. νυκτὶ ἐκείνῃ, *in that night* preceding the day when he was
to have been executed. — δεδεμένος ἁλύσεσι δυσί, *bound with two
chains*. The Roman mode of chaining prisoners was adopted
in this case, and was the following: " The soldier who was ap-
pointed to guard a particular prisoner had the chain fastened to
the wrist of his left hand, the right remaining at liberty. The
prisoner, on the contrary, had the chain fastened to the wrist of
his right hand. The prisoner, and the soldier who had the care
of him, were said to be tied (*alligati*)to one another. Sometimes,

for greater security, the prisoner was chained to two soldiers, one on each side of him." Dict. of Antiq. art. *Catena.* Paul was bound with two chains on the occasion mentioned in 21, 33. — φύλακές τε, κ. τ. λ., *and keepers before the door* (perhaps two at one station, and two at another) *were guarding the prison;* not after v. 5, *were keeping guard* (Raph. Walch).

V. 7. ἐν τῷ οἰκήματι, *in the abode* = *the prison.* This was an Attic euphemism which passed at length into the common dialect. — πατάξας, *having smitten,* in order to rouse him from sleep.— ἀνάστα is a second aorist imperative; comp. Eph. 5, 14. Grammarians represent the form as poetic in the earlier Greek. K. § 172. R. 5; W. § 14. 1. h. — ἐξέπεσον .... χειρῶν, *his chains fell off from his hands,* or *wrists.*   χείρ the Greeks could use of the entire forearm, or any part of it.

V. 8. περίζωσαι. For convenience he had unbound the girdle of his tunic while he slept. The ἱμάτιον which he threw around him was the outer coat, or mantle, worn over the χιτών. There was no occasion for a precipitate flight; and the articles which he was directed to take would be useful to him. Note the transition to the present in the last two imperatives.

V. 9. ἀληθές, *true,* actual, as distinguished from a dream or vision. Peter's uncertainty arose from the extraordinary nature of the interposition; it was too strange to be credited. He was bewildered by the scene, unable at the moment to comprehend that what he saw and did was a reality.

V. 10. διελθόντες .... δευτέραν, *having passed through the first and second watch,* i. e. as Walch *de vinculis Petri* suggests, first through the two soldiers stationed at Peter's door (v. 6), and then through two others near the gate which led into the city. He supposes the two soldiers to whom Peter was bound (v. 6) were not included in the sixteen (v. 4), since their office would not require them to remain awake, and consequently to be changed during the night, like the others. A more common opinion is, that the *first watch* was a single soldier, before the door, and the *second* another at the iron gate, and that these two soldiers, with the two by the side of Peter, made up the quaternion then on duty. But διελθόντες, *having passed through,* suggests a plural sense of φυλακήν, and must be said loosely, if applied to a single person. This participle after ἐξελθών in v. 9 indicates a different position of *the first watch* from that of the two soldiers who guarded Peter in his cell; some have proposed that explanation. The numeral renders the article unnecessary. W. § 19. 2. That Peter passed the watch unopposed, or perhaps unobserved (see v.

18), was a part of the miracle. See on 5, 19. — ἐπὶ τὴν πύλην, κ. τ. λ.   The precise situation of the prison is unknown.   The *iron gate* may have formed the termination of a court, or avenue, which connected the prison with the town.   De Wette, after Lightfoot, Walch, and others, thinks that the prison was in a tower between the two walls of the city, and that this was the outer gate of the tower.   Others have proposed other conjectures. — αὐτομάτη is equivalent to an adverb, *spontaneously*.   K. § 264. 3. c ; B. § 123. 6.   The gate opened without any visible cause. — προῆλθον ῥύμην μίαν, *went forward one street* or lane (9, 11).   The angel accompanied him until he was beyond the reach of pursuit. — εὐθέως, *immediately*, on having come thus far.

V. 11.   γενόμενος ἐν ἑαυτῷ, *having come to himself*, recovered from the confusion of mind into which he had been thrown. — ἐξαπέστειλε, *sent forth* from heaven. — ἀπὸ πάσης τῆς προσδοκίας, *from all the expectation* of the Jews who were so eager for his execution, and looking forward to it with confidence.

Verses 12–17.   *Peter repairs to the House of Mary, where some of the Believers had assembled for Prayer.*

V. 12.   συνιδών, sc. τὰ γενόμενα, *having become aware* (14, 6), conscious to himself of the state of things (Whl. Alf. Mey.). Luke reminds us of this fact again (see v. 11), as if it might appear strange that Peter acted with so much deliberation.   Some render *considering*, i. e. either what he should do, or where he should find an assembly of the disciples.   Both the meaning and the tense of the participle favor this explanation less than the other. — Ἰωάννου . . . . Μάρκου.   This *John Mark* is called simply John in 13, 5. 13 ; and Mark in 15, 39.   He is supposed to have been the same Mark whom Peter terms his son in 1 Pet. 5, 13, i. e. in a spiritual sense, converted by his instrumentality.   There is no reason for questioning his identity with the Evangelist who wrote the Gospel of Mark.   See further, on v. 25. — προσευχόμενοι. One of the objects for which they were praying was the safety of Peter (v. 5).

V. 13.   παιδίσκη, *a maid-servant*.   Her Greek name, *Rhoda*, does not disprove her Jewish origin ; see on 1, 23.   The portress among the Jews was commonly a female ; see John 18, 16.   That the person should be known after so long a time shows how minute was Luke's information. — ὑπακοῦσαι, *to hearken*.   This was the classical term signifying to answer a knock or call at the door.

V. 14. καὶ ἐπιγνοῦσα τὴν φωνήν, *and having recognized his voice*
(3, 10; 4, 13). Peter may be supposed to have announced his
name, or to have given it in reply to her inquiry. — ἀπὸ τῆς χαρᾶς.
Nothing could be more life-like than the description of the scene
which follows. Rhoda in the excess of her joy forgets to open
the door, runs into the house, declares the news, while Peter is
left in the street still knocking, and exposed to arrest. The pas-
sage has all the vividness of the recital of an eye-witness. Mark
was undoubtedly in the house at the time, and may have com-
municated the circumstances to Luke at Antioch; or Luke may
have obtained his information from Barnabas, who was a relative
of the family; see Col. 4, 10.

V. 15. διϊσχυρίζετο, *affirmed confidently.* — ὁ ἄγγελος αὐτοῦ ἐστιν,
It is his angel, i. e. his tutelary angel with his form and features.
It was a common belief among the Jews, says Lightfoot, that
every individual has a guardian angel, and that this angel may
assume a visible appearance resembling that of the person whose
destiny is committed to him. This idea appears here not as a
doctrine of the Scriptures, but as a popular opinion, which is
neither affirmed nor denied.

V. 17. κατασείσας τῇ χειρί, *having motioned with the hand down-
ward,* as a signal that he would speak, and wished them to hear.
Their joy was so tumultuous, that he could make them under-
stand a gesture better than a word. — σιγᾶν. His object was not
to prevent their being overheard, and so discovered by their ene-
mies, but to secure to himself an opportunity to inform them how
he had been liberated. — ὁ κύριος, *the Lord,* as the angel had been
sent by him; see v. 7, 11. — Ἰακώβῳ. *James* is distinguished
from the others on account of his office as pastor of the church
at Jerusalem; see on v. 2. — καὶ ἐξελθών, *and* (probably on the
same night) *having gone forth,* i. e. from the house, as the context
most readily suggests; hence εἰς ἕτερον τόπον is indefinite, and
may denote *unto another place,* in the city or out of it. It is most
probable that he left the city for a time, as he must have fore-
seen (see v. 19) that vigorous efforts would be made to retake
and destroy him. We find him at Jerusalem again a few years
after this; see 15, 7. He may have returned even sooner
than that, as Agrippa lived but a short time after this occurrence.
Catholic writers and some others hold that Peter proceeded to
Rome at this time, and labored for the Jews there as the apostle
of the circumcision (Gal. 2, 7; 1 Pet. 1, 1). If this be true, he
must then have been the founder of the church in that city, or
at all events have established a relation to it personal and official,

stronger than that of any other teacher. It is entirely adverse to this view, that Paul makes no allusion to Peter in his Epistle to the Romans, but writes with a tone of authority which his avowed policy, his spirit of independence (2 Cor. 10, 16), would not have suffered him to employ, had it belonged more properly to some other apostle to instruct and guide the Roman church. The best opinion from traditionary sources is that Peter arrived at Rome just before the outbreak of Nero's persecution, where he soon perished as a martyr. It is related that he was placed on the cross, at his own request, with his head downward, as if unworthy to suffer in the posture of the Master whom he had denied.

Verses 18. 19. *Trial and Execution of the Soldiers.*

V. 18. γενομένης ἡμέρας, *when day had come.* If the soldiers to whom Peter was bound had been changed at the expiration of each watch (see on v. 10), why did they not ascertain the escape sooner? Wieseler (Chronologie u. s. w. p. 220) replies that the flight took place in the last watch not long before break of day. This is doubtful, as it would abridge so much the time allowed for the interview at the house of Mary, and for the departure from the city. The question requires no answer if Walch's opinion as stated in v. 10 be well founded. — τάραχος, *commotion,* partaking of the nature both of inquiry and alarm. The former part of the idea leads the way to the question which follows. There was reason for fear, because the soldiers in such a case were answerable for the safety of the prisoner, and, if he escaped, were liable to suffer the punishment which would have been inflicted on him. Compare 16, 27 ; Matt. 28, 14. στρατιώταις would include naturally the entire sixteen (v. 4), though the four who were on guard at the time of the escape had most reason to tremble for their lives. — τί ἄρα, κ. τ. λ., *what then* (syllogistical since he was gone) *was become of Peter?*

V. 19. ἀνακρίνας, *having examined,* tried them for a breach of discipline ; see 4, 9 ; Luke 23, 14. — We need not impute to Herod such barbarity as that of putting to death the entire detachment. φύλακας may be understood of those who were more immediately responsible for the prisoner's safety. — ἀπαχθῆναι, *to be led away,* i. e. to execution. The word was a *vox solennis* in this sense, as Lösner, Kypke, and others have shown. The Romans employed *ducere* in the same absolute way. — καὶ κατελθών, κ. τ. λ. Herod resided usually at Jerusalem, and went now to

Cæsarea, as Josephus informs us, to preside at the public games in honor of the Emperor Claudius.

Verses 20–24.   *Death of Herod Agrippa at Cæsarea.*

V. 20.   The reader should compare the narrative of this event with that of Josephus, in Antt. 19. 8. 2. The Jewish historian has confirmed Luke's account in the most striking manner. He also makes Cæsarea the scene of the occurrence; he mentions the assembly, the oration, the robe, the impious acclamations of the people, the sudden death of Herod, and adds to the rest that his terrible end was a judgment inflicted upon him for his impiety. — *θυμομαχῶν* may refer to an open war or violent feeling of hostility. As Josephus makes no mention of any actual outbreak between Agrippa and the Phœnicians, the latter is probably the sense of the word here. The Phœnicians may either have apprehended a war as the result of Agrippa's anger, or they may have been threatened with an interruption of the commerce carried on between them and the Jews. — *παρῆσαν πρὸς αὐτόν, came unto him,* i. e. in the person of their representatives; lit. *were present,* the antecedent motion being applied. W. § 50. 4. — *πείσαντες, having persuaded,* brought to their interest. *Blastus,* judging from his name, may have been a Greek or a Roman. His influence with the king was the reason why they were so anxious to obtain his mediation. A bribe may have quickened his sympathy with the strangers. — *ἐπὶ τοῦ κοιτῶνος, over his bedchamber,* his chamberlain. His office placed him near the king's person and enabled him to hold the keys to his heart (Bmg.). — *ᾐτοῦντο εἰρήνην, desired peace,* i. e. according to the circumstances of the case, sought to avert a rupture of it, or, if it was already impaired, to effect its restoration. Their desire for this result may have been increased by the existing famine. — *τὸ τρέφεσθαι, κ. τ. λ., because their country was sustained,* etc. The Tyrians and Sidonians were a commercial people, and procured their supplies of grain chiefly from Palestine in exchange for their own merchandise. This relation of the two countries to each other had existed from early times; see 1 Kings 5, 9; Ezra 3, 7; Ezek. 27, 17.

V. 21.   *τακτῇ ἡμέρᾳ, on an appointed day,* which, according to Josephus, was the 1st of August, and the second day of the public games — *ἐνδυσάμενος ἐσθῆτα, κ. τ. λ.*   The circumstances related by Josephus may be combined (Howson, I. p. 158) with Luke's account, as follows: " On the second day of the festival, Agrippa came into the theatre. The stone seats, rising in a great

semicircle, tier above tier, were covered with an excited multi
tude. The king came in, clothed in magnificent robes, of which
silver was the costly and brilliant material. It was early in the
day, and the sun's rays fell upon the king, so that the eyes of
the beholders were dazzled with the brightness which surrounded
him. Voices from the crowd, here and there, exclaimed that it
was the apparition of something divine. And when he spoke and
made an oration to them, they gave a shout, saying, 'It is the voice
of a god, and not of a man.' But in the midst of this idolatrous
ostentation, an angel of God suddenly smote him. He was carried
out of the theatre a dying man, and on the 6th of August he was
dead." — ἐπὶ τοῦ βήματος, *upon the seat*, or *throne*, provided for him
in the theatre; see on 19, 29. — ἐδημηγόρει, *spoke publicly*; because
though he directed his speech to the deputies, he was heard also
by the people who were present (v. 22). The Phœnicians were
there as suppliants for peace, and the king's object now was to
announce to them his decision. The giving audience to ambas-
sadors and replying to them in public was not uncommon in an-
cient times. — πρὸς αὐτούς, *unto them*, i. e. the Tyrians and Sido-
nians as represented by their agents. The pronoun does not
refer to δῆμος. See W. § 22. 3. 1. It was the messengers, not
the Cæsareans who awaited the king's answer.

V. 22. ἐπεφώνει, *shouted thereupon*, again and again. It enhanced
the eloquence no doubt, that what they had heard accorded with
their wishes. In such a city, the bulk of the assembly would be
heathen (see on 8, 40), and θεοῦ may be taken in their sense of
the term.

V. 23. ἀνθ᾽ ὧν, κ. τ. λ., *because he gave not glory to God*, i. e.
did not repel the impious flattery, was willing to receive it. Some
editors insert τήν before δόξαν. — καὶ γενόμενος, κ. τ. λ., *and having
been eaten with worms, he expired*. In ascribing Agrippa's death
to such a cause, Luke makes it evident that he did not mean to
represent it as instantaneous. His statement, therefore, does not
oppose that of Josephus, who says that Herod lingered for five
days after the first attack, in the greatest agony, and then died.
It is evident also for the same reason, that Luke did not consider
the angel as the author of Herod's death in any such sense as to
exclude the intervention of secondary causes.

V. 24. δέ, *but*, contrasts slightly the fate of Herod, the perse-
cutor of the church, with the prosperity of the church itself. —
ὁ λόγος . . . . ἐπληθύνετο, *the word of God grew*, was diffused more
and more, *and increased*, i. e. (comp. 6, 1) was embraced by in-
creasing numbers. λόγος suggests the complex idea of doctrine

and disciples, and the verbs which follow divide the idea into its
parts.

Verse 25. *Barnabas and Saul return to Antioch.*

V. 25. This verse appears to be introductory to the subject of
the next chapter. It was proper to apprise the reader that Barna-
bas and Saul returned to Antioch (see 11, 30), since the narrative
of what next occurred in that city implies that they were there,
and no mention has been made of their return. Paul and Barnabas
made this journey to Jerusalem probably near the beginning of
the year A. D. 45; for the famine commenced at the close of the
preceding year (see on 11, 28), and the supplies collected in an-
ticipation of that event would naturally be forwarded before the
distress began to be severe. That the journey took place about
this time results also from its being mentioned in connection with
Herod's death. The two friends appear to have remained at
Jerusalem but a short time, as may be inferred from the object
of their mission, and still more decisively from the absence of
any allusion to this journey in Gal. 2, 1 sq — Ἰωάννην. *John* was
a relative of Barnabas, as we learn from Col. 4, 10; and this
relationship may have led to the present connection. He ap-
pears next in the history as their associate in missionary labors
(13, 5).

CHAPTER XIII.

Verses 1–3. *Barnabas and Saul are sent to preach to the Hea-*
then.

V. 1. The narrative mentions three different journeys of Paul
among the heathen; the account of the first of these commences
here. — τινές (probably not genuine) would indicate that those
named were not all the teachers at Antioch. — In κατὰ τὴν ἐκκλη-
σίαν the preposition may be directive as well as local: *in the
church* and for its benefit. The office supplied a correspondent
(κατά) want. Or the idea may be that of distribution: such
teachers belonging to the different churches (comp. 14, 23), the
writer's mind passes along the series to those at Antioch.
— προφῆται (see on 2, 17) is the specific term; διδάσκαλοι the
generic. The prophets were all teachers, but the reverse was
not true. Compare the note on 14, 23. — Συμεών. *Symeon* is

otherwise unknown. He was evidently a Jew, and hence in his
intercourse with Gentiles (see on v. 9) was called also Niger.
The latter was a familiar name among the Romans, and is a pre-
carious reason for inferring (Alf.) that he was an African prose-
lyte. — Λούκιος may be the *Lucius* who is mentioned in Rom. 16,
21. Some have thought that Luke, the writer of the Acts (no
doubt a native of Antioch), may be intended here ; but Λούκιος
and Λουκιανός or Λουκᾶς are different names. See W. § 16. 4. R. 1.
— Κυρηναῖος. See on 2, 10. — Μαναήν = מְנַחֵם (2 Kings 15, 14)
occurs only here. — Ἡρώδου τοῦ τετράρχου. This *Herod* was the
one who put to death John the Baptist; a son of Herod the
Great, and an uncle of Agrippa, whose death has just been re-
lated. He was now in exile on the banks of the Rhone, but
though divested of his office is called *tetrarch*, because he was
best known under that title ; see on 4, 6. There are two views
as to the import of σύντροφος. One is that it means *comrade*, lit.
one brought up, educated with another. It was very common for
persons of rank to associate other children with their own, for
the purpose of sharing their amusements and studies, and by
their example serving to excite them to greater emulation. Jose-
phus, Plutarch, Polybius, and others, speak of this ancient prac-
tice. So Calvin, Grotius, Schott, Baumgarten, and others. The
more approved opinion is that it means *collactaneus*, nourished at
the same breast, *foster-brother*. Kuinoel, Olshausen, Tholuck,
De Wette, and others, after Walch *de Menachemo*, adopt that
meaning. The mother of Manaen, according to this view, was
Herod's nurse. In either case the relation is mentioned as an
honorary one.

V. 2. λειτουργούντων refers here to the rites of Christian wor-
ship, as prayer, exhortation, fasting, see v. 3. 15; 14, 23. — αὐτῶν,
i. e. the prophets and teachers. The participation of others in
the service is not asserted, or denied. It is possible that they
were observing a season of prayer with reference to this very
question, What were their duties in relation to the heathen. —
ἀφορίσατε δή μοι, *Separate now for me*, i. e. for the Holy Spirit
The Spirit makes the revelation, selects the missionaries, assigns
to them their work. The personality of the agent may be in-
ferred from such acts. The command in this form was ad-
dressed to the associates of Barnabas and Saul, but the latter
would hear the same voice pointing out to them their duty
and directing them to perform the service laid upon them. — δή
strengthens the command; see 15, 36; Luke 2, 15. K. § 315. 1.
The verb contains the idea both of selection and consecration. —

ὅ, *unto which*, without the preposition because the antecedent has it; comp. ᾗ ἤρχον in 9, 17. — προσκέκλημαι has a middle sense.   W. § 39, 3.   The nature of this work, not stated here, we learn from the subsequent narrative; they were to go into foreign countries and publish the gospel to Jews and Gentiles.   The great object of the mission was doubtless to open more effectually "the door of faith to the heathen."

V. 3.   τότε, κ. τ. λ., *Then having fasted*, etc.   This was a different fast from that spoken of in v. 2, and observed probably by the body of the church. — On ἐπιθέντες τὰς χεῖρας αὐτοῖς, see 6, 6. The act was a representative one, and though performed by a part involves the idea of a general participation.   Paul was already a minister and an apostle (see Gal. 1, 1 sq., where he claims this character from the outset), and by this service he and Barnabas were now merely set apart for the accomplishment of a specific work.   They were summoned to a renewed and more systematic prosecution of the enterprise of converting the heathen; see on 9, 30; 11, 20. — ἀπέλυσαν, *sent away*.   That the subject of this verb includes the Antiochian Christians in general, may be argued from the analogous case in 15, 40.   The brethren commended Paul to God as he departed on his second mission.

VERSES 4–12.   *The Journey to Cyprus, and its Results.*

V. 4.   ἐκπεμφθέντες.   We may place this mission in the year A. D. 45.   It does not appear that they remained long at Antioch before their departure.   See the note on 12, 25. — εἰς τὴν Σελεύκειαν.   *Seleucia* lay west of Antioch, on the sea-coast, five miles north of the mouth of the Orontes.   It was situated on the rocky eminence, forming the southern extremity of the hilly range called Pieria.   The harbor and mercantile suburb were on level ground towards the west.   A village called Antakia and interesting ruins point out the ancient site.   "The inner basin, or dock, (there were two ports) is now a morass; but its dimensions can be measured, and the walls that surrounded it can be distinctly traced.   The position of the ancient flood-gates, and the passage through which the vessels were moved from the inner to the outer harbor, can be accurately marked.   The very piers of the outer harbor are still to be seen under the water.   The stones are of great size, some of them twenty feet long, five feet deep, and six feet wide; and are fastened to each other with iron cramps.   The masonry of ancient Seleucia is still so good, that not long since a Turkish Pacha conceived the idea of clearing

out and repairing the harbor." See authorities in Howson. Those piers were still unbroken, this great seaport of the Seleucids and the Ptolemies was as magnificent as ever, under the sway of the Romans, when Paul and Barnabas passed through it on their present mission.   Whether they *came down* ($\kappa\alpha\tau\hat{\eta}\lambda\vartheta o\nu$) from the interior to the coast by land, or by water, is uncertain. The windings of the river make the distance about forty-one miles, but by land it is only sixteen miles and a half.   At present, the Orontes is not navigable, in consequence of a bar at the mouth, and other obstructions; but Strabo says (16. 2), that in his time they sailed up the stream in one day.   The road, though it is now mostly overgrown with shrubs, was then doubtless a well worn track like the road from the Piræus to Athens, or from Ostia to Rome.   At Seleucia, the two missionaries with their companion went on board ($\dot{\alpha}\pi\acute{\epsilon}\pi\lambda\epsilon v\sigma\alpha\nu$) one of the numerous vessels which must have been constantly plying between that port and the fertile Cyprus.   "As they cleared the port, the whole sweep of the bay of Antioch opened on their left, — the low ground by the mouth of the Orontes, — the wild and woody country beyond it, — and then the peak of Mount Cassius, rising symmetrically from the very edge of the sea to a height of five thousand feet.   On the right, in the south-west horizon, if the day was clear, they saw the island of Cyprus from the first. The current sets northerly and north-east between the island and the Syrian coast.   But with a fair wind, a few hours would enable them to run down from Seleucia to Salamis; and the land would rapidly rise in forms well known and familiar to Barnabas and Mark."   Howson, I. p. 169.   The fact that Barnabas was a native of Cyprus (4, 36) may have induced them to give this direction to their journey.

V. 5. $\kappa\alpha\grave{\iota}$ $\gamma\epsilon\nu\acute{o}\mu\epsilon\nu o\iota$ $\grave{\epsilon}\nu$ $\Sigma\alpha\lambda\alpha\mu\hat{\iota}\nu\iota$, *And having arrived in Salamis.* This town was on the eastern shore of Cyprus, "on a bight of the coast to the north of the river Pediæus.   A large city by the sea-shore, a wide-spread plain with corn-fields and orchards, and the blue distance of mountains beyond, composed the view on which the eyes of Barnabas and Saul rested when they came to anchor in the bay of Salamis." — $\tau\alpha\hat{\iota}s$ $\sigma\upsilon\nu\alpha\gamma\omega\gamma\alpha\hat{\iota}s$ indicates that the Jews here were numerous, since in other places where they were few they had only one synagogue; comp. 17, 1; 18, 4. This intimation is confirmed by ancient testimony.   In the time of Trajan, A. D. 116, the Jews in Cyprus were so powerful that they rose and massacred two hundred and forty thousand of the Greek inhabitants (Dio Cass. 68. 32).   In revenge for this

slaughter, Hadrian, who was afterwards emperor, landed on the
island, and either put to death or expelled the entire Jewish pop-
ulation. At the time of Paul's visit, many of the Cyprian Jews
must have resided at Salamis, which was the seat of a lucrative
commerce. — εἶχον .... ὑπηρέτην, *and they had also John* (see 12,
25) *as an assistant* — in what? καί, as I think, recalls most natu-
rally κατήγγελον τὸν λόγον; and the answer would be that he as-
sisted them in the declaration of the word. Compare 26, 16;
Luke 1, 2; 1 Cor. 4, 1. But the view of most critics is different;
they suppose John to have had charge of the incidental cares
of the party, so as to leave Paul and Barnabas more at liberty
to preach the gospel. We are not informed how long they re-
mained at Salamis, or what success attended their labors.

V. 6.   διελθόντες, κ. τ. λ., *And having passed through the whole*
island unto Paphos, which was at the other end of Cyprus.   The
city intended here was *new* Paphos, in distinction from the old
city of that name, which was several miles farther south.   The
distance from east to west was not more than a hundred miles.
The Peutingerian Table[1] (which dates probably from the time
of Alexander Severus, i. e. about A. D. 230) represents a public
road as extending from Salamis to Paphos. If that road existed
at this earlier period, Paul arrived at Paphos in a short time, and
without difficulty. The present Baffa occupies the site of that
city. — εὗρόν τινα μάγον, *found a certain Magian*, which was his
professional title, since it stands for Ἐλύμας in v. 8; not *sorcerer*
(E. V.), which would be opprobrious. — ψευδοπροφήτην is the nar-
rator's term for describing him; he was a fortune-teller, but his art
was an imposition. It may appear singular that a person of his
character should so mislead and captivate the prudent Sergius.
But the incident presents in fact a true picture of the times.
At that period (I abridge Mr. Hewson's paragraph here) impos-
tors from the East, pretending to magical powers, had great
influence over the Roman mind. The East but recently thrown
open was the land of mystery to the western nations. Reports
of the strange arts practised there, of the wonderful events of
which it was the scene, excited almost fanatically the imagina-
tion both of the populace and the aristocracy of Rome. Syrian
fortune-tellers crowded the capital, and appeared in all the
haunts of business and amusement. The strongest minds were
not superior to their influence. Marius relied on a Jewish
prophetess for regulating the progress of his campaigns. Pompey,

[1] See Forbiger's Handbuch der alten Geographie, Vol. I. p. 469 sq.

Crassus, and Cæsar sought information from Oriental astrology.
Juvenal paints to us the Emperor Tiberius " sitting on the
rock of Capri, with his flock of Chaldæans round him." The
astrologers and sorcerers, says Tacitus, are a class of men who
" will always be discarded and always cherished."

V. 7. ὃς ἦν, κ. τ. λ., *who was with the proconsul Sergius Paulus.*
It would not have been correct to apply this title to the governor
of every Roman province, or even to the governor of the same
province at different periods. It was so difficult to observe accu-
racy in the use of the varying titles given to Roman magistrates,
that several of the classic authors of this period have, beyond all
question, misapplied them in various instances. Luke was ex-
posed to error in this passage on the right hand and on the left.
On the establishment of the empire, Augustus divided the prov-
inces into two classes. Those which required a military force
he retained in his own hands, and the others he committed to
the care of the Senate and the Roman people. The officers or
Governors sent into the emperor's provinces were styled propræ-
tors or legates (*proprætores, legati,* or ἀντιστράτηγοι, πρεσβευταί);
those sent into the people's provinces were called proconsuls
(*proconsules,* ἀνθύπατοι). Cyprus, then, must have been a senato-
rian province at this time, or Luke has assigned to Sergius a
false title. But, further, the same province was often transferred
from one jurisdiction to another. Thus, in the present instance,
Augustus at first reserved Cyprus to himself and committed its
administration to proprætors, or legates. Strabo informs us of
that circumstance, and there leaves the matter. Hence it was
supposed for a long time that Luke had committed an oversight
here, or had styled Sergius proconsul without knowing the exact
import of the appellation. But a passage was discovered at
length in Dio Cassius (53. 12), which states that Augustus sub-
sequently relinquished Cyprus to the Senate in exchange for
another province, and (54. 4) that it was governed henceforth by
proconsuls: καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκεῖνα τὰ ἔθνη πέμπεσθαι
ἤρξαντο. Coins, too, have been found, struck in the reign of
Claudius, which confirm Luke's accuracy. Bishop Marsh men-
tions one on which this very title, ἀνθύπατος, is applied to
Cominius Proclus, a governor of Cyprus. It was in the reign of
Claudius that Paul visited this island. For similar confirmations
of our history, see on 18, 12; 19, 38. — συνετῷ, *intelligent,* discern-
ing.   It may have been his possession of this quality that
prompted him to seek the acquaintance of Elymas; he may
have hoped to gain from him that deeper knowledge of futurity

27

and of the mysteries of nature which the human mind craves so
instinctively. It certainly was proof of his discernment, that he
was not deceived by the man's pretensions; that, on hearing of
the arrival of Paul and Barnabas, he sent for them, and on the
strength of the evidence which confirmed their doctrine, yielded
his mind to it. — ἐπεζήτησεν, *desired earnestly.* — τὸν λόγον τοῦ Θεοῦ,
the word of God, designates the new doctrine from Luke's
point of view (Mey.).

V. 8. Ἐλύμας is an Arabic word which means *the wise.* It
was a title of honor, like ὁ μάγος, to which it is here put as
equivalent. He was born, perhaps, in Arabia, or had lived there;
and may have assumed this name in a boastful spirit, or may
have received it from others, as a compliment to his skill. —
ζητῶν . . . . πίστεως, *seeking to turn aside the proconsul from the
faith,* i. e. from adopting it; for he was not yet a believer (see **v**
12).

V. 9. ὁ καὶ Παῦλος, *the also Paul* = ὁ καὶ καλούμενος Παῦλος. ὁ
is the article here, not a pronoun. W. § 18. 1. The origin of
this name is still disputed. Among the later critics, Olshausen
and Meyer adhere to the older view, that Paul assumed it out
of respect to Sergius Paulus, who was converted by his instru-
mentality. But had the writer connected the name with that
event, he would have introduced it more naturally after v. 12.
He makes use of it, it will be observed, before speaking of the
proconsul's conversion. Neander objects further, that it was
customary among the ancients for the pupil to adopt the name
of the teacher, not the teacher to adopt that of the pupil. There
is force, too, in his remark, that, according to this view, the apos-
tle would seem to recognize the salvation of a distinguished
person as more important than that of others; for that Sergius
was his first convert from heathenism, and received this honor
on that account, assumes incorrectly that he had preached hith-
erto to none but those of his own nation. It is more probable
that Paul acquired this name like other Jews in that age; who,
when they associated with foreigners, had often two names, the
one Jewish, the other foreign; sometimes entirely distinct, as
Onias and Menelaus, Hillel and Pollio, and sometimes similar in
sound, as Tarphon and Trypho, Silas and Silvanus. In like
manner the apostle may have been known as Saul among the
Jews, and Paul among the heathen; and, being a native of a
foreign city, as Lightfoot suggests, he may have borne the two
names from early life. This explanation of the origin of the
name accounts for its introduction at this stage of the history.

It is here for the first time that Luke speaks directly of Paul's labors among the heathen; and it is natural that he should apply to him the name by which he was chiefly known in that sphere of his ministry. According to some, the name changes here, because Luke has followed hitherto written memoranda, in which the apostle was called Saul (Neand. Alf.). This hypothesis is unnecessary, and improbable. Luke had no need of such memoirs, as he could learn from Paul himself all that he has related of him; and further, the style of what precedes, instead of indicating a different hand, is homogeneous with that which follows. Zeller, though he denies that Luke wrote the Acts, maintains that a single author must have written it. — πλησθείς, κ. τ. λ. He was thus impelled to expose the man's wickedness, and to announce his punishment.

V. 10.   δόλου, *deceit*, refers to his occupation; ῥᾳδιουργίας, *wickedness*, to his character. — υἱὲ διαβόλου, *son of the devil*.   The kindredship is that of disposition, moral resemblance; see John 8, 44. The second noun is sufficiently definite to omit the article. W. § 19. 1.   It has the article, however, in other passages, except 1 Pet. 5, 8, where it stands in apposition. — οὐ παύσῃ . . . . εὐθείας ; *Wilt thou not cease to pervert*, i. e. to misrepresent, malign, *the right ways of the Lord?* viz. those which he requires men to follow, as repentance, faith, obedience. It was Christian truth, the gospel, which he opposed. Most critics prefer the interrogative form of the sentence as more forcible than the declarative. οὐ denies παύσῃ = *persist* (W. § 57. 3), and implies the ordinary affirmative answer.   εὐθείας suggests possibly a contrast with the impostor's own ways, so full of deceit and obliquity.

V. 11.   χεὶρ κυρίου sc. ἐστι, *hand of the Lord;* here God perhaps as the phrase is common in the Old Testament. — ἐπὶ σέ, *upon thee*, viz. i. e. for punishment; in a good sense, in 11, 21. — μὴ βλέπων states a consequence, hence μή, not οὐ. — ἄχρι καιροῦ, *until a season*, a certain time ; comp. Luke 4, 13   The infliction would be temporary ; either because the object (see next verse) did not require it to be permanent, or because the mildness might conduce to the man's repentance. — ἀχλὺς καὶ σκότος, *a mist and darkness*, related as cause·and effect ; or by degrees, first one and then the other. — ἐζήτει states his habit (imperf.) during the period of his blindness.

V. 12.   ἐκπλησσόμενος . . . . κυρίου, *being astonished at the doctrine of the Lord*, i. e. its confirmation by such a miracle, comp. Mark 1, 27.

Verses 13–15.   *They proceed to Perga, and thence to Antioch in Pisidia.*

V. 13. ἀναχθέντες, *having put to sea*, lit. having gone up (note the etymology), because the sea appears higher than the land. Paphos was on the sea-shore, and they would embark at that place. — οἱ περὶ τὸν Παῦλον, *Paul and his companions.* περί presents the name after it as the central object of the group, see John 11, 19. W. § 53. i. Hitherto the order has been Barnabas and Saul; but from this time Paul appears in the narrative as the principal person, and Barnabas as subordinate. — ἦλθον εἰς Πέργην, *came unto Perga.* They must have "sailed past the promontories of Drepanum and Acamas, and then across the waters of the Pamphylian Sea, leaving on the right the cliffs (six hundred feet high) which form the western boundary of Cilicia, to the innermost bend of the bay of Attaleia." *Perga* was the chief city of Pamphylia, situated on the Cestrus, about seven miles from its mouth. A bar obstructs the entrance of this river at the present time ; but Strabo (14. 4) says expressly that it was navigable in his day as far up as Perga. The ruins of this city are to be seen still, sixteen miles northeast of the modern Adalia, or Satalia. They consist of "walls and towers, columns and cornices, a theatre and a stadium, a broken aqueduct, and tombs scattered on both sides of the site of the town. Nothing else remains of Perga but the beauty of its natural situation, between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of the Taurus." [1] — Ἰωάννης, κ. τ. λ. Why John Mark left them so abruptly is unknown. It is certain from 15, 38 (see the note there) that his reason for turning back was not one which Paul approved. He returned not to Antioch, but Jerusalem, where his home was (12, 12).

V. 14. αὐτοί, *they themselves*, unaccompanied by their former associate. — ἀπὸ τῆς Πέργης. The stay at Perga, therefore, was brief; they did not even preach there at this time ; comp. 14, 25. What occasioned this singular haste ? Very possibly, as Howson suggests, they arrived there in the spring of the year, and, in order to prosecute their journey into the interior, were obliged to advance without delay. "Earlier in the season the passes would have been filled with snow. In the heat of summer the weather

[1] Sir C. Fellows's "Asia Minor," pp. 190–193.

would have been less favorable for the expedition. In the au-
tumn the disadvantages would have been still greater, from the
approaching difficulties of winter." On the journey from the
coast to the interior, Paul may have encountered some of the
" perils of robbers " (κινδύνοις λῃστῶν) and " perils of rivers " (κινδύ-
νοις ποταμῶν), to which he alludes in 2 Cor. 11, 26. The maraud-
ing habits of the people on the mountains which he now crossed
were notorious in all ancient history. The country swarmed with
banditti of the most desperate character. The physical charac-
ter of the region exposed him, also, to the other class of dangers.
The streams here are numerous and violent, beyond those of any
other tract in Asia Minor. Torrents "burst out at the base of
huge cliffs, or dash down wildly through narrow ravines." See
Howson for fuller information on these points. — εἰς Ἀντιόχειαν.
Antioch, which lay north from Perga, was on the central table-
land of Asia Minor, on the confines of Pisidia and Phrygia. It
was built by the founder of the Syrian Antioch. Under Augus-
tus it rose to the rank of a colony. It was now an important
city, inhabited by many Greeks, Romans, and Jews, in addition
to its native population. The site of Antioch was first identified
by Mr. Arundel in 1833. — τῶν σαββάτων, *of the Sabbath*, i. e. the
rest season. The plural arose probably from the fact, that
such a season included often more than one day. See W. §
27. 3.

V. 15. μετὰ δὲ τὴν ἀνάγνωσιν, κ. τ. λ. The practice of reading
the Scriptures in this manner grew up probably during the exile.
Win. Realw. II. p. 518. νόμος here designates the Pentateuch ;
προφῆται, the other books of the Old Testament, see Matt. 5, 17 ;
Luke 16, 16, etc. The *Psalms* formed sometimes a third division,
see Luke 24, 44. — ἀπέστειλαν, sc. ὑπηρέτην (Luke 4, 20), *the rulers
of the synagogue* (see on 9, 2) *sent unto them a servant.* It may
have been known that they were teachers, or, as Hemsen sug-
gests, they may have occupied a seat which indicated that such
was their office. — ἐν ὑμῖν, *in you*, in your minds ; comp. Gal. 1,
16 ; Phil. 1, 5. — παρακλήσεως, *exhortation.* The object was to in-
cite them to a stricter observance of the law.

Verses 16–41. *The Discourse of Paul at Antioch.*

The topics are, first, the goodness of God to Israel, especially
in having promised to send to them a Saviour, 16–25 ; secondly,
Jesus has been proved to be this Saviour, by his death and res-
urrection, in accordance with the prophecies of the Old Testa-

ment, 26–37; and, thirdly, it is the duty of men to receive him in this character, since they can be saved in no other way, 38–41.

V. 16. κατασείσας τῇ χειρί (comp. on 12, 16) was the customary gesture on rising to speak. It betokened respect for the audience and a request for attention. — οἱ φοβούμενοι τὸν θεόν, *who fear God*, as in 10, 2, i. e. Gentiles who were friendly to Judaism, but uncircumcised. They occupied, it is said, a separate place in the synagogue. The contents of the address show that the Israelites greatly outnumbered that class of the hearers. This discourse deserves the more attention, as furnishing so copious an illustration of the apostle's manner of preaching to the Jews.

V. 17. ὕψωσεν, *exalted*, made them numerous and powerful. — ἐν γῇ, *in the land*. For the absence of the article, see on 7, 29. μετὰ βραχίονος ὑψηλοῦ, *with a high arm*, i. e. one raised on high, and so ever ready to protect and defend them; comp. Ex. 6, 6.

V. 18. ἐτροφοφόρησεν = ὡς τροφὸς ἐβάστασεν, *carried them as a nurse* (in the arms as it were), sustained, cared for them. The term is derived probably from Deut. 1, 31. Most of the later editors prefer this word to ἐτροποφόρησεν, *endured their manners.* It suits the connection better than the other word, since what the apostle would bring to view here is not so much the forbearance of God towards his people, as his interpositions, his direct efforts in their behalf. ἐτροφοφόρησεν is well attested also, though the evidence is not decisive.

V. 19. ἔθνη ἑπτά, *seven nations.* See their names in Deut. 7, 1. They were the principal tribes in Palestine at that time. — ἐν γῇ, anarthrous as above. — κατεκληρονόμησεν αὐτοῖς, *assigned to them as a possession;* Hellenistic for the Hiphil of נָחַל.[1] — τὴν γῆν αὐτῶν, *their land* by promise, gift; or, better, henceforth theirs and that of their descendants.

V. 20. μετὰ ταῦτα, *after these things*, viz. the conquest and occupation of the country. — ὡς ἔτεσι . . . . κριτάς, *during about four hundred and fifty years he gave judges.* For the dative, see on 8, 11. This number is the sum of the years assigned in the Old Testament to the administration of the judges from the time of Joshua to the death of Eli, added to the sum of the years during which the nation was subject to foreign oppressors. Hence it would be very natural for the Jews to speak of four hundred and fifty years as the proximate number of years during which the judges ruled. But whether the computation arose in that way, or some other, it was certainly in use among the Jews; for Jose-

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[1] For the origin of such Hebraisms, see the writer's Hebrew Exercises, p. 96.

plus (Antt. 8. 2. 1) gives the time from the departure out of
Egypt till the building of the temple as five hundred and ninty-
two years. If we deduct from that the forty years in the wil-
derness, twenty-five for the administration of Joshua (Antt. 5. 1.
29, not stated in the Old Testament), forty for Saul's reign (see v.
21), forty for David's, and four under Solomon (1 Kings 6, 1), we
have for the period of the judges four hundred and forty-three
years, which the apostle could call, in round numbers, *about four
hundred and fifty years.* It is evident, therefore, that Paul has
followed here a mode of reckoning which was current at that
time, and which, being a well-known received chronology, wheth-
er correct or incorrect in itself considered, was entirely correct
for his object, which was not to settle a question about dates,
but to recall to the minds of those whom he addressed a par-
ticular portion of the Jewish history. The Hebrews had still
another computation, as appears from 1 Kings 6, 1. The time
from the exodus to the building of the temple is there given as
four hundred and eighty years ; which (deducting the other dates
as stated above) would allow but two hundred and thirty-one
years for the period of the judges. In regard to such differences,
see also on 7, 6. Some of the best critics read ὡς ἔτεσι τετρακοσίοις
καὶ πεντήκοντα καὶ μετὰ ταῦτα. The four hundred and fifty years
belong then to the preceding verse, and may be the years from the
birth of Isaac when God showed that he had chosen the fathers,to
the distribution of the land of Canaan. Adding together sixty years
from the birth of Isaac to that of Jacob, one hundred and thirty
as the age of Jacob on going into Egypt, two hundred and fifteen
as the sojourn there, and forty-seven thence to the settlement of
the tribes, the sum is four hundred and fifty-two. See again on 7, 6.
This reading is found in the oldest manuscripts (A, B, C), and
some others, and is approved by Griesbach, Lachman, Luthardt,
Green, Wordsworth, and others. The text may have been changed
to relieve the difficulty (Mey.) ; but it is singular that the three
oldest witnesses concur in that variation. A summary decision
is not to be pronounced here. — ἕως Σαμουήλ, *unto Samuel,* who is
to be included probably among the judges ; or ἕως may be taken
as exclusive. How long he governed is not mentioned in 1 Sam.
7, 15, nor in 28, 3 The tradition (Jos. Antt. 6. 13. 5), which is
not perhaps of much value, makes it twelve years. ὡς would
allow us to add these years to four hundred and fifty, if any one
prefers that.

[1] In Reuter's Repertorium, p. 205, Jahrgang 1855.

V. 21. κἀκεῖθεν, *and thereafter*, is here an adverb of time. — ἠτήσαντο, *asked for themselves*, etc. See 1 Sam. 8, 5 ; 10, 1. — ἔτη τεσσαράκοντα, *forty years*, which agrees with Jos. Antt. 6. 14. 9. The Old Testament does not mention the length of Saul's reign.

V. 22. μεταστήσας αὐτόν, *having removed him*, i. e. from life (De Wet.) ; or from his office (Kuin.). The two events were coincident in point of time. Saul reigned until his death, though David was anointed as prospective king during his lifetime. — ᾧ .... μαρτυρήσας, *to whom* (dat. comm.) *also he testified, saying*. The dative depends on the participle. The apostle quotes the substance of 1 Sam. 13, 14, and Ps. 89, 21. This commendation is not absolute, but describes the character of David in comparison with that of Saul. The latter was rejected for his disobedience and impiety ; David, on the contrary, was always faithful to the worship of Jehovah, and performed his commands as they were made known to him by revelation, or the messengers whom God sent to him.

V. 23. Jesus could not be the Messiah, unless he were descended from David. τούτου stands first in order to give prominence to his descent from that source. — κατ' ἐπαγγελίαν, *according to promise*, as made to the fathers (v. 32) ; not to David merely.

V. 24. Ἰωάννου. The Jews acknowledged John's authority as a prophet, and were bound, therefore, to admit his testimony. — πρὸ προσώπου (= לִפְנֵי) τῆς εἰσόδου, *before his entrance*, i. e. upon his public ministry ; see Matt. 11, 10 : Luke 7, 27. — βάπτισμα μετανοίας, *baptism of repentance*, i. e. such as required repentance on the part of those who received it ; see 19, 4.

V. 25. ὡς .... δρόμον, *Now as John was finishing his course*, was near its close (De Wet. Mey.) ; not *while he was completing it* (Kuin. Olsh.). The forerunner was about to be imprisoned when he bore this testimony to his successor. — τίνα με, κ. τ. λ., *Whom do ye suppose that I am ? I am not*, viz. the Messiah. The predicate is omitted as well known ; comp. Mark 13, 6 ; Luke 21, 8 ; John 13, 19. Some critics (Calv. Raph. Kuin.) exclude the question, and render, *he whom* (τίνα = ὅντινα) *ye suppose, I am not*. This punctuation does violence to the pronoun, while the sense has no advantage over the other. See W. § 25. 1. — ἔρχεται μετ' ἐμὲ, κ. τ. λ., *comes after me*, etc. In this way he would express strongly his official and personal inferiority to Christ. It was an office of the lowest servants, not only among the Jews, but the Greeks and Romans, to bind and unbind the sandals of their masters. See Jahn's Archæol. § 123.

V. 26. ἄνδρες ἀδελφοί, *men*, at the same time *brethren ;* not different classes. — ὑμῖν includes both Jews and proselytes. — τῆς σωτηρίας ταύτης, *of this salvation* which they preached (comp. 5, 20); or procured by Jesus, named in v. 23. — ἀπεστάλη, *was sent forth*, i. e. from God, the author of the word.

V. 27. γάρ confirms the implication in σωτηρίας ταύτης in v. 26, viz. that Jesus, whom Paul preached, was the promised Saviour; *for* (γάρ) he had suffered and been put to death, and so had fulfilled what was predicted of the Messiah. De Wette, Winer (§ 57. 6), and others, maintain this view of the connection. Meyer (followed by Alf.) opposes ὑμῖν in v. 26 to οἱ κατοικοῦντες here, i. e. the foreign Jews, being less guilty, had the message of salvation sent to them, which the other Jews had forfeited. This explanation arrays the passage against other passages, e. g. 2, 38; 3, 17. 26.   It was not true that those who crucified the Saviour excluded themselves from the offers of the gospel. — τοῦτον . . . . ἐπλήρωσαν, *this one*, viz. Jesus *not having known*, failed to recognize, *and the voices of the prophets* (not having known) *they fulfilled* them, viz. the prophecies *by condemning* him to death.   This is the simplest translation and the one most approved (Calv. Grot. Kuin. Hmph.).   The principal English versions agree in this sense. ἀγνοήσαντες is milder than ἠρνήσασθε in 3, 13; see note there.   In this case we must supply pronouns after κρίναντες and ἐπλήρωσαν, which refer to different antecedents. The construction may be harsh, but occasions no obscurity. Meyer renders : *Since they knew not this one . . . . they also fulfilled the voices*, etc.   The Jews are usually represented as rejecting Christ because they failed to discern the import of the predictions concerning him.   The thought here would be inverted somewhat : the rejection appears as the reason why they misunderstand and fulfil the prophets.   De Wette construes ἀγνοήσαντες as a verb : *they knew him not, and the voices . . . . fulfilled.* This analysis secures more uniformity in the structure of the sentence ; but such a use of the participle is infrequent.   Scholefield translates : *Being ignorant of this* word, and the *voices of the prophets . . . . fulfilled* it *by condemning* him.   He assigns in this way a nearer antecedent to τοῦτον, but must set aside the more obvious subject suggested to the mind by the context.   It is not clear in what sense he would have us regard the rejection of Christ as fulfilling the word or gospel. — τὰς κατὰ, κ. τ. λ., *which are read every Sabbath*, and hence their ignorance was the more inexcusable.

V. 28. μηδεμίαν . . . . εὑρόντες, *although they found no cause of*

death, none that justified it, see 28, 18. They charged him with blasphemy and sedition, but could not establish the accusation. See 3, 13; Matt. 27, 24; Luke 23, 22.

V. 29. ἔθηκαν has the same subject as the other verbs, see v. 27. The burial, however, was the particular act of Joseph of Arimathea and Nicodemus; see John 19, 38 sq. What the apostle would assert is that Christ had fulfilled the prophecy, which announced that he should be put to death, and rise again. It was not important that he should discriminate as to the character of the agents in the transaction. Some translate, *those who took him down placed him*, etc.. The participle in that relation to to the verb would require the article.

V. 31. τοῖς συναναβᾶσιν αὐτῷ, *those who came up with him*, i. e. the Galilean disciples who attended him on his last journey to Jerusalem. They knew, therefore, what they testified; their means of knowledge had been ample. This idea occurs in the Acts often. — νῦν, *now*. The resurrection rested not on tradition, but on the testimony of living men. The English version, after the received text, omits this particle. — πρὸς τὸν λαόν, *unto the people*, i. e. the Jews, see v 24; 10, 42, etc.

V. 32. καὶ ἡμεῖς, *and so we*, i. e. in view of these various proofs that Jesus is the Messiah; see vv. 23. 25. 27. 31. — εὐαγγελιζόμεθα has a double accusative only here. W. § 32. 4. — ἐπαγγελίαν stands in the first clause with the usual effect of that attraction; see on 3, 10.

V. 33. ἐκπεπλήρωκε, *has completely fulfilled*, stronger than ἐπλήρωσαν in v. 27; because the resurrection, considered as involving the ascension and exaltation, was essentially the finishing act in the fulfilment of the promise relating to the Messiah. — ἀναστήσας Ἰησοῦν means, as Luther, Schott, Stier, De Wette, Meyer, Hengstenberg, Tholuck and others, decide, *having raised up Jesus* from the grave; not *having brought him into existence* (Calv. Bng. Kuin. Olsh.). The mind attaches that sense to the word most readily after v. 30. It was unnecessary to insert ἐκ νεκρῶν, because the context suggests the specific meaning: comp. 2, 24. 32. ἀναστήσας, in the sense of *having raised up* merely, expresses too little for the prophecy which that event is said to have fulfilled. The original passage refers, not to the incarnation of the Messiah, but to his inauguration or public acknowledgment on the part of God as the rightful Sovereign of men. To no moment in the history of Christ would such a prediction apply with such significance as to that of his triumphant resurrection from the dead. The progression of the argument in the next

verse demands this interpretation. To the assertion here that
God had raised Jesus to life again, the apostle adds there that this
life was one which death would invade no more. — ὡς καί, *as also*,
i. e. what took place was foretold. — πρώτῳ ψαλμῷ. The second
Psalm in our English version is named here the first, because in
some manuscripts the Hebrews reckoned the first Psalm merely
as prefatory. δευτέρῳ has much less support. — υἱός . . . . σύ (Ps.
2, 7) affirms the Sonship of the Messiah, which included his
divine nature; see Rom. 1, 4. Hence γεγέννηκά σε cannot refer
to the *origin* of this relationship, but must receive a figurative
interpretation; either, *I have begotten thee*, brought thee into a
state of glory and power such as Christ assumed after his resur-
rection as Mediator at the right hand of God; or, according to a
familiar Hebrew usage, *I have declared, exhibited thee as begotten*,
i. e. as my Son, viz. by the resurrection from the dead. The
thought here is entirely parallel to that in Rom. 1, 4. As to the
declarative sense of Hebrew verbs, see the note on 10, 15. —
σήμερον, *to-day*, designates the precise point of time on which the
prophet's eye was then fixed, viz. that of Christ's assumption of
his mediatorial power, or that of his open proclamation as Messiah
on the part of God when he raised him from the dead.

V. 34. ὅτι . . . . εἰς διαφθοράν, *Further* (as proof) *that he raised
him up from the dead as one who would die no more*. δέ is progres-
sive. ἀνέστησεν repeats the idea of the foregoing ἀναστήσας, for
the purpose of describing this resurrection more fully: it would
be followed by no return to death. ἐκ νεκρῶν does not distinguish
the two words as to sense, but draws attention more strongly to
the contrast between the death which he had suffered, and his
exemption from death in future. μηκέτι . . . . εἰς διαφθοράν, as
applied to Christ, whose body underwent no change while it re-
mained in the grave, must be equivalent to οὐκέτι ἀποθνῄσκει in
Rom. 6, 9. The dissolution or corruption of the body is the ordi-
nary consequent of death; and hence in common speech, *to
return to corruption* and *to die*, or the opposite, *not to return to cor-
ruption* and *not to die*, are interchangeable expressions. Bengel
saw this import of the phrase. See W. § 66. 10. The perpetuity
of Christ's existence is an important truth in the Christian system.
In Rom. 5, 10, Paul urges it as a ground of certainty, that, if men
believe on Christ, they will be finally saved, and in Rom. 6, 9, as
a pledge that, inasmuch as he "dies no more, we shall live with
him;" see also John 14, 19; Heb. 7, 25, etc. This incidental
agreement of the address with Paul's circle of doctrine speaks
for its genuineness. — ὅτι is the sign of quotation. — δώσω . . . .

πιστά expresses the substantial sense of Is. 55, 3: *I will give to
you*, perform unto you, *the holy*, inviolable *promises of David* (i. e.
made to him), *the sure*. The language is very nearly that of the
Seventy. One of these promises was that David should have a
successor whose reign would be perpetual, the throne of whose
kingdom God would establish for ever and ever; see 2 Sam. 7,
13 sq. It was essential to the accomplishment of that promise
that the Messiah should be exempt from death, and hence, as
Jesus had been proved to be the Messiah by his resurrection, that
promise made it certain that he would live and reign henceforth,
without being subject to any interruption of his existence or
power.

V. 35. διὸ καί, *Therefore also*, i. e. because he was not mortal,
in further confirmation of that fact. — ἐν ἑτέρῳ, sc. ψαλμῷ, viz. 16,
10. See on 2, 25 sq. The inspired declaration that the Messiah
should not experience the power of death had not only been
verified in his resurrection, but guarantied that he would not ex-
perience that power at any future period. — λέγει, sc. θεός, viz.
through David; see v. 34; 1, 16, etc.

V. 36. γάρ vindicates the reference of the passage to Christ,
since it could not apply to David. — μέν is antithetic to δέ in v. 37.
— ἰδίᾳ γενεᾷ . . . . βουλῇ admits of a twofold translation. γενεᾷ may
depend on ὑπηρετήσας: *having served his own generation* (been use-
ful to it), *according to the purpose of God* (dative of norm or rule).
Our English translators, Calvin, Doddridge, Robinson, and others,
adopt this construction. Olshausen, Kuinoel, De Wette, Meyer,
and others, refer βουλῇ to the participle : *having in his own gener-
ation* (dative of time), or *for it* (dat. comm.), *served the purpose,
plan of God*, i. e. as an instrument for the execution of his
designs; comp. v. 22. γενεᾷ, if connected with the participle,
secures to it a personal object, and in that way forms a much
easier expression than βουλῇ with the participle. The main idea
of the clause is that David, like other men, had but one genera-
tion of contemporaries ; that he accomplished for that his allotted
work, and then yielded to the universal law which consigns the
race to death. Some join τῇ βουλῇ with ἐκοιμήθη, which renders
the remark much less significant. — καὶ προσετέθη, κ. τ. λ., *and he
was added unto his fathers*. This expression recognizes the ex-
istence of the soul in a future state (Bng. Olsh. Doddr.). Gese-
nius says that it is distinguished expressly both from death and
burial in Gen. 25, 8; 35, 29; 2 Kings 22, 20; see Lex. s. יָסַף.
— εἶδε διαφθοράν, *saw corruption* as to his mortal part ; comp.
2, 31.

V. 38. οὖν, illative. Jesus has been shown to be the Messiah, and he is, *therefore*, the author of pardon and salvation to those who believe on him — διὰ τούτου belongs to ἄφεσις, rather than the verb: *through this one the forgiveness of sins* (having been procured) *is announced unto you;* comp. 10, 36; Luke 24, 47. The next verse reaffirms and amplifies the proposition.

V. 39. The sentence here depends still on ὅτι. A comma is the proper point between this verse and the last. The apostle declares now, first, that the forgiveness which Christ has procured is not partial, but extends to all the sins of the transgressor; secondly, that all men need it, since no other way of pardon remains for those who are condemned by the law; and, thirdly, since faith in Christ is the only condition annexed to it, this salvation is free to all. — καὶ ἀπὸ πάντων, κ. τ. λ., *and that from all things*, i. e. sins, *from which* (= ἀφ' ὧν by attraction) *ye were not able by the law of Moses to be justified*, etc. We cannot suppose this to mean, according to a possible sense of the words, that the gospel merely completes a justification which the law nas commenced or accomplished in part; for such an admission would be at variance with the doctrine of the New Testament in in regard to the utter inefficacy of all legal obedience to cancel the guilt of transgression, and the necessity of an exclusive reliance on the work of Christ for our justification. We must adopt a different view of the meaning. As Olshausen suggests, we may regard ὧν (= ἀφ' ὧν) after ἀπὸ πάντων, not as a supplementary clause, but as explanatory of the other, or coextensive with it, viz. *from all sins from which* (i. e. *from all* which sins) *ye were unable*, etc. In other words, the first clause affirms the sufficiency of the gospel to justify from all sins, while the second clause affirms the insufficiency of the law to the same extent, i. e. to justify from any sins; comp. Rom. 8, 3 sq. To represent this meaning to the ear, we should read ἀπὸ πάντων with an emphasis, and ὧν . . . . δικαιωθῆναι as parenthetic. Neander (Pflanzung. I. p. 195) declares himself strongly for this sense of the words. Alford's comment (similar to Meyer's) represents a different view : "Christ shall do for you all that the law could not do; leaving it for inference or for further teaching that this was absolutely *all;* that the law could do *nothing*." According to some, the apostle concedes a certain value to the rites of Judaism: they were the appointed means of obtaining the pardon of offences, which concerned the ritual merely and social or public relations. See Lange's Geschichte der Kirche, II. p. 171. This explanation rests on a false view of the nature of the Hebrew rites. As ἐν τούτῳ

stands opposed to ἐν νόμῳ, it belongs to δικαιῶται, not to πισ-
τεύων.

V. 40. βλέπετε οὖν, *beware, therefore*, since ye are thus guilty
and exposed. — μὴ ἐπέλθῃ, κ. τ. λ., *lest that spoken*, etc., lest the
declaration be fulfilled, verified in your case. The mode of cit-
ing the prophecy shows that the apostle did not regard it as
spoken in view of that occasion. — ἐν τοῖς προφήταις, *in the proph-
ets*, i. e. the part of the Old Testament which the Jews so named;
comp. v. 15; 7, 42; John 6, 45. See W. § 27. 2. The passage
intended is Hab. 1, 5.

V. 41. The citation follows very nearly the Septuagint, and
agrees essentially with the Hebrew. In the original passage
the prophet refers to a threatened invasion of the Jewish na-
tion by the Chaldeans, and he calls upon his countrymen to
behold the judgment to which their sins had exposed them, and
to be astonished, to tremble on account of it. Of this lan-
guage the apostle avails himself, in order to warn the Jews
whom he addressed of the punishment which awaited them if
they rejected the message which they had now heard. Calvin:
" Paulus fideliter accommodat in usum suum prophetæ verba,
quia sicuti semel minatus fuerat Deus per prophetam suum Ha-
bacuc, ita etiam semper fuit sui similis." — οἱ καταφρονηταί, *ye des-
pisers*, occurs in the Septuagint, but not in the Hebrew. The
apostle could retain it, in perfect consonance with the original,
because it is the incredulity of the wicked, their contempt of
God's threatenings, which occasions their ruin. What suggested
the word to the Seventy is uncertain. It is thought that they
may have read בֹּגְדִים, *deceitful*, proudly impious, instead of בַּגּוֹיִם,
among the heathen. — καὶ θαυμάσατε, *and wonder*, be astonished,
i. e. at the fearful, certain destruction which God prepares for his
enemies The spectacle to which the prophet directs attention
here is that of the Chaldeans, mustering their hosts to march
against the guilty Jews. — καὶ ἀφανίσθητε, *and perish*, unable to
escape the punishment which their sins have provoked. This
word elicits an idea which the Hebrew text involves, though it
is not expressed there. Paul has retained it from the Septuagint.
— ἔργον, κ. τ. λ., *a work* of judgment *I work*, execute. The future
act is represented as present, because it was near. — The sec-
ond ἔργον Paul inserts for the sake of emphasis. The copies
which omit it were corrected probably after the Septuagint. — ὃ
οὐ μὴ, κ. τ. λ., *which ye will not believe, though any one should fully
declare it to you*, i. e. although apprised ever so distinctly of their
danger, they would not heed it; they are infatuated, they cling

to their delusive hopes of safety. The New Testament, like most of the later Greek, employs often the subjunctive aorist in the sense of the indicative future. W. § 56. 3; Lob. Phryn. p. 723 sq. ὅ, at the head of the clause, is a better reading than ᾧ. That the dative, however, is not a false construction, see Rom. 10, 16.

VERSES 42–49.   *They preach a second time at Antioch.*

V. 42. The best editions insert αὐτῶν in place of ἐκ τῆς συναγω-γῆς τῶν Ἰουδαίων in the common text, and omit τὰ ἔθνη after παρε-κάλουν. — αὐτῶν must refer to Paul and Barnabas. — εἰς τὸ μεταξὺ σάββατον corresponds evidently to τῳ ἐχομένῳ σαββάτῳ in v. 44, and means *upon* (lit. *unto*, as the limit) *the next Sabbath* (Neand. Mey. De Wet.); not *during the intermediate week*, as explained by some of the older critics. μεταξύ has this sense in the N. T. here only, but belongs to the later Greek. That the apostles were not inactive during the interval, but labored in private circles, may be taken for granted.

V. 43. λυθείσης τῆς συναγωγῆς seems, at first view, superfluous after ἐξιόντων αὐτῶν. The procedure, says Neander, may have been this. As Paul and Barnabas were going out before the general dispersion of the assembly, the rulers of the synagogue may have requested that they would repeat their discourse on the next Sabbath. The people having then withdrawn, many of the Jews and proselytes followed the speakers, for the purpose of declaring their assent to what they had heard, or of seeking further instruction. — σεβομένων, sc. θεόν, not *devout* (E. V.) above others, but simply *worshippers* of Jehovah (see 16, 14) and not of idols as formerly. — τῇ χάριτι τοῦ θεοῦ, *the grace of God*, i. e. the gospel, which is the fruit of his undeserved favor.

V. 44. σχεδὸν, κ. τ. λ., *almost the entire city assembled;* where, is not stated. Paul and Barnabas on that Sabbath may have spoken to different audiences. If they both repaired to the same synagogue, the crowd must have filled not only the synagogue itself, but every avenue to it ; comp. Mark 2, 2 sq. ; Luke 8, 19. The hearers on this occasion were Gentiles, as well as Jews.

V. 45. ζήλου, *with indignation*, as in v. 17. — ἀντιλέγοντες is neither superfluous nor Hebraistic, but, like the participle united with its finite verb in the classics, emphasizes ἀντέλεγον (Mey.) : *not only contradicting, but blaspheming*. The second participle defines the extent or criminality of the act stated by the first. W. § 45. 8.

V. 46. ὑμῖν ἦν ἀναγκαῖον, *unto you it was necessary*, because the plan of God required it; comp. on 3, 26. — πρῶτον, *first in time*, as in 3, 26. — καὶ οὐκ . . . . ζωῆς, *and ye judge yourselves not worthy of the eternal life*, viz. which we preach; see on 5, 20. This mode of speaking is not common; it rests on the just view that a man's actions may be taken as his own self-pronounced verdict as to his character and deserts. — εἰς τὰ ἔθνη, *unto the heathen* in that place. In like manner, the Jews whom they left to their doom were those at Antioch. They did not turn from the Jewish nation as such, to labor in future for the exclusive benefit of the Gentiles; see 18, 5 sq.; 19, 8 sq.

V. 47. οὕτω, *so* as they had done. — τέθεικα, κ. τ. λ. See Is 49, 6. The prophet announces there that the Messiah whom God promised to send would be the Saviour of the Gentiles as well as the Jews; that all nations would be called to share in the blessings of his kingdom. The passage is quoted to show that in turning now to the heathen they were merely carrying out the plan of God as revealed in the Old Testament (see also Is. 11, 1. 10; Rom. 9, 25 sq.); the announcement of his purpose in regard to the unrestricted design of the gospel required them as his messengers to publish it to the Gentiles.

V. 48. ἐδόξαζον . . . . κυρίου, *they glorified*, extolled, *the word of the Lord;* they expressed their joy and gratitude for the mercy which had embraced them in the plan of salvation, and had given them this opportunity to secure its benefits. We see from the next clause that they received the message as well as rejoiced to hear it. — καὶ ἐπίστευσαν . . . . αἰώνιον, *and as many as were appointed unto eternal life believed.* This is the only translation which the philology of the passage allows. So Calvin, Kuinoel, Olshausen, Usteri,[1] De Wette, Winer, Meyer, and others. In this position the demonstrative part of ὅσοι (*those who*) must be the subject of the first verb, and the relative part the subject of the second. Hence it is impossible to render *those who believed were appointed.* Some translate τεταγμένοι, *disposed*, inclined; but this term as passive, though it may signify *disposed* externally, as, e. g. drawn up in military order, was not used to denote an act of the mind. In 20, 13 the form is middle with an accusative virtually (see note there), and in 1 Cor. 16, 15 the form is active with an accusative; those cases, therefore, so unlike this are not to be cited here. Mr. Humphry, after Whitby, and others, defends still that signification, and appeals for proof of it to 2 Macc. 6, 21. The

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[1] Entwickelung des Paulinischen Lehrbegriffes, p. 271 (1851).

Greek there is οἱ δὲ πρὸς τῷ παρανόμῳ σπλαγχνισμῷ τεταγμένοι, and does not mean "those who were set or bent on mercy" (Hmph.), but "those appointed for the distribution of unlawful flesh." See Wahl's Clav. Libr. Vet. Apocrph., and Biel's Lex., in LXX, s. σπλαγχνισμός. The use of τεταγμένοι in that passage not only fails to support the alleged meaning but confirms the other. εἰς ζωὴν αἰώνιον is not to be torn from its connection and joined to ἐπίστευσαν. In what sense men are appointed by God (comp. Rom. 13, 1) unto eternal life is not taught very distinctly here, but must be gathered from a comparison with other passages. For example, see Rom. 8, 28, sq.; 9, 11; Eph. 1, 4. 11; 2 Thess. 2, 13; 2 Tim. 1, 9; 1 Pet. 1, 2.   The explanations of this text which have been opposed to the foregoing, are forced and unsatisfactory. Dr. Wordsworth (to give a favorable specimen) expounds it thus: Those who had set or marshalled themselves to go forward in the way to eternal life, professed their faith boldly in the face of every danger.

V. 49. διεφέρετο . . . . χώρας, *And the word of the Lord was conveyed through all the region*, i. e. in the vicinity of Antioch.   This rapid extension of the gospel we must attribute in some measure to the zeal of the recent converts.   Paul and Barnabas also may have visited, personally, some of the nearest places; for Luke may have passed over an interval between this verse and the next, during which the missionaries could have made such excursions.

VERSES 50-52.   *They are persecuted, and depart to Iconium.*

V. 50. τὰς σεβομένας γυναῖκας. They were Gentile women who had embraced Judaism (see 17, 4), and could be easily excited against a sect represented as hostile to their faith.   At Damascus, as Josephus states (Bell. Jud. 2. 20. 20), a majority of the married women were proselytes. εὐσχήμονας refers to their rank (17, 12; Mark 15, 43), as the wives of the *first men of the city.*   It was the object of the crafty Jews to gain the men through the influence of the women, and thus effect the expulsion of the apostles from the city.   Paul alludes to this persecution in 2 Tim. 3, 11.

V. 51. ἐπ' αὐτούς = εἰς μαρτύριον ἐπ' αὐτούς, in Luke 9, 5.   Shaking off the dust of the feet imported disapprobation and rejection.   The act derived its significancy from the idea that those renounced in this way were so unworthy that the very dust of their land was defiling.   In taking this course Paul followed the direction of Christ, given in Matt. 10, 14. — *Iconium*, to which they

came next, was about forty-five miles south-east from Antioch.
It was the principal city of Lyconia, situated at the foot of the
Taurus. Its present name is Konieh. Leake, who approached
Iconium from the mountains which separate Antioch from Philo-
melium, says (Travels in Asia Minor, p. 45) : " On the descent
from a ridge branching eastward from these mountains, we came
in sight of the vast plain around Konieh, and of the lake which
occupies the middle of it; and we saw the city, with its mosques
and ancient walls, still at the distance of twelve or fourteen miles
from us." " Komeh," says another traveller, " extends to the,
east and south over the plain far beyond the walls, which are
about two miles in circumference. Mountains covered with
snow rise on every side, excepting towards the east, where a
plain as flat as the desert of Arabia extends far beyond the
reach of the eye."

V. 52. οἱ μαθηταί, *the disciples*, i. e. at Antioch, where the per-
secution still continued ; see 14, 22.— ἐπληροῦντο, κ. τ. λ., *were filled
with joy and the Holy Spirit;* the relation is that of effect and
author (see Gal. 5, 20). The idea suggested is, that though they
were called to suffer as adherents of the new faith, they had
sources of consolation opened to them which more than counter-
balanced their trials.

CHAPTER XIV.

VERSES 1–7. *They preach at Iconium, but are persecuted and flee
to Lystra.*

V. 1. κατὰ τὸ αὐτό, *together*, like ἐπὶ τὸ αὐτό in 3, 1; not in *the
same manner*, as they were wont. — καὶ λαλῆσαι οὕτως, κ. τ. λ., *and
they spake so,* viz. with this effect, *that (ὥστε) a great multitude,*
etc. (Mey. De Wet.) ; not *with such power that.* οὕτως anticipates
the next clause, and makes it more prominent. B. § 140. 4. —
Ἑλλήνων. As the *Greeks* here were present in the synagogue,
they appear to have been proselytes (comp. 13, 43), and hence
were a different class from those in 13, 20.

V. 2. οἱ δὲ ἀπειθήσαντες, *But those who disbelieved,* viz. when the
others believed. The present participle (ἀπειθοῦντες as in some
editions) is less correct than the aorist. — ἐκάκωσαν, *rendered evil,*
hostile. This sense is found in Josephus, but not elsewhere
(Mey.). How the Jews produced this effect on the minds of

the heathen we are not told. They sometimes alleged for that
purpose that the Christians were disloyal, that they had a king
of their own, and would prove dangerous to the Roman supre-
macy; see 18, 5-9.

V. 3. οὖν, *therefore*, i. e. because they had so much success
(see v. 1), notwithstanding the opposition excited against them.
Meyer regards the third and fourth verses as an inference from
the first and second. "In consequence of that approbation (v.
1) and this hostility (v. 2) they preached boldly indeed for a
time, but a dissension also arose among the people." — ἱκανὸν
χρόνον. The entire journey was evidently a rapid one and a stay
here of a few months would be comparatively *a long time*. This
is our only notice respecting the time spent at the places visited
on this tour. — παῤῥησιαζόμενοι ἐπὶ τῷ κυρίῳ, *speaking boldly upon*
the Lord, i. e. in dependence upon him. It was their reliance on
Christ that inspired them with so much courage. — The best
authorities omit καί between τῷ μαρτυροῦντι and διδόντι: *who testi-*
fies by granting that, etc.; comp. 4, 30.

V. 4. τὸ πλῆθος τῆς πόλεως, *the multitude of the city*, i. e. the
Gentile population. Some of them may have favored the Chris-
tian party, without having attached themselves to it; comp. 19,
31. — ἦσαν σὺν τοῖς Ἰουδαίοις, *were with the Jews*, i. e. in sympathy,
espoused their side; see 5, 17.

V. 5. ὁρμή, *impulse*, inclination; as in James 3, 4 (Mey. Alf.);
not *onset*, (E. V.) because συνιδόντες would then be superfluous,
and because the object of the flight was to escape an attack.
Plot, purpose, is too strong a sense of the word. — σὺν τοῖς ἄρχουσιν
αὐτῶν, *with their rulers*, i. e. those of both nations, viz. the heathen
magistrates and the officers of the synagogue. Some restrict
αὐτῶν to the Gentiles, others to the Jews. Here, at this distance
from Jerusalem, members of the Sanhedrim could not well be
meant (Rob.).

V. 6. συνιδόντες, *having become aware*, viz. of this feeling.
Meyer lays no stress at present on the preposition, as if they dis-
covered the danger as well as others. — λιθοβολῆσαι αὐτούς, *in order*
to stone them. "*Once* was I stoned," says Paul, in 2 Cor. 11, 25,
which was the instance mentioned in v. 19. Hence, says Paley,
"had this meditated assault at Iconium been completed, had the
history related that a stone was thrown, as it relates that prepara-
tions were made both by Jews and Gentiles to stone Paul and his
companions, or even had the account of this transaction stopped,
without going on to inform us that Paul and his companions
were 'aware of the danger and fled,' a contradiction between

the history and the Epistles would have ensued.   Truth is neces-
sarily consistent; but it is scarcely possible that independent
accounts, not having truth to guide them, should thus advance to
the very brink of contradiction without falling into it." — τῆς
Λυκαονίας.   The district of *Lycaonia* extends from the ridges of
Mount Taurus and the borders of Cilicia, on the south, to the
Cappadocian hills on the north.   " It is a bare and dreary region,
unwatered by streams, though in parts liable to occasional inunda-
tions.   Across some portion of this plain Paul and Barnabas trav-
elled, both before and after their residence in Iconium.   After
leaving the city the two most prominent objects still in view are
the snowy mountains of Mount Argæus, rising high above all the
intervening hills in the direction of Armenia, and the singular
mass called the 'Kara-Dagh,' or 'Black Mount,' south-eastwards
in the direction of Cilicia.   This latter mountain is gradually
approached, and discovered to be an isolated mass, with reaches
of the plain extending round it like channels of the sea."   How-
son, I. p. 224. — Λύστραν καὶ Δέρβην.   *Lystra and Derbe* were not
far from the base of the Black Mountain.   Their exact situation
is not yet certainly known.   Lystra is marked on Kiepert's map
as nearly south of Iconium, about twenty miles distant; Derbe,
as nearly east from Lystra, south-east from Iconium.   Kiepert
appears to have followed Leake's conjecture as to the site of
Lystra, though no traveller speaks of any ruins at that place.
Mr. Hamilton agrees with Kiepert in the position of Derbe,
because it occurs on the line of a Roman road, and Divle, the
modern name, resembles the ancient one.   Leake, on the con-
trary, would place Derbe (not quite so far to the east), at Bin-bir-
Kilesseh, a Turkish town, where some remarkable ruins have
been found, among the rest those of numerous churches.   Others,
again, think that these ruins mark the site of Lystra, since they
correspond better with the early ecclesiastical reputation of this
city, than that of Derbe. — καὶ τὴν περίχωρον designates the coun-
try in the vicinity of the places just named.   A few critics have
proposed to extend the term so as to include even Galatia, and
would thus assign an earlier origin to the churches in that
country than it is usual to assign to them.   " But περίχωρον," says
Neander, " cannot denote an entire province, and still less the
province of Galatia, on account of its geographical situation.
Hence, the supposition that Paul preached the gospel to the
Galatians on this first missionary tour is certainly to be rejected."
See the note on 16, 6.

    V. 7. κἀκεῖ, *and there*, viz. in those cities and the adjacent

region. — ἦσαν εὐαγγελιζόμενοι, *were publishing glad tidings*, implies that they pursued their labors here for some time.

Verses 8–13.   *Paul heals a Lame Man at Lystra.*

V. 8. ἐν Λύστροις, *at Lystra;* neuter plural, as in 2 Tim. 3. **11**, but feminine singular in v. 6. 21; 16, 1. — ἐκάθητο, *sat* (Mey. De Wet.), because he was lame and had never walked; others *dwelt* (Kuin. Rob.), which is Hebraistic, and rare in the New Testament. — περιπεπατήκει. Some editors write this pluperfect with an augment, others more correctly omit it.   W. § 12. 9; K. § 120. R. 2.

V. 9. ἤκουε, *was hearing*, while Paul preached. The Jews at this place were probably few, as no synagogue appears to have existed here. Hence the missionaries repaired to the market, or some other place of public resort (comp. 17, 17), and there entered into conversation with such as they could induce to listen to them. The scene reminds us of the manner in which those who carry the same message of salvation to the heathen at the present day collect around them groups of listeners in Burmah or Hindostan. It was on one of these occasions, as Paul was preaching in some thoroughfare of the city, that the lame man heard him; his friends perhaps had placed him there to solicit alms (see 3, 10; John 9, 8). — ὃς ἀτενίσας, κ. τ. λ., *who looking intently upon him and seeing*, viz. from the expression of his countenance, which Paul scrutinized with such rigor. The manner in which the participles follow each other directs us to this sense. Some think that the apostle may have had, at the moment, a supernatural insight into the state of the man's heart. The language of the text contains no intimation of that nature. — πίστιν τοῦ σωθῆναι, *the faith of being healed*. The infinitive depends on the noun as a genitive construction; comp. Luke 1, 57. See W. § 44. 4. The faith so described may be faith that the Saviour, whom Paul preached, was able to heal him; or, which accords better with the mode of expression, faith such as made it proper that he should receive that benefit (see on 9, 33). The requisite degree of faith would include, of course, a persuasion of Christ's ability to bestow the favor in question. Paul may have been referring in his remarks to the Saviour's miracles of healing, in illustration of his readiness and power to bless those who confide in him.

V. 10. μεγάλῃ τῇ φωνῇ, *with a loud voice*. The article designates the voice as that of Paul (see v. 11; 26, 24), while the

adjective refers to the tone with which he spoke. With the idea
that his voice was a powerful one, μεγάλῃ would have stood be-
tween the article and noun, or after the noun with τῇ repeated. —
ἀνάστηθι, κ. τ. λ. Luke makes no mention here of any direct ap-
peal to the name of Christ before the performance of the miracle;
see on 3, 6. That omission may be owing to the brevity of the
record; or the tenor of Paul's discourse may have been so ex-
plicit in regard to the source of his authority, as to render the
usual invocation unnecessary. — ἥλατο, leaped, sprung up, a single
act. For this aorist, see W. § 15; K. § 149. R. 2. ἥλλετο occurs
in some copies, but has no adequate support. The next verb
passes to the imperfect, because it expresses a repeated act.

V. 11. οἱ ὄχλοι, κ. τ. λ. Their conduct shows how imperfectly
they had understood the address of Paul, and the object of the
miracle. They saw nothing beyond what was present and palpa-
ble; they confounded the instrument of the work with its author.
ὃ ἐποίησεν, what he had done; see on 1, 2. — Λυκαονιστί, in Lycaonic,
i. e. the native dialect of the province. Of the nature of this
dialect, nothing is known with certainty. No relic of it remains,
or at least has been identified; no description of it has been
handed down to us. Those who have examined the question
differ in their conclusions. According to one opinion, the Lyca-
onic was allied to the Assyrian; according to another, it was a
corrupt species of Greek.[1] We have no reliable data for forming
any opinion. Luke mentions that the Lystrians spoke in their
native tongue, that we may know why the multitude proceeded
so far in their design before Paul and Barnabas interposed to
arrest it. In conferring with the people, they had used, doubt-
less, the Greek, which formed at that period an extensive medium
of intercourse between those of different nations.

V. 12. Δία, Ἑρμῆν. They fixed upon these gods because Jupi-
ter had a temple there, and Mercury, who appeared in the pagan
mythology as his attendant, excelled in eloquence. So Ovid.
Met. 8. 626 :

> Jupiter hue specie mortali cumque parente
> Venit Atlantiades positis caducifer alis.

See also Hor. Od. 1. 10. 1–5. Some suggest, as a further reason
for such a distribution of the parts, that Barnabas may have been
an older man than Paul, and more imposing in his personal ap-

[1] Jablonsky and Gühling, who wrote dissertations on the subject, arrived at the
results stated above. See Win. Realw. II. p. 37.

pearance (comp. 2 Cor. 10, 1. 10). — ὁ ἡγούμενος τοῦ λόγου, *he who leads the discourse*, is the chief speaker (comp. 14, 12).

V. 13.   ὁ ἱερεύς, *the priest*, i. e. the principal one, or the one most active, at this time.   The pagan worship at Lystra must have required several priests. — τοῦ Διὸς, κ. τ. λ., *of Jupiter who was before the city*, i. e. who had a statue and temple there consecrated to him.   The temple of the tutelary god stood often outside of the walls. — στέμματα, *garlands*, which were to adorn the victims, and perhaps the priest and the altar (De Wet.).   See Jahn's Archæol. § 401. 5.   They had the garlands in readiness, but had not yet placed them on the heads of the animals.   Some construe ταύρους καὶ στέμματα as = ταύρους ἐστεμμένους, *bullocks adorned with garlands* (De Wet. Rob.).   With that idea the writer would have used naturally that expression. — ἐπὶ τοὺς πυλῶνας, *unto the gates* of the city (Neand. Rob. Alf. Mey. in his last ed.), since πόλεως precedes and the term is plural (as consisting of parts or being double); or less probably, of the house where the apostles lodged (Olsh. De Wet.). — ἤθελε θύειν, *would sacrifice*, but were disappointed (De Wet.), or *was about to sacrifice*, since ἐθέλω may denote an act on the point of being done.   See Mt. § 498. e ; C. § 583.

Verses 14–18.   *The Speech of Paul to the Lystrians.*

V. 14.   ἀκούσαντες, *having heard*, i. e. a report of what was taking place, brought to them perhaps by some of the converts. — διαρρήξαντες τὰ ἱμάτια αὐτῶν, *having rent their garments*, i. e. according to the Jewish custom, from the neck in front down towards the girdle.   See Jahn's Archæol. § 211.   The Jews and other nations performed this act not only as an expression of sorrow, but of abhorrence on hearing or seeing any thing which they regarded as impious.   ἱμάτια may refer to the plural subject of the verb, but more probably to their outer and inner garments ; comp. Matt. 26, 65. — ἐξεπήδησαν εἰς τὸν ὄχλον, *sprang forth unto the crowd*, i. e. from the city of which we think most readily after πόλεως ; or from the house, if the people had assembled in the street.   ἐξ in the verb, therefore, does not settle the question in regard to ἐπὶ τοὺς πυλῶνας.   The English translation, " ran in among them," rests upon εἰσεπήδησαν, now a rejected reading.

V. 15.   καί connects what is said with what was in the mind : Ye are men ; *and we are men like constituted with you.*   Passing over the first clause, the speaker hastens at once to the main thought.   ὁμοιοπαθεῖς means that they had the same nature, pas-

sions, infirmities. — εὐαγγελιζόμενοι, κ. τ. λ., *declaring to you as glad tidings*, viz. *that you should turn*, etc. This requisition that they should renounce their idols is called *glad tidings*, because it was founded on the fact that God had provided a way in the gospel in which he could accept their repentance. ὑμᾶς answers here to the dative, as in 8, 25. — ἀπὸ τούτων τῶν ματαίων, *from these vanities*, nonentities, such as Jupiter, Mercury, and the like. τούτων points back to those names. Paul and Barnabas had heard in what light the populace looked upon them. ματαίων does not require θεῶν. It is used like אֱלִילִים, הֲבָלִים, which the Hebrews applied to the gods of the heathen as having no real existence; comp. 1 Cor. 8, 4. Kuinoel renders ματαίων, *vain practices*, idolatry; which destroys the evident opposition between the term and τὸν θεὸν τὸν ζῶντα. — ὃς ἐποίησε, κ. τ. λ., *who made*, etc. This relative clause unfolds the idea of ζῶντα, *living*.

V. 16. εἴασε, *left them*, withdrew the restraints of his grace and providence; comp. on 7, 42 and 17, 30. In Rom. 1, 23, the apostle brings to view other connections of this fact. The reason why God abandoned the heathen was that they first abandoned him. — πορεύεσθαι ταῖς ὁδοῖς αὐτῶν, *to walk* (see on 9, 31) *in their own ways;* dative of rule or manner. ὁδοῖς includes belief and conduct.

V. 17. καίτοιγε .... ἀφῆκεν, *although indeed he left himself not without witness*. The desertion on the part of God was not such as to destroy the evidence of their dependence on him, and their consequent obligation to know and acknowledge him. The apostle's object does not lead him to press them with the full consequences of this truth. It lies at the foundation of his argument for proving the accountability of the heathen, in Rom. 1, 19 sq. See also 17, 27 sq. — ἀγαθοποιῶν, διδοὺς, ἐμπιπλῶν, are epexegetical of ἀμάρτυρον, but the second participle specifies a mode of the first, and the third a consequence of the second. — ὑμῖν after οὐρανόθεν is the correct reading (Grsb. Lchm. Mey.), instead of the received ἡμῖν. — τροφῆς, *with food*, including the idea of the enjoyment afforded by such fruits of the divine bounty. With that accessory idea, τροφῆς is not incongruous with καρδίας, and καρδίας ὑμῶν is not a circumlocution for ὑμᾶς (Kuin.). See W. § 22. 7. The common text has ἡμῶν, which appears in the English version.

V. 18. τοῦ μὴ θύειν αὐτοῖς states the result of κατέπαυσαν, not the object: *they hardly restrained them that they did not sacrifice to them*. See the note on 10, 47. — It is interesting to compare this speech at Lystra with the train of thought which Paul has de-

veloped in Rom. 1, 19 sq. It will be seen that the germ of the argument there may be traced distinctly here. The similarity is precisely such as we should expect on the supposition that he who wrote the Epistle delivered the speech. The diversity in the different prominence given to particular ideas is that which arises from applying the same system of truth to different occasions.

VERSES 19–28.   *They proceed to Derbe; and then retrace their Way to Antioch in Syria.*

V. 19. The Jews will be found, with two exceptions, to stir up every persecution which Paul suffers; see on 19, 23. — τοὺς ὄχλους, *the crowds.* They were mostly heathen (see on v. 9); but that some Jews resided at Lystra is evident from 16, 1. — λιθάσαντες τὸν Παῦλον, *having stoned Paul.* Barnabas escapes, because his associate here and in the other cities was the prominent man. The nature of the outrage indicates that the Jews not only originated this attack, but controlled the mode of it. Stoning was a Jewish punishment. In the present instance, it will be observed, they had no scruple about shedding the blood of their victim in the city. It was otherwise at Jerusalem; see on 7, 58. An incidental variation like this attests the truth of the narrative — νομίσαντες, κ. τ. λ., *supposing that he was dead,* intimates a mere belief as opposed to the reality. A slight accent on the first word brings this out as the necessary meaning.

V. 20. κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, *The disciples having surrounded him.* Here we learn incidentally that their labors had not been ineffectual. Kuinoel decides too much when he says that the disciples collected around Paul in order to bury him; it may have been to lament over him, or to ascertain whether he was really dead. In that sorrowing circle stood probably the youthful Timothy, the apostle's destined associate in so many future labors and perils; see 16, 1; 2 Tim. 3, 11. — ἀναστάς, κ. τ. λ. After the expression in v. 19, we can hardly regard this as an instance of actual restoration to life. If we recognize any thing as miraculous here, it would be more justly the apostle's sudden recovery after such an outrage, enabling him to return at once to the city and on the next day to resume his journey. Paul alludes to this stoning in 2 Cor. 11, 25. The wounds inflicted on him at this time may have left some of those scars on his body to which he alludes in Gal. 6, 17 as proof that he was Christ's servant. — εἰς Δέρβην, *unto Derbe.* See on v. 6. A few hours would be suffi-

cient for the journey hither. We have now reached the eastern limit of the present expedition.

V. 21. μαθητεύσαντες ἱκανούς, *having made many disciples* (Matt. 28, 19) as the result of the preaching mentioned in the other clause. One of the converts was probably Gaius, who is called a Derbean in 20, 4. Their labors in this city appear to have been unattended by any open opposition. Hence, in 2 Tim. 3, 11, Paul omits Derbe from the list of places associated in the mind of Timothy with the " persecutions, afflictions," which the apostle had been called to endure. Paley refers to that omission as a striking instance of conformity between the Epistle and the Acts. " In the apostolic history Lystra and Derbe are commonly mentioned together; in 2 Tim. 3, 11, Antioch, Iconium, Lystra, are mentioned, and not Derbe. And the distinction will appear on this occasion to be accurate ; for Paul in that passage is enumerating his persecutions, and although he underwent grievous persecutions in each of the three cities through which he passed to Derbe, at Derbe itself he met with none. The Epistle, therefore, in the names of the cities, in the order in which they are enumerated, and in the place at which the enumeration stops, corresponds exactly with the history. Nor is there any just reason for thinking the agreement to be artificial ; for had the writer of the Epistle sought a coincidence with the history upon this head, and searched the Acts of the Apostles for the purpose, I conceive he would have sent us at once to Philippi and Thessalonica, where Paul suffered persecution, and where, from what is stated, it may easily be gathered that Timothy accompanied him, rather than have appealed to persecutions as known to Timothy, in the account of which persecutions Timothy's presence is not mentioned ; it not being till after one entire chapter, and in the history of a journey three or four years subsequent to this (16, 1), that Timothy's name occurs in the Acts of the Apostles for the first time." — ὑπέστρεψαν, *turned back*. Advancing still eastward from this point, they would soon have reached the well-known 'Cilician Gates,' through which they could have descended easily to Cilicia, and then have embarked from Tarsus for Antioch. They had the choice, therefore, of a nearer way to Syria ; but their solicitude for the welfare of the newly founded churches constrains them to turn back, and revisit the places where they had preached.

V. 22. ἐπιστηρίζοντες, κ. τ. λ., *confirming the souls of the disciples*, not by any outward rite, but by instruction and encouragement, as we see in the next clause ; comp. 15, 32. 41 ; 18, 23. — ἐμμένειν

τῇ πίστει, *to adhere to the faith* (see 6, 7 ; 13, 8), i. e. of Christ or the gospel; comp. 3, 16 ; 20, 21, etc. — ὅτι depends on παρακαλοῦν-τες, which, at this point of the sentence, passes to the idea of affirming, teaching. — δεῖ may mean *it is necessary*, because such was the appointment of God (9, 16 ; 1 Cor. 15, 25); or because in the nature of things it was inevitable (comp. 2 Tim. 3, 12). The first is the more pertinent view, since it suggests a more persuasive motive to submission and fidelity in the endurance of trials — ἡμᾶς, *we* who are Christians ; comp. 1 Thess. 4, 17. — τὴν βασιλείαν τοῦ θεοῦ, *the kingdom of God*, i. e. the state of happiness which awaits the redeemed in heaven. The expression can have no other meaning here, for those addressed were already members of Christ's visible kingdom, and the perseverance to which the apostles would incite them has reference to a kingdom which they are yet to enter.

V. 23. χειροτονήσαντες, κ. τ. λ., *Now having appointed for them elders in every church.* χειροτονεῖν signifies properly to elect or vote by extending the hand, but also, in a more general sense, to choose, appoint, without reference to that formality. That formality could not have been observed in this instance, as but two individuals performed the act in question. When the verb retains the idea of stretching forth the hand, the act is predicated always of the subject of the verb, not of those for whom the act may be performed. Hence the interpretation *having appointed for them by their outstretched hands,* i. e. by taking their opinion or vote in that manner, is unwarranted ; for it transfers the hands to the wrong persons. Whether Paul and Barnabas appointed the pres-byters in this case by their own act solely, or ratified a previous election of the churches made at their suggestion, is disputed. If it be clear from other sources that the primitive churches elected their officers by general suffrage, the verb here may be understood to denote a concurrent appointment, in accordance with that practice ; but the burden of proof lies on those who contend for such a modification of the meaning. Neander's con-clusion on this subject should be stated here. " As regards the election to church offices, we are in want of sufficient informa-tion to enable us to decide how it was managed in the early apostolic times. Indeed, it is quite possible that the method of procedure differed under different circumstances. As in the in-stitution of deacons the apostles left the choice to the communi-ties themselves, and as the same was the case in the choice of deputies to attend the apostles in the name of the communities (2 Cor. 8, 19), we might argue that a similar course would be

pursued in filling other offices of the church. Yet it may be
that in many cases the apostles themselves, where they could
not as yet have sufficient confidence in the spirit of the first new
communities, conferred the important office of presbyters on such
as in their own judgment, under the light of the Divine Spirit,
appeared to be the fittest persons. *Their* choice would, moreover,
deserve, in the highest degree, the confidence of the communities
(comp. 14, 23 ; Tit. 1, 5) ; although, when Paul empowers Titus
to set presiding officers over the communities who possessed the
requisite qualifications, this circumstance decides nothing as to
the mode of choice, nor is a choice by the community itself
thereby necessarily excluded.   The regular course appears to
have been this : the church offices were intrusted to the first con-
verts in preference to others, provided that in other respects they
possessed the requisite qualifications.   It may have been the
general practice for the presbyters themselves, in case of a va-
cancy, to propose another to the community in place of the per-
son deceased, and leave it to the whole body either to approve or
decline their selection for reasons assigned. (Clem. cap. 44.)
When asking for the assent of the community had not yet be-
come a mere formality, this mode of filling church offices had the
salutary effect of causing the votes of the majority to be guided
by those capable of judging, and of suppressing divisions ; while,
at the same time, no one was obtruded on the community who
would not be welcome to their hearts." Ch. Hist. (Dr. Torrey's
Tr.), Vol. I. p. 189. — πρεσβυτέρους κατ' ἐκκλησίαν, *elders in every
church.*   The term is plural, because each church had its col-
lege of elders (see 20, 17 ; Tit. 1, 5) ; not because there was a
church in each of the cities.   The *elders,* or *presbyters,* in the offi-
cial sense of the term, were those appointed in the first churches
to watch over their general discipline and welfare.   With refer-
ence to that duty, they were called, also, ἐπίσκοποι, i. e. superin-
tendents, or bishops.   The first was their Jewish appellation,
transferred to them perhaps from the similar class of officers in
the synagogues ; the second was their foreign appellation, since
the Greeks employed it to designate such relations among them-
selves.   In accordance with this distinction, we find the general
rule to be this : those who are called elders in speaking of Jewish
communities are called bishops in speaking of Gentile commu-
nities.   Hence the latter term is the prevailing one in Paul's
Epistles.   That the names with this difference were entirely
synonymous, appears from their interchange in such passages as
20, 17. 28, and Tit. 1, 5. 7.   It may be argued, also, from the fact

that in Phil. 1, 1 and 1 Tim. 3, 1. 8 the deacons are named im-
mediately after the bishops, which excludes the idea of any
intermediate order. Other appellations given to these officers
were ποιμένες, ἡγούμενοι, προεστῶτες τῶν ἀδελφῶν. The presbyters,
or bishops, were not by virtue of their office teachers or preachers
at the same time ; nor, on the other hand, were the two spheres
of labor incompatible with each other. We see from 1 Tim. 5,
17, that some of those who exercised the general oversight
preached also the word; comp. also 1 Tim. 3, 2. The foregoing
representation exhibits the view of Mosheim, Neander, Gieseler,
Röthe, and others eminent in such inquiries. — προσευξάμενοι be-
longs to the following verb, not to the subordinate clause which
precedes. — αὐτοῖς is defined by εἰς ὃν πεπιστεύκεισαν, and must re-
fer to the believers in general, not to the elders merely.

V. 24.   διελθόντες τὴν Πισιδίαν, *having passed through Pisidia.*
Antioch was on the northern limit of Pisidia, and hence they
traversed that district from north to south. Their journey was a
descent from the mountains to the plain.

V. 25.   ἐν Πέργῃ. They now preached in Perga, as they ap-
pear not to have done on their first visit ; see on 13, 13. Luke's
silence as to the result may intimate that they were favored with
no marked success. — εἰς Ἀττάλειαν. Instead of taking ship at
Perga, and sailing down the Cestrus, which they had ascended
on their outward journey, they travelled across the plain to
Attaleia, a seaport on the Pamphylian Gulf, near the mouth of
the Catarrhactes. The distance between the two places was
about sixteen miles; see on 13, 13. The founder of Attaleia
was Attalus Philadelphus, king of Pergamus. It occupied the
site of the modern Satalia, which Admiral Beaufort describes " as
beautifully situated round a small harbor, the streets appearing
to rise behind each other, like the seats of a theatre, ... with a
double wall and a series of square towers on the level summit of
the hill." See a view of the present town in Howson.

V. 26.   ἀπέπλευσαν εἰς Ἀντιόχειαν, *sailed away unto Antioch ;*
though they may have disembarked at Seleucia as the town and
its port are one in such designations; comp. 20, 6. — ὅθεν ἦσαν, κ. τ.
λ., stands *in sensu prægnanti* for *whence, having been committed to
the favor of God, they were sent forth ;* see 13, 3.   W. § 54. 7. —
εἰς τὸ ἔργον, *for the work,* (telic) for its performance.

V. 27.   ὅσα . . . . μετ' αὐτῶν, *how great things* (on their journey)
God wrought with them, i. e. in their behalf (15, 4 ; Luke 1, 72);
not *by them,* which would be δι' αὐτῶν as in 15, 12. The phrase
comes from עָשָׂה חֶסֶד עִם ; comp. Josh. 2, 12; Ps. 119, 65, etc.   Accord-

ing to Meyer, μετ' αὐτῶν is = ὧν μετ' αὐτῶν, *allied with them*, which
is less simple. — ὅτι ἤνοιξε, κ. τ. λ., *that he opened to the Gentiles a
door of faith*, i. e. had given them access to the gospel, participa-
tion in its blessings, as well as to the Jews; not that he had
opened to the apostles a door of access to the heathen.   This
metaphor is a favorite one with Paul (1 Cor. 16, 9; 2 Cor. 2,12;
Col. 4, 3) and may have become familiar to Luke in his inter-
course with him (Alf.).

V. 28.   διέτριβον, κ. τ. λ.   It is necessary to inquire here how
long the apostle was probably absent on the tour followed by
this residence at Antioch.   We must be content with a some-
what vague answer to this question.   The Apostolic Council at
Jerusalem was held in A. D. 50 (Introd. § 6. 3); and as Paul
departed on his first mission in A. D. 45 (see on 13, 3), we must
divide the interval from A. D. 45 between his journey
among the heathen and his subsequent abode at Antioch.   The
best authorities, as Anger, Wieseler, Meyer, Winer, De Wette,
and others, agree in this result.   How we are to distribute the
intermediate years is more uncertain.   It will be found that the
apostle travelled more extensively during his second missionary
tour than during the first; and as the limitations of time in that
part of the history allow us to assign but three years, or three
and a half, to that excursion, we may consider two years per-
haps as sufficient for this journey.   This conclusion would place
the return to Antioch near the close of A. D. 47; since the apos-
tle must have set forth somewhat late in the year A. D. 45.
Compare the note on 12, 25 with that on 13, 3.   Accordingly,
the years A. D. 48 and 49 would be the *period not brief* (χρόνον
οὐκ ὀλίγον) which Paul and Barnabas spent at Antioch between
their return and the Council at Jerusalem.   While they resided
in that city, for the most part, they would be able, both by their
own personal efforts and their supervision of the efforts of others,
to extend the gospel in the regions around them.

CHAPTER XV.

VERSES 1–5.   *Paul and Barnabas are sent as Delegates to Jerusa-
lem.*

V. 1.   ἀπὸ τῆς Ἰουδαίας, *from Judea*, i. e. from Jerusalem in
Judea; comp. τινὲς ἐξ ἡμῶν in v. 24.   It is barely possible that

Luke may include the other churches in that country. We are not to confound this party of Judaizers with those in Gal. 2, 12, who "came from James" (i. e the church over which he presided), and caused Peter to dissemble his convictions from fear of their censure. The notice in the epistle refers to a different and later event; see on 18, 23. — ἐδίδασκον, *were teaching*. They had not broached the error merely, but were inculcating it. — ὅτι ἐὰν, κ. τ. λ., *that unless ye are circumcised*, etc. This transition to the direct style gives vividness to the narrative. — τῷ ἔθει, *according to the custom*, law (see 6, 14); dative of rule or manner. — οὐ δύνασθε σωθῆναι, *ye cannot be saved*. It was this enforced submission to the rite as necessary to salvation, which made the error so fatally pernicious. (Compare the note on 16, 3). The doctrine in this form was nothing less than an utter subversion of the scheme of Christianity. It denied the sufficiency of faith in Christ as the only condition of pardon and reconciliation. It involved the feeling that circumcision was an act of merit, and that those who submitted to it acquired a virtual right to the divine favor. In a word, it substituted the law of works for the gratuitous justification which the gospel declares to be the only way in which sinners can be saved. See Gal. 5, 1, sq.

V. 2.   στάσεως, *dissension* in their views; ζητήσεως, *discussion* on the points which that difference involved. — ὀλίγης belongs to both nouns (De Wet.). The adjective is not repeated because the words are of the same gender. W. § 59. 5. — αὐτούς refers to τινές in v. 1. Paul and Barnabas were the disputants on one side, and the individuals from Judea on the other. It does not appear that the Christians at Antioch took any open part in the controversy. The heresy reappeared among them at a later period, and became then so prevalent as to endanger the safety of the entire church; see Gal. 2, 11, sq. Even Barnabas, at that time, compromised the principle for which he was now so earnest. — ἔταξαν, κ. τ. λ., *they* (i. e. the brethren in v. 1) *appointed that they should go up*, etc. It appears from Gal. 2, 2, that Paul went also in compliance with a divine command. Whether the revelation was first, and the action of the church subsequent, or the reverse, it is impossible to say. It may be that Paul was instructed to propose the mission to Jerusalem; or, if the measure originated with the church, that he was instructed to approve it, and to go as one of the delegates. Either supposition harmonizes the notice in Gal. 2, 2 with this passage. — τινὰς ἄλλους, *certain others* as delegates. One of them may have been Titus, since we read in Gal, 2, 1 that he accompanied the apostle at

this time. Yet perhaps συμπαραλαβὼν καὶ Τίτον, in that place, *taking along also Titus,* may indicate, that they travelled together as friends and not as official associates. The fact, too, that, being uncircumcised, he was a party in some sense to this Jewish question, may have disqualified him for such an appointment.

V. 3. οἱ μὲν οὖν προπεμφθέντες, *They having been sent forward,* i. e. attended part of the way by some of the church, as a mark of honor; comp. 20, 38; 21, 5; 3 John v. 6. The word, says Meyer, does not include the *viatica,* or supplies for the journey, unless the context point that out as a part of the service rendered, as in Tit. 3, 13. — διήρχοντο, κ. τ. λ., *passed through Phœnicia and Samaria.* See on 11, 19. As Galilee is not mentioned, they travelled probably along the coast as far south as Ptolemais (21, 7), and then crossed the plain of Esdraelon into Samaria. — τοῖς ἀδελφοῖς, *unto the brethren* in the various towns on their way. We see here the fruits of the seed which had been scattered in those regions (8, 5; 11, 19).

V. 4. ἀπεδέχθησαν, *were cordially received;* comp. 18, 27. It was not certain that, coming on such an errand, they would be greeted with entire favor. It weakens the sense to restrict it to their official recognition as messengers. This was the apostle's third visit to Jerusalem since his conversion, and was made in the year A. D. 50 (Introd. § 6. 3). — τῆς ἐκκλησίας, *the church* in general, while καί adds the prominent parts; see on 1, 14. The existence of presbyters at Jerusalem is first recognized in 11, 30. Luke does not inform us at what time, or in what manner, they were appointed. It was evidently no part of his intention to unfold any particular scheme of ecclesiastical polity. The information which he gives on that subject is incidental and imperfect. — μετ' αὐτῶν, *towards them,* in their behalf; see on 14, 27.

V. 5. ἐξανέστησαν, κ. τ. λ., *But there arose* (in the assembly at Jerusalem) *some of those from the sect of the Pharisees.* It is entirely natural that individuals of this class appear as the party who insist on circumcision. The attachment to forms, which rendered them Pharisees out of the church, rendered them legalists in it. These are the persons evidently, of whom Paul speaks so strongly in Gal. 2, 4. — αὐτούς, *them,* viz. the Gentile believers in the communication just made (v. 4). — Some regard the contents of this verse as a continuation of the report (v. 4), as if the objectors were those at Antioch, and not at Jerusalem; but in that case we should have expected καὶ πῶς or ὅτι, and *how* or *that* as the connective between ἀνήγγειλαν and ἐξανέστησαν.

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Verses 6–12   *Speech of Peter in the Assembly.*

V. 6.   συνήχθησαν, κ. τ. λ.   This assembly is often called the first Christian Council; but we must use some license to apply the term in that way, since a council consists properly of delegates from various churches, whereas two churches only were represented on this occasion.   *The apostles and elders* are mentioned on account of their rank, not as composing the entire assembly.   It is evident from v. 23, that the other Christians at Jerusalem were also present, and gave their sanction to the decrees enacted; see also v. 12, compared with v. 22. — In Gal. 2, 2, Paul states that, besides the communication which he made to the believers in a body, he had also a private interview with the chief of the apostles.   That interview, we may suppose, preceded the public discussion.   The object of it appears to have been, to put the other apostles in full possession of his views, and of all the facts in relation to his ministry among the heathen; so that, fortified by their previous knowledge of the case, he might have their support in the promiscuous assembly, where prejudice or misunderstanding might otherwise have placed him in a false light. — λόγου τούτου, *this matter*, subject of discussion (De Wet.); not *this expression* in v. 5 (Mey.), because the dispute had an earlier origin.

V. 7.   ἀφ' ἡμερῶν ἀρχαίων, *since remote days*, a long time ago; comp. ἐν ἀρχῇ in 11, 15.   The conversion of Cornelius took place during the time that Paul was at Tarsus (see on 11, 15); and the several years, so eventful in their character, which had elapsed since that period, would appear in the retrospect a long time. — ἐν ἡμῖν . . . . στόματός μου, *made choice among us* (the apostles) *that by my mouth*, etc., (Mey. De Wet. Win.).   The subsequent clause forms the proper object of ἐξελέξατο.   Some supply needlessly ἐμέ (Olsh.), and others incorrectly make ἐν ἡμῖν a Hebraistic accusative, *selected me* or *us*.   See W. § 32. 3.   The meaning is not necessarily that no heathen had heard or embraced the gospel till Peter preached it to them; but that it was he whom God appointed to convey the gospel to them under circumstances which showed it to be manifestly his will that they should be admitted into the church without circumcision. — For the generic ἔθνη, see on 11, 18.

V. 8.   ὁ καρδιογνώστης . . . . αὐτοῖς, *the heart-knowing God* (who could judge, therefore, of the sincerity of their repentance and faith) *testified for them* (dat. comm.).   The testimony consisted

of the miraculous gifts which he imparted to them, see 10, 45.
He had thus shown that ceremonial obedience was not essential
to his favor; for he had granted the sign of acceptance to those
who were entirely destitute of that recommendation.

V. 9. καὶ οὐδὲν .... αὐτῶν, *and made no distinction between us*,
who had practised the Jewish rites, *and them*, though they were
still heathen in that respect (ἄνομοι, 1 Cor. 9, 21). The next
clause states how he had manifested this impartiality — τῇ πίστει
.... αὐτῶν, *in that by faith he purified their hearts*, i. e. in connection
with their reception of the gospel, had made them partakers of
the holiness which renders those who possess it acceptable in his
sight. He had bestowed this blessing as fully and freely on the
uncircumcised believing Gentiles, as he had upon the circumcised
believing Jews. Peter represents the purification as effected by
faith, in order to deny the error which would ascribe that efficacy
to circumcision or any other legal observance. The Jewish feel-
ing was that the heathen were unclean so long as they were un-
circumcised. The Spirit is the efficient author of sanctification;
but faith as used here is a belief of the truth (2 Thess. 2, 13),
especially of that which relates to the atonement of Christ (1
John 1, 7), and the Spirit employs the truth as the means of
sanctification.

V. 10. νῦν οὖν, *Now therefore*, i. e. after such evidence that
God does not require the heathen to submit to Jewish rites. — τι
πειράζετε τὸν θεόν, *why do ye tempt God*, make presumptuous trial
of his power and patience by demanding new proofs of his will;
see 5, 9; Matt. 4, 7; 1 Cor. 10, 9. This sense is partly Hebra-
istic, and we must compare the verb with נָסָה, in order to obtain
the full idea. — ἐπιθεῖναι (= ἐπιθέντες) ζυγόν, *that you should place*
(= by placing) *a yoke*, etc. This is a lax use of the epexegeti-
cal infinitive.   W. § 44. 1. — ὃν οὔτε, κ. τ. λ., *which neither our
fathers*, etc. "By this yoke," says Neander, "which Peter
represents as having been always so irksome to the Jews, he
certainly did not mean the external observance of ceremonies
simply as such, since he would by no means persuade the Jew-
ish Christians to renounce them. But he meant the external
observance of the law, in so far as this proceeded from an inter-
nal subjection of the conscience to its power, such as exists
when justification and salvation are made to depend on the
performance of legal requirements. Those in this state of mind
must fear lest they peril their salvation by the slightest deviation
from the law; they suffer the painful scrupulosity which leads to
the invention of manifold checks, in order to guard themselves,

by a self-imposed constraint, against every possible transgression of its commands."

V. 11. ἀλλά marks this connection : With such an experience as to the law, we no longer expect salvation from that source ; *but through the grace of the Lord Jesus believe that we shall be saved.* — κἀκεῖνοι, *also they,* viz. the heathen converts. The remark suggests its own application. If the Jews had renounced their own law as unable to benefit them, and had taken the position of the Gentiles, it was inconsistent, as well as useless, to require the Gentiles to depend on the system of the Jews. The train of thought in Gal. 2, 15 sq. is singularly coincident with this. — The reference of κἀκεῖνοι to οἱ πατέρες introduces an idea irrelevant to the subject.

V. 12. ἐσίγησε, *became silent,* recalls us to the πολλῆς συζητήσεως in v. 7. Peter's address had calmed the excitement, so that they refrained from speaking, and gave Paul and Barnabas an opportunity to be heard ; comp. σιγῆσαι in the next verse. — ἤκουον (imperf.) implies a copious narration on the part of the speakers. — ἐξηγουμένων, κ. τ. λ. They gave this prominence to the miracles because these expressed so decisively God's approval of their course in receiving the heathen without circumcision. That was now the main point in question. We see from Gal. 2, 7 sq., that the narrative embraced also other topics.

Verses 13–21. *Speech of the Apostle James.*

V. 13. The speaker is the *James* mentioned in 12, 17. Paul names him before Peter and John in Gal. 2, 9 because he was pastor of the church at Jerusalem and perhaps president of the council. — ἀπεκρίθη, *proceeded to speak* (see 3, 12) ; or, very properly, *answered,* since the position of the Judaistic party challenged a reply.

V. 14. Συμεών, *Symeon* (see 13, 1), as in 2 Pet. 1, 1 , elsewhere Σίμων, *Simon,* after the Heb. variation שִׁמְעוֹן (1 Chr. 4, 20) and שִׁמְעָן (Gen. 29, 33). This apostle is not mentioned again in the Acts. His speech in the council is the last act of Peter which Luke has recorded. — πρῶτον, *at first,* answers to ἀφ' ἡμερῶν ἀρχαίων in v. 7. — ἐπεσκέψατο, *graciously visited,* like פָּקַד in its good sense. — ἐπὶ τῷ ὀνόματι αὐτοῦ, *after his name* (Luke 1, 9), i. e. who should be called by it, known as his people (De Wet.) ; comp v. 17 ; Deut. 28, 10 ; Is. 63, 19 ; 2 Chr. 7, 14, etc. But the critical editions omit ἐπί, and the dative depends then on the infinitive , i. e. *for thy name,* its acknowledgment, honor.

V. 15. καὶ τούτῳ κ. τ. λ., *and with this* (not masculine, viz.

Peter, but neuter, viz. the fact just stated) *agree the words of the
prophets.* As an example of their testimony, he adduces Am.
9, 11 sq.

V. 16. The citation conforms very nearly to the Septuagint. —
ἀναστρέψω, κ. τ. λ., *I will return and will rebuild.* The expression
implies a restoration of favor after a temporary alienation; comp.
Jer. 12, 15. Some recognize here the Hebraism which converts
the first of two verbs into an adverb qualifying the second: *I will
again rebuild.* Meyer, De Wette, Winer (§ 54. 5), reject that
explanation. It is the less apposite here, as ἀνά repeats the ad-
verbial idea in the three following verbs. — ἀνοικοδομήσω, κ. τ. λ.,
I will rebuild the tabernacle of David which has fallen, i. e. will
restore the decayed splendor of his family, to wit, in the person
of his Son after the flesh (Rom. 1, 3), in the Messiah. σκηνήν
represents the family as having fallen into such obscurity as to
occupy the humble abode of a booth or tabernacle. The next
words of the text describe the same condition still more strongly.

V. 17. ὅπως ἂν ἐκζητήσωσιν, κ. τ. λ., *that* (telic, because the Sav-
iour must be first sent) *the rest* (lit. *those left remaining*) *of men
and all the heathen may seek out the Lord.* ἂν implies that it de-
pends on them whether the purpose will be attained or defeated.
See W. § 42. 6; K. § 330. 4. *The rest of men* are the others of
them besides the Jews, and these others are *all the heathen.* The
last clause is explicative, not appositional. *They,* i. e. the Hebrew has
they, i. e. the people of God, *shall possess the residue of Edom,* i. e.
those of Edom reserved for mercy, *and all the* (other) *heathen.*
The Seventy may have confounded some of the original words
with other similar words; but the apostle followed their transla-
tion of the passage, as it contained the essential idea for which
he appealed to it. The many foreign Jews who were present
were familiar with the Greek Scriptures, but not the Hebrew. —
ἐφ' οὓς . . . . μου, *upon whom my name has been called,* i. e. given,
applied to them as a sign of their relationship to God; comp.
James 2, 7. See the references on v. 14. Observe that the verb
is perfect. The application of the name was future when the
prophecy was uttered, and was still future to a great extent
when cited at this time; but the prediction was as good as al-
ready verified, because the purpose of God made it certain.
— ἐπ' αὐτούς is a Hebraism, founded on the use of אֲשֶׁר as the
sign of relation (Olsh. De Wet. Mey.). Gesen. Heb. Gr. § 121.
1. The foregoing citation from Amos was pertinent in a twofold
way: first, it announced that the heathen were to be admitted
with the Jews into the kingdom of Christ; and, secondly, it con-

tained no recognition of circumcision, or other Jewish ceremonies, as prerequisite to their reception. — πάντα after ταῦτα (T. R.) is not approved.

V. 18. The words here are a comment of James on the prophecy.—γνωστὰ .... αὐτοῦ, *Known from the beginning unto God are all his works*. The present call of the Gentiles, after having been so long foretold, was an evidence and illustration of the truth here asserted. Hence, the apostle would argue, if God, in extending the gospel to the heathen without requiring them to be circumcised, was carrying into effect an eternal purpose, it became them to acquiesce in it; their opposition to his plan would be as unavailing as it was criminal. — The variations of the text in this verse are numerous, but nearly all yield the same meaning. They may be seen in Griesbach, Hahn, Tischendorf, Green, and others. Lachmann adheres to the common reading, with the exception of κυρίῳ for θεῷ, and ἔργον for ἔργα.

V. 19. ἐγὼ κρίνω, *I* (for my part, without dictating to others) *judge*, decide as my opinion. On ἐγώ, as thus restrictive, see W. § 22. 6. The verb affords no proof that the speaker's authority was greater than that of the other apostles; comp. 16, 4. — μὴ παρενοχλεῖν, *that we ought not to disquiet*, molest, i. e. impose on them the yoke of Jewish ceremonies; see v. 10. The infinitive includes often the idea of obligation or necessity. W. § 44. 3. b. Meyer urges the separate force of παρά, *further*, i. e. in addition to their faith, not justified apparently by usage; better in his last edition, *thereby*, along with their conversion.

V. 20. ἐπιστεῖλαι, κ. τ. λ., *that we should write to them*, direct by letter, *that they abstain*. — ἀλισγημάτων = εἰδωλοθύτων in v. 29. The parts of the victim not used in sacrifice, the heathen sold in the market as ordinary food, or ate them at feasts. The Jews, in their abhorrence of idolatry, regarded the use of such flesh as allied to the guilt of participating in idol-worship itself. See Rom. 14, 15 sq.; 1 Cor. 8, 10 sq. — καὶ τῆς πορνείας, *and from fornication* = licentiousness (Calv. Kuin. Olsh. Mey. De Wet.). Repeat ἀπό before this noun. The other practices, it will be observed, relate to things which are not sinful *per se*, but derive their character from positive law, or from circumstances. The reason, probably, for associating this immorality with such practices is, that the heathen mind had become so corrupt as almost to have lost the idea of chastity as a virtue.[1] Other senses of

[1] See Tholuck on the Nature and Moral Influence of Heathenism, in the Biblical Repository, Vol. II. p. 441 sq.

πορνεία, as idolatry, incest, marriage with unbelievers, concubinage, have been proposed. It is against any such unusual signification of the word, that it occurs again in the enactment (v. 29). The object of the decree would require it to be framed with as much perspicuity as possible, and would exclude the use of terms out of their ordinary acceptation. — καὶ τοῦ πνικτοῦ, *and from what has been strangled*, i. e. from the flesh of animals put to death in that way. The Jews were not allowed to eat such flesh, because it contained the blood; see Lev. 17, 13. 14; Deut. 12, 16, 23. — καὶ τοῦ αἵματος, *and from blood*, which the heathen drank often at their idolatrous feasts, and at other times and in various ways mingled with their food.

V. 21. This verse assigns a reason for the proposed restrictions, and that is, that the Jewish believers, being so accustomed to hear the things in question forbidden, were naturally sensitive in regard to them, and hence it was necessary, for the sake of peace and harmony, that the heathen converts should refrain from such practices. This view of the connection is the most natural one. Calvin, Hemsen, Olshausen, De Wette, Meyer, and others, agree in it. Neander follows Chrysostom, who supposes the words to explain why it was proposed to instruct the Gentiles only: the Jews had no occasion to be informed what the law required of them; *for Moses in every city*, etc. This interpretation not only turns the mind abruptly from one train of thought to another, but appears to concede more to the advocates of circumcision than the question at issue would allow. To have justified the prohibitions on such ground would be recognizing the perpetuity of the Mosaic rites, so far as the Jews were concerned; and we cannot suppose that the apostles at this time either entertained that view, or would give any direct countenance to it in the minds of others.

Verses 22–29. *They appoint Messengers to the Churches, and send a Letter by them.*

V. 22. τότε ἔδοξε, κ. τ. λ., *Then the apostles . . . . resolved, having selected men from themselves, to send them*, etc. ἐκλεξαμένους passes into the accusative, because the object of the governing verb, ἀποστόλοις, serves at the same time as the subject of the infinitive. K. § 307. R. 2. — *Judas* is known only from this notice. His surname opposes the conjecture that he was Judas Thaddeus, the apostle. There is no proof that he was a brother of Joseph Barsabas, the candidate for the apostleship (1, 23). — *Silas*

bacame Paul's associate in his second missionary tour (v. 40). For Σίλας in the Acts, we have always Σιλουανός in the Epistles. The former was his Jewish name probably, the latter his Gentile or foreign name; see on 13, 9. — ἡγουμένους, *leading*, eminent for reputation and authority (Luke 22, 26).

V. 23. γράψαντες. The nominative of a participle refers often to a preceding substantive in a different case, when that substantive forms in fact the logical subject of the clause. K. § 313. 1; W. § 64. II. 2. The impersonal expression at the head of the sentence is equivalent to a transitive verb with the dative as nominative. K. § 307. R. 5. — κατὰ τὴν Ἀντιόχειαν, κ. τ. λ., *throughout Antioch and Syria*, etc., since the brethren were in different places. We see here how extensively the Judaizers had attempted to spread their views. The scene at Antioch (v. 1) was only an example of what had occurred in many other places. As to the origin of the churches in Syria and Cilicia, see on v. 41.— χαίρειν, sc. λέγουσι. It is remarkable, says Neander, that this word, as a form of epistolary salutation, occurs only here and in James 1, 1, with the exception of 23, 26, where it is a Roman who employs it. It would account for the coincidence if we suppose that the Apostle James drew up this document. His office as pastor of the church would very naturally devolve that service on him. The occurrence of χαίρειν here and in the Epistle, Bengel, Bleek, and others, point out as an indication that the two compositions are from the same hand.

V. 24. ἐξ ἡμῶν, *from us*, which accords with v. 1. — ἐτάραξαν, *disquieted*, perplexed; see Gal. 1, 7. — λόγοις may have, as Stier thinks, a disparaging force : *with words* merely, as opposed to the truth or sound doctrine. — ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, *subverting your souls*, i. e. unsettling, removing them from the pure faith of the gospel. This clause describes the effect or tendency of the views which those who received the decrees were urged by the false teachers to adopt. — περιτέμνεσθαι, κ. τ. λ., *that ye must be circumcised, and keep the law.* For this power of the infinitive, see on v. 19. δεῖν is not to be supplied. — οἷς οὐ διεστειλάμεθα, *whom we did not command*, i. e. instruct, authorize. This declaration may be aimed at a pretence on their part that they had been sent forth by the church at Jerusalem, or at least that they represented the sentiments of that church.

V. 25. γενομένοις ὁμοθυμαδόν, *having met together* (Vulg. Neand.); but better, *having become of one mind*, unanimous (Bng. Str. Mey.). Kuinoel and De Wette are undecided. According to the latter view, the expression represents this perfect harmony as having

been attained after some diversity of opinion ; see v. 5. — ἐκλεξ-
αμένους exemplifies again the construction in v. 22. — Βαρνάβᾳ καὶ
Παύλῳ. This deviation from the usual order of these names since
13, 13, as De Wette remarks after Bleek, testifies to the writer's
diplomatic accuracy. Paul had spent but little time at Jerusalem,
and Barnabas was still a more familiar name there (comp. 9, 27),
than that of the apostle to the Gentiles.

V. 26.   ἀνθρώποις . . . . αὐτῶν, *men who have given up*, jeoparded,
their lives; comp. 9, 24 ; 13, 50 ; 14, 5. 19. There was a special
reason, no doubt, for this commendation of Paul and Barnabas.
It would serve to counteract any attempts which the Jewish party
might make, or had made, to discredit their religious views and
impair their reputation as teachers.

V. 27.   οὖν, *therefore*, i. e. in conformity with the conclusion in
v. 25. — καὶ αὐτοὺς, κ. τ. λ., *also themselves by word announcing*
(when they shall be present) *the same things*, i. e. that we now
write to you (Neand. Mey. De Wet.) ; not *the same things* that
Paul and Barnabas have taught.   διὰ λόγου indicates clearly that
the oral communication was to confirm the contents of the letter
or the written communication.   "Judas and Silas," says Stier
(Reden der Apostel, I. p. 90), "should certify that the letter had
actually proceeded from a unanimous resolve of the church at
Jerusalem, and that Barnabas and Saul were thus honored and
beloved there ; they should give fuller information respecting the
decrees, and answer every inquiry that might be proposed, as
living epistles, confirmed by the letter and confirming it in re-
turn ; and thus by their word they should restore again the
harmony which those unsent members of their church had dis-
turbed."

V. 28.   ἔδοξε γάρ, *For it seemed good*, i. e. and especially how it
seemed good.   γάρ specifies the part of the letter which the writ-
ers had more particularly in view in τὰ αὐτά. — πνεύματι καὶ ἡμῖν =
πνεύματι ἐν ἡμῖν (Olsh.). See 5, 3 and note there. The expression
represents the two agencies as distinct from each other, as well
as consentaneous (De Wet.). — ἡμῖν includes all (see v. 23) who
took part in the action of the council. They were conscious of
having adopted their conclusions under the guidance of the
Spirit, and claimed for them the authority of infallible decisions.
— τῶν renders ἐπάναγκες an adjective. B. § 125. 6. The things
in question are said to be *necessary*, not (excepting the last of
them) because they were wrong in themselves, but because the
Gentile Christians were bound by the law of charity (see Rom
14, 15) to avoid a course which, while it involved no question of

conscience on their part, would offend and grieve their Jewish brethren, and lead inevitably to strife and alienation.

V. 29. ἀπέχεσθαι, to wit, *that ye abstain.* For this definitive use of the infinitive, see W. § 44. 1: C. § 623. — It is not perhaps accidental that πορνείας has here a different position from that in v. 20; see also 21, 25. — ἐξ ὧν . . . . ἑαυτούς Neander compares with ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου in James 1, 27. The similarity is striking, and may indicate the same hand in the two passages (see on v. 23). — εὖ πράξετε, *ye will do well,* what is right and commendable; see 10, 33; 3 John v. 6. — ἔρρωσθε, like the Latin *valete.*

Verses 30–35. *Paul and Barnabas return to Antioch.*

V. 30. οὖν, *therefore,* since the foregoing decision was preliminary to their departure. — ἀπολυθέντες, *having been dismissed,* i. e. in all probability with religious services (v. 33; 13, 3), and perhaps with an escort for some miles on the way (v. 3). — τὸ πλῆθος, *the multitude;* see v. 12 and 6, 2. They call at once an assembly of the believers to hear their report.

V. 31. ἐπὶ τῇ παρακλήσει, *at the consolation* (lit. *upon* as the cause) furnished by the letter. They approve of what had been done; they rejoice at the prospect of so happy a termination of the dispute. Some understand παρακλήσει of *exhortation,* which certainly is not required by that sense of the verb in the next verse (Mey.), and does not accord well with the contents of so authoritative a letter.

V. 32. καὶ αὐτοὶ προφῆται ὄντες, *also themselves being prophets,* i. e. as well as Paul and Barnabas, and so competent to give the instruction needed. — παρεκάλεσαν, *exhorted,* viz. in view of the present danger, that they should rely on Christ for salvation, and not cleave to the law of works. — ἐπεστήριξαν, *confirmed,* shows the happy effect of their labors.

V. 33. μετ᾽ εἰρήνης, *with peace;* the parting salutation (16, 36; Mark 5, 34; Luke 7, 50). The brethren took leave of them with the best wishes for their safety and welfare. Judas and Silas both returned to Jerusalem, as their commission would require, but Silas must have soon rejoined Paul at Antioch, since we find him there in v. 40. Luke has passed over that second journey.

V. 34. Griesbach, Lachmann, Tischendorf, and others, strike out this verse. Most of the manuscripts omit it, or read it variously. It is a gloss probably, supposed to be required by v. 40. If the text be genuine and Silas remained at Antioch, we must

understand the plural in v. 33 as including one or more persons
along with Judas, who had also come down from Jerusalem,
though the narrative is otherwise silent concerning them.

V. 35. διέτριβον. This was the interval between the return to
Antioch (v. 30), and the departure on the next missionary tour
(v. 40). Some propose to insert here the scene described in Gal.
2, 11 sq.; but that such a reaction in favor of Judaism as appeared
on that occasion should have taken place so soon after the decis-
ion at Jerusalem, is altogether improbable. See note on 18, 23.
— καί adds εὐαγγελιζόμενοι to the other participle as epexegetical :
what they taught was the glad tidings or the gospel; not in-
structed believers and preached to those who had not believed
(Alf.). See 4, 18 ; 5, 42 ; 11, 26 ; 28, 31.

Verses 36–41. Paul and Barnabas resume their Work in different
Fields of Labor.

V. 36. μετὰ δέ τινας ἡμέρας, Now after certain days, denotes ap-
parently a short period; comp. 9, 19; 16, 12. — δή strengthens the
exhortation; see 13, 2. — ἐπισκεψώμεθα . . . . πῶς ἔχουσι may in-
volve an attraction, viz. that of the subject of the last clause
drawn into the first : let us go to see . . . . how the brethren are (W.
§ 66. 5) ; or an ellipsis : let us visit the brethren, and see (as in the
E. V.) how they are. — ἐν αἷς is plural because πᾶσαν πόλιν is col-
lective. W. § 21. 3 ; K. § 332. 5. — πῶς ἔχουσι, how they are, in
the mind of Paul, would have respect mainly to their spiritual
welfare.

V. 37. ἐβουλεύσατο, determined (see v. 5, 33 ; 27, 39). The
feelings of Barnabas may have influenced him in this decision,
more than his judgment, since he and Mark were cousins (ἀνεψιοί);
see Col. 4, 10. ἐβούλετο, wished, is an ancient reading, but on the
whole less approved, in part because it softens down the alterca-
tion, and may have been added for that reason.

V. 38. ἠξίον, deemed it just, fitting. Paul viewed the question
on its ethical side and not as a personal matter. — τὸν ἀποστάντα
ἀπ' αὐτῶν, who departed from them (13, 13), in dereliction of his
duty ; comp. Luke 8, 13. — τοῦτον, this one (emphatic here), who
proved so fickle.— It is pleasing to know that Mark did not forfeit
the apostle's esteem so as to be unable to regain it. He became
subsequently Paul's companion in travel (Col. 4, 10), and in 2
Tim. 4, 11 elicits from him the commendation that he was " pro-
fitable to him for the ministry."

V. 39. ἐγένετο παροξυσμός, a severe contention arose. Barnabas

insisted on his purpose, Paul on his view of the merits of the
case ; and as neither would yield, they parted. Some writers
lay all the blame on Barnabas (Bmg.), in spite of the impar-
tiality of the text. There was heat evidently on both sides. — ὥστε
. . . . ἀλλήλων, *so that they departed from one another.* This sepa-
ration refers, not to the rupture of their friendship, but to their
proceeding in different directions, instead of laboring together as
heretofore. The infinitive after ὥστε is said to represent the act
as a necessary or logical sequence of what precedes ; the indica-
tive as an absolute or unconditioned fact. See Klotz ad Devar.
II. p. 772. It deserves to be remarked, that this variance did not
estrange these brethren from their work, or occasion any perma-
nent diminution of their regard for each other. In 1 Cor. 9, 6,
which was written after this occurrence, Paul alludes to Barna-
bas as a Christian teacher, who possessed and deserved the
fullest confidence of the churches. The passage contains fairly
that implication. Even the error of Barnabas in yielding to the
Jewish party (Gal. 2, 13) leads Paul to speak of him as one of
the very last men (καὶ Βαρνάβας, i. e. *even he*) whom any one
would suppose capable of swerving from the line of duty. And
who can doubt that Barnabas reciprocated these sentiments
towards the early, long-tried friend with whom he had acted in
so many eventful scenes, and whom he saw still animated by the
same affection towards himself, and the same devotion to the
cause of their common Master ? Luke does not mention the
name of Barnabas again in the Acts. It is impossible to trace
him further with any certainty. One tradition is that he went to
Milan, and died as first bishop of the church there ; another is,
that, after living some years at Rome and Athens, he suffered
martyrdom in his native Cyprus. The letter still extant, which
was known as that of Barnabas even in the second century, can-
not be defended as genuine. See Neander's Church History,
Vol. I. p. 657. That such a letter, however, was ascribed to him
at that early period, shows how eminent a place he occupied
among the Christians of his own and the succeeding age.

V. 40.   ἐπιλεξάμενος, *having chosen for himself* (comp. v. 22), not
thereupon, viz. this disagreement. — παραδοθεὶς . . . . ὑπὸ τῶν ἀδελφῶν,
having been committed unto the grace of God by the brethren. Per-
haps we may infer from this remark, that the believers at Anti-
och took Paul's view of the point at issue between him and
Barnabas. — ἐξῆλθε, *went forth*, is used of going forth as a mis-
sionary in Luke 9, 6, and in 3 John v. 7. — The departure on this
second tour we may place in A. D. 51 ; for if Paul went to Jeru-

salem in the year 50 (see on 15, 4), the remainder of that year,
added (if any one chooses) to the early part of the ensuing year,
would suffice probably for the sojourn at Antioch indicated by
τινὰς ἡμέρας in v. 36. It is impossible to be more definite than
this.

V. 41. *Syria* and *Cilicia* lay between Antioch and the eastern
limit of the apostle's first journey. We have had no account of
the planting of any churches there, but they date undoubtedly
from the period of Paul's residence in that region, mentioned in
Gal. 1, 21. See 9, 30 and note there. — ἐπιστηρίζων τὰς ἐκκλησίας,
confirming the churches, not candidates for admission to them;
see 14, 22. One of these churches may have been at Tarsus,
which Paul would naturally revisit at this time.

CHAPTER XVI.

VERSES 1–5. *Paul and Silas revisit the Churches and deliver the
Decrees.*

V. 1. Δέρβην καὶ Λύστραν. *Derbe and Lystra* are mentioned in
this order (the reverse of that in 14, 6), because the missionaries
travel now from east to west. — Luke's exclamation καὶ ἰδού, *and
behold*, shows how much this meeting with Timothy interested
his feelings. — ἐκεῖ, *there*, viz. at Lystra. Some refer the adverb
to Derbe; but that view, so far from being required by Δερβαῖος
in 20, 4, is forbidden by the text there. Lystra stands nearest
to ἐκεῖ, and is named again in the next verse, where Luke
surely would not pass over the testimony of those who had been
acquainted with Timothy from early life. Wieseler combines
the two opinions by supposing that Timothy may have been a
native of Lystra, but was now living at Derbe. — For the family
and the early education of Timothy, see 2 Tim. 1, 5; 3, 15. Paul
terms him τέκνον μου, *my child*, in 1 Cor. 4, 17, probably because he
had been the instrument of his conversion; comp. 1 Cor. 4, 15
Gal. 4, 19. See the note on 11, 20. — τινός is to be erased after
γυναικός. — πιστῆς, *believing*; see on 10, 45. The mother's name
was Eunice. It was an instance of the mixed marriages of which
Paul writes in 1 Cor. 1, 17 sq. — Ἕλληνος, *a Greek*, and still a hea-
then, or at all events not a proselyte in full, as otherwise the son
would have been circumcised.

V. 2. ἐμαρτυρεῖτο, *was attested,* well reported of. See 6, 3; 10,
22. Supposing Timothy to have been converted during Paul's
first visit to Lystra (see on 14, 20), he had now been a disciple
three or four years. During this time he had exerted himself,
no doubt, for the cause of Christ both in Lystra and Iconium, and
had thus given proof of the piety and talents which rendered
him so useful as a herald of the cross.

V. 3. σὺν αὐτῷ ἐξελθεῖν, *to go forth with him* as a preacher of
the word; see 2 Tim. 4, 5. — λαβών . . . . αὐτόν, *having taken, he
circumcised him,* either by his own hand (Mey. De Wet.), or
procuring it to be done (Neand.). The Jews had no particular
class of persons who performed this act. The Jewish custom, it
is said, required merely that the administrator should not be a
heathen. See Win. Realw. I. p. 157. — διὰ τοὺς Ἰουδαίους, κ. τ. λ.,
on account of the Jews, etc. It would have repelled the Jews
from his ministry to have seen him associated with a man whom
they knew to be uncircumcised. Paul took this course, there-
fore, in order to remove that obstacle to his usefulness. The
history presents Paul here as acting on the principle stated in 1
Cor. 9, 20 : ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος ἵνα Ἰουδαίους κερδήσω,
κ. τ. λ. It was under circumstances totally different that he re-
fused to circumcise Titus, as related in Gal. 2, 3 sq. He was
then in the midst of those who would have regarded the act as
ratifying their doctrine that circumcision was necessary to salva-
tion; see on 15, 1. In the present instance he knew (that ad-
mission is due to his character for intelligence as well as consis-
tency) that his conduct would not be misunderstood or perverted;
that the believers would view it as an accommodation merely to
the prejudices of the Jews, and that the Jews themselves were
in no danger of supposing him to countenance the idea that their
keeping the law would entitle them to the favor of God. — Other
passages extend our knowledge of this transaction. Timothy
was not only circumcised, but set apart to the ministry "with the
laying on of the hands of the presbytery" and of the apostle,
was endued with special gifts for the office (1 Tim. 4, 14 ; 2 Tim.
1, 6), and received at the time prophetic assurances of the success
which awaited him in his new career (1 Tim. 1, 18). — ᾔδεισαν
γὰρ, κ. τ. λ., *for all knew his father that,* etc. The structure of the
sentence is like that in 3, 10.

V. 4. ὡς διεπορεύοντο τὰς πόλεις, *As they journeyed through the
cities* on the route pursued by them. They would visit naturally
all the churches in Syria and Cilicia (15, 41), and most of those
on the main land, gathered during the apostle's former tour. As

Antioch and Perga were so remote from their general course, it
is possible that they transmitted copies of the decrees to those
places. It is not certain that the word had taken root in Perga;
see on 14, 25. — παρεδίδουν . . . . δόγματα, *delivered* (orally or in
writing) *to them the decrees to keep.* The infinitive may be telic:
that they should keep them; or may involve a relative clause:
which they should keep. Compare ἃ παρέλαβον κρατεῖν in Mark 7, 4.
See W. § 44. 1. αὐτοῖς refers to the believers in these cities; not
to the heathen converts merely (Mey.), since the decrees affected
also the Jews.

V. 5. οὖν, *therefore,* i. e. as the result of this visit, and of the
adjustment of the controversy which had divided and enfeebled
the churches. — τῷ ἀριθμῷ, *in the number* of their members.

VERSES 6–10.   *They prosecute their Journey to Troas.*

V. 6. Φρυγίαν. See on 2, 10. To reach *Phrygia* from Iconium
or Antioch, they would direct their way to the northeast. — Γαλ-
ατικὴν χώραν. *Galatia* was bounded on the north by Paphlagonia
and Bithynia, on the east by Pontus and Cappadocia (separated
from them by the river Halys), on the south by Cappadocia and
Phrygia, and on the west by Phrygia and Bithynia. Among the
principal cities were Ancyra, made the metropolis by Augustus,
and Pessinus. Kiepert draws the line of Paul's course, on his
map, so as to include these places, on the natural supposition that
he would aim to secure first the prominent towns. See on 18, 1.
It is evident from the Epistle to the Galatians (see, e. g., 4, 19),
that it was the apostle Paul who first preached the gospel in this
country; and since he found disciples here on his third mission-
ary tour (see 18, 23), it must have been at this time that he laid
the foundation of the Galatian churches (Gal. 1, 2). Such is the
opinion of the leading critics. See note on 14, 6. — κωλυθέντες,
κ. τ. λ., *being restrained by the Holy Spirit,* etc. The act of this
participle, it will be observed, was subsequent to that of διελθόντες
and prior to that of ἐλθόντες (v. 7). The course of the move-
ment may be sketched thus. The travellers, having passed
through the eastern section of Phrygia into Galatia, proposed
next to preach the word in proconsular Asia (see on 2, 9). With
that view they turned their steps to the southwest, and, crossing
the north part of Phrygia, came down to the frontier of Mysia,
the first province in Asia which they would reach in that direc-
tion. Being informed here that they were not to execute this
design, they turned again towards the north and attempted to go

into Bithynia, which was adjacent to Mysia. Restrained from that purpose, they passed by Mysia, i. e. did not remain there to preach, and proceeded to Troas. — This portion of the apostle's travels, though they embrace so wide a circuit, admits of very little geographical illustration. Phrygia and Galatia are parts of Asia Minor, of which the ancient writers have left but few notices and which remain comparatively unknown to the present day. We must infer from 18, 23, that Paul gained disciples in Phrygia at this time, but in what places is uncertain. Colosse was a Phrygian city, and may have received the gospel on this journey, unless it be forbidden by Col. 2, 1. The opinion of the best critics is, that the apostle includes the Colossians in that passage among those who had not "seen his face in the flesh." — τὸ πνεῦμα Ἰησοῦ, *the Spirit of Jesus*, i. e. which he sends. There is no parallel passage, unless it be Rom. 8, 9. Ἰησοῦ has been lost from some copies, but belongs to the text. The Spirit, says Reuss, appears here in a sphere of activity, made more prominent in the Acts than in all the other writings of the New Testament. " Thus, it is the Spirit who conducts Philip in the road to Gaza (8, 29), who instructs Peter to receive the messengers of Cornelius (10, 19; 11, 12), who causes Barnabas and Paul to be sent to the heathen (13, 2. 4), who directs the missionaries in the choice of their route (16, 6. 7), who urges Paul to Jerusalem (20, 22), who chooses the pastors of the churches (20, 28), etc." [1]

V. 8. παρελθόντες τὴν Μυσίαν, *having passed by Mysia*, having left it aside without remaining to preach there; comp. παραπλεύσαι in 20, 16, and παρελθεῖν in Mark 6, 48. Wieseler (Chronologie, p. 36), Alford, Howson apparently, and others prefer this meaning here. Some render *having passed along Mysia*, i. e. the border of Mysia Minor, which belonged to Bithynia, whereas Mysia Major belonged to proconsular Asia (De Wet.) The boundary was a political one, and no distinct frontier existed, which the travellers could have had any motive for tracing so exactly. — κατέβησαν, *came down* from the inner highlands to the coast. — εἰς Τρωάδα, *unto Troas*, the name of a district or a city; here the latter, called fully Alexandria Troas, on the Hellespont, about four miles from the site of the ancient Troy. It was the transit harbor between the north-west of Asia Minor and Macedonia. Paul passed and repassed here on two other occasions (20, 6; 2 Cor. 2, 12). It is correct that Luke represents Troas here as distinct from Mysia. Under Nero, Troas and the vicinity

[1] Historie de la Theologie Chretienne, Tome second, p. 603 (Strasbourg 1852).

formed a separate territory, having the rights of Roman freedom
(De Wet. Böttg.).

V. 9. καὶ ὅραμα, κ. τ. λ. Whether Paul saw this *vision* in a
dream, or in a state of ecstasy (see 10, 10 ; 22, 17), the language
does not decide. διὰ τῆς νυκτός suggests one of the conditions of
the first mode, but would not be inconsistent with the other. —
ἀνὴρ Μακεδών, *a man* revealed to him as *a Macedonian ;* comp. 9,
12. — διαβάς, *having crossed,* i. e. the northern part of the Ægean.
— βοήθησον ἡμῖν, *help us,* because the one here represented
many.

V. 10. ἐζητήσαμεν, *we sought,* i. e. by immediate inquiry for a
ship (Alf.). Paul had made known the vision to his associates.
Here for the first time the historian speaks of himself as one of
the party, and in all probablity because he joined it at Troas.
The introduction would be abrupt for the style of a modern
work, it is true ; but, on the other hand, to have had from Luke
any formal account of the manner in which he became connected
with the apostle would have been equally at variance with the
simplicity and reserve which distinguish the sacred writers. Nor
does it account at all more naturally for this sudden use of the
plural, to imagine (it is a figment purely) that Luke adopts
here the narrative of another writer ; for, we may just as well
suppose him to speak thus abruptly in his own name, as to allow
him to introduce another person as doing it, without apprising us
of the change. See marginal note on p. 16.

Verses 11–15. *Paul and his Associates arrive in Europe, and preach at Philippi.*

V. 11. εὐθυδρομήσαμεν, *we ran by a straight course.* In the
nautical language of the ancients, as in that of the moderns, *to run*
meant to sail before the wind, see 27, 16. Luke observes almost
a technical precision in the use of such terms. His account
of the voyage to Rome shows a surprising familiarity with sea-
life. — εἰς Σαμοθρᾴκην, *unto Samothrace,* which they reached the
first day. This island, the present Samothraki, is about half way
between Troas and Neapolis, and is the highest land in this part
of the Ægean, except Mount Athos. The ordinary currents here
are adverse to sailing northward ; but southerly winds, though
they are brief, blow strongly at times and overcome entirely that
disadvantage. With such a wind, "the vessel in which Paul
sailed would soon cleave her way through the strait between
Tenedos and the main, past the Dardanelles, and near the eastern

shore of Imbros. On rounding the northern end of this island, they would open Samothrace, which had hitherto appeared as a higher and more distant summit over the lower mountains of Imbros. Leaving this island, and bearing now a little to the west, and having the wind still (as our sailors say) two or three points abaft the beam, they steered for Samothrace, and under the shelter of its high shore, anchored for the night." See the nautical proofs in Howson.— εἰς Νεάπολιν, *unto Naples*, a Thracian city on the Strymonic gulf, the modern Cavallo. It was north-west from Samothrace, but even with a southerly wind could be reached in seven or eight hours. As the same verb describes the remainder of the journey, it might seem as if they merely touched here, but did not land, proceeding along the coast to some harbor nearer to Philippi than this. Some writers would place the port of that city further west than the present Cavallo. It is generally agreed, however, that Neapolis was the nearest town on the sea, and hence, though the distance was not less than ten miles, was identical with Philippi as to purposes of travel and trade. Cavallo is the nearest port at present, and the shore appears to have undergone no change either from recession or advance.[1]

V. 12.   *Philippi* was on a steep acclivity of the Thracian Her-mus, where this range slopes towards the sea, on a small stream called Gangas, or Gangitas. It was at some distance east of the Strymon, and not on that river, as some have said. The adjacent plain is memorable in Roman history, as the place where the battle was fought between the Republicans under Brutus, and the followers of Antony and Augustus.— ἥτις . . . . κολώνια, *which is the chief city of the province of Macedonia*, being *a colony*. πρώτη designates it as one of the first places there, and κολώνια explains the ground of the epithet. Augustus had sent a colony thither (see Dict. of Antt. s. *colonia*), which had conferred upon it new importance. Some understand πρώτη geographically : *first* as they entered Macedonia, which Winer calls the simplest explanation. That Neapolis lay farther east, does not clash with this view; for those who adopt it take Macedonia here in the Greek sense, which assigns Neapolis to Thrace. It is a stronger objection, that Luke would then mean Greek Macedonia here, but else-where the Roman province so named, i. e. Northern Greece in distinction from Achaia, or Southern Greece ; see on 18, 5. Fur-

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[1] My thanks are due to the Rev. Dr. Hill of Athens for inquiries in relation to this point.

ther, ἐστί indicates a permanent distinction; whereas ἦν would
have been more natural to mark an incident of the journey (was
first on their way). The proper capital of Macedonia (hence
not πρώτη in that sense) was Thessalonica. If the earlier divis-
ion into four parts still continued, Amphipolis was politically first in
pars prima. "It may be added," says Akerman, "in confirmation
of the words of Luke, that there are colonial coins of Philippi
from the reign of Augustus to that of Caracalla." It is frequently
said, that this was the first place on the continent of Europe
where the gospel was preached; but we have no certain knowl-
edge of the origin of the church of Rome, and, very possibly, it
may have been founded by some of the converts on the day of
Pentecost. The church at Philippi was the first church in Europe
which the apostle Paul established. — ἡμέρας τινάς, *certain days,*
denotes apparently the few days which they spent there before
the arrival of the Sabbath.

V. 13. Instead of the received ἔξω τῆς πόλεως, the later criticism
would read ἔξω τῆς πύλης, *out of the gate.* This part of the narrative
shows often the presence of the historian. — παρὰ ποτάμον, *beside a
river,* viz. the Gangas. The name was unimportant, but could
hardly fail to be known to Luke, who was so familiar with Philippi;
see on v. 40. This river could not be the Strymon (Neand. Mey.)
which was several miles to the west; and still more if πύλης be the
correct word, a nearer stream must be the one intended. In sum-
mer the Gangas is almost dry, but in winter or after rains may be
full and swollen. — οὖ . . . . εἶναι, *where* (according to an ancient
usage in that city) *was wont to be a place of prayer* (Kuin. Neand.
Mey. De Wet.). The Jews preferred to assemble near the water
on account of the lustrations which accompanied their worship.
Neander illustrates this usage from what Tertullian says of them
(De Jejun., c. 16) : " per omne litus quocunque in aperto . . . . preces
ad cœlum mittunt." See also Jos. Antt. 14. 10. 23. The προσευχή
here appears to have been, not an edifice, but a space or inclosure
in the open air consecrated to this use. The word was so well
known as the designation of a Jewish chapel or oratory that it
passed into the Latin language in that sense. The rendering *where
prayer was wont to be made* (E. V.) does not agree easily with εἶναι.
Instead of the substantive verb, the predicate would be γίνεσθαι
(12, 5), or ποιεῖσθαι (1 Tim. 2, 1). — In ἐλαλοῦμεν Luke appears as
one of the speakers. — ταῖς συνελθούσαις γυναιξί, *the women who came
together* for prayer. The absence of a synagogue shows that the
Jews here were not numerous. Those who met for prayer were
chiefly women, and even some of these were converts to Judaism.

V. 14. καί τις γυνὴ, κ. τ. λ.   *Lydia* was a very common name among the Greeks and the Romans. It is not surprising, therefore, that it coincided with the name of her country. Possibly she may have borne a different name at home, but was known among strangers as Lydia or the Lydian (Wetst.). She is said to have been *a seller of purple*, sc. cloths, *from Thyatira*. That city was on the confines of Lydia and Mysia; and the Lydians, as ancient writers testify, were famous for precisely such fabrics. They possessed that reputation even in Homer's time; see Il. 4. 141. An inscription, "the dyers," has been found among the ruins of Thyatira. — ἤκουεν (relative imperf.) *was hearing*, while he discoursed (14, 9; 15, 12); not when the act (διήνοιξε) took place (Alf.). — ἧς . . . . καρδίαν, *whose heart the Lord opened*, i. e. in conformity with other passages (Matt. 11, 25 sq.; Luke 24, 45; 1 Cor. 3, 6. 7), enlightened, impressed by his Spirit, and so prepared to receive the truth. — προσέχειν, *so as to attend* (ecbatic); or less obvious, *to attend* (telic).

V. 15. ὡς δὲ ἐβαπτίσθη. It is left indefinite whether she was baptized at once, or after an interval of some days. — ὁ οἶκος αὐτῆς, *her house*, family. "Here," says De Wette, "as well as in v. 33; 18, 8; 1 Cor. 1, 16, some would find a proof for the apostolic baptism of children; but there is nothing here which shows that any except adults were baptized." According to his view (in Stud. und Krit., p. 669, 1830) of the meaning of 1 Cor. 7, 14, it is impossible that baptism should have been applied to children in the primitive churches. In arguing from the case of children to that of married persons, one of whom is an unbeliever, in order to justify the continuance of the relation, "the apostle must appeal to something which lay out of the disputed case, but which had a certain similarity and admitted of an application to it. This something is nothing else than the relation which the children of Christian parents in general sustain to the Christian church, and the expression 'your children' refers to all the Corinthian Christians. The children of Christians were not yet received properly into a Christian community, *were not yet baptized*, and did not take part in the devotional exercises and love-feasts of the church · accordingly, they might have been regarded as unclean (ἀκαϑαρτα), with as much reason as the unbelieving consorts could be so regarded. In this passage, therefore, we have a proof that children had not begun to be baptized in the time of the apostles." The οἶκος αὐτῆς, as Meyer remarks, consisted probably of women who assisted Lydia in her business. "When Jewish or heathen families," he says further, "became

Christians, the children in them could have been baptized only
in cases in which they were so far developed that they could
profess their faith in Christ, and did actually profess it; for this
was the universal requisition for the reception of baptism; see,
also, v. 31, 33; 18, 8. On the contrary, if the children were still
unable to believe, they did not partake of the rite, since they
were wanting in what the act presupposed. The baptism of
children is not to be considered as an apostolic institution, but
arose gradually in the post-apostolic age, after early and long
continued resistance, in connection with certain views of doctrine,
and did not become general in the church till after the time of
Augustine. The defence of infant baptism transcends the domain
of exegesis, and must be given up to that of dogmatics."   Since
a confession of faith preceded baptism, says Olshausen, "it is im-
probable in the highest degree that by 'her household' (οἶκος
αὐτῆς) children of an immature age are to be understood; those
baptized with her were relatives, servants, grown up children.
We have not, in fact, a single sure proof-text for the baptism of
children in the apostolic age, and the necessity of it cannot be
derived from the idea of baptism."   He says on 1 Cor. 1, 17, that
" nothing can be inferred in favor of infant baptism from the word
'household' (οἶκος), because the adult members of the household
(comp. 1 Cor. 16, 15), or the servants in it, may alone be meant."
Neander maintains the same view of this class of passages.
" Since baptism marked the entrance into communion with Christ,
it resulted from the nature of the rite, that a confession of faith
in Jesus as the Redeemer would be made by the person to be
baptized. As baptism was closely united with a conscious en-
trance on Christian communion, faith and baptism were always
connected with one another; and thus it is in the highest degree
probable that baptism was performed only in instances where
both could meet together, and that the practice of infant baptism
was unknown at this period. We cannot infer the existence of
infant baptism from the instance of the baptism of whole fam-
ilies; for the passage in 1 Cor. 16, 15 shows the fallacy of such a
conclusion, as from that it appears that the whole family of Ste-
phanus, who were baptized by Paul, consisted of adults. . . . From
whom (if it belonged to the first Christian age) could the institu-
tion of infant baptism have proceeded?   Certainly it did not
come directly from Christ himself.   Was it from the primitive
church in Palestine, from an injunction given by the earlier apos-
tles?   But among the Jewish Christians circumcision was held
as a seal of the covenant, and hence they had so much less

occasion to make use of another dedication for their children.
Could it then have been Paul that first introduced among hea-
then Christians this change in the use of baptism? But this
would agree least of all with the peculiar Christian characteris-
tics of this apostle. He who says of himself that Christ sent
him, not to baptize, but to preach the gospel; he who always
kept his eye fixed on one thing, justification by faith, and
so carefully avoided everything which could give a handle or
a support to the notion of justification by outward things
(σαρκικά), — how could he have set up infant baptism against
the circumcision that continued to be practised by the Jewish
Christians? In this case, the dispute carried on with the Juda-
izing party, on the necessity of circumcision, would easily have
given an opportunity of introducing this substitute into the contro-
versy, if it had really existed. The evidence arising from silence
on this topic has, therefore, the greater weight." [1]   It may be
proper to regard the decisions of such men as representing the
testimony of the present biblical scholarship on this controverted
subject. It is the more proper to accord to them this character,
because they proceed from men whose ecclesiastical position
would naturally dispose them to adopt a different view; who
contend that infant baptism, having been introduced, is allow-
able, notwithstanding their acknowledgment that it has no scrip-
tural warrant. — εἰ κεκρίκατε, *if ye have judged*, i. e. by admitting
her to baptism, and thus declaring their confidence in her.   εἰ is
preferred to ἐπεί out of modesty. — πιστὴν τῷ κυρίῳ, *trusting to the
Lord*, i. e. having faith in him, a believer; comp. 10, 45; 16, 1. —
παρεβιάσατο ἡμᾶς, *constrained us;* not that *they* needed so much
entreaty, but that *she* could not employ less in justice to her
grateful feelings. Some think that they were reluctant to accept
the proffered hospitality, lest they should seem to be actuated by
mercenary motives. The apostle was by no means indifferent
to that imputation (20, 34; 2 Cor. 12, 17. 19); but it is incorrect
to say that he never showed himself unmindful of it. He was
the guest of Gaius at Corinth (Rom. 16, 23), and was aided re-
peatedly by Christian friends, when his circumstances made it
necessary (24, 23; 28, 10; Phil. 4, 15 sq.).

Verses 16–18.   *Healing of a Demoniac Woman.*

V. 16.   ἐγένετο δέ, *Now it came to pass* on a subsequent day
(Neand. De Wet.). — εἰς προσευχήν, *unto the place of prayer*, which

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[1] Abridged from Ryland's translation.   Pflanzung, u. s. w., Band I. p. 278.

may omit the article as definite, because it was the only such
place there. But some editors (Grsb. Lchm.) insert τήν. — παιδί-
σκην . . . . πύθωνος, *a female slave* (Gal. 4, 22) *having the spirit of
a pythoness,* i. e. of a diviner who was supposed to have received
her gift of prophecy from Apollo. Luke describes the woman
according to her reputed character; he does not express here his
own opinion of the case. His view agreed no doubt with that
of Paul, and what that was we learn from the sequel. To sup-
pose him to acknowledge Apollo as a real existence would con-
tradict 1 Cor. 8, 4. — παρεῖχε, *procured.* Winer (§ 38. 5) says, that
the active is more appropriate here than the middle (comp. 19,
24; Col. 4, 1; Tit. 2, 7), because the gain was involuntary on her
part. — τοῖς κυρίοις αὐτῆς, *unto her masters.* A slave among the
ancients who possessed a lucrative talent was often the joint
property of two or more owners. — μαντευομένη, *by divining,* was
the heathen term to denote the act. Luke would have said more
naturally προφητεύουσα, had he been affirming his own belief in
the reality of the pretension.—The woman was in fact a demoniac
(see v. 18); and as those subject to the power of evil spirits were
often bereft of their reason, her divinations were probably the
ravings of insanity. The superstitions have always been prone
to attach a mysterious meaning to the utterances of the insane.
We may take it for granted that the craft of the managers in
this case was exerted to assist the delusion.

V. 17. οὗτοι, κ. τ. λ., *These men are servants,* etc. Some have
supposed that she merely repeated what she had heard them de-
clare of themselves, or what she had heard reported of them by
others. But the similarity of the entire account to that of the
demoniacs mentioned in the Gospels requires us to refer this
case to the same class of phenomena; see Matt. 8, 29; Mark 3,
11; Luke 4, 41; 8, 28, etc. According to those passages, we
must recognize the acknowledgment here as a supernatural
testimony to the mission of Paul and his associates, and to the
truth of the gospel which they preached.

V. 18. διαπονηθείς Hesychius defines by λυπηθείς, *being grieved.*
With that sense it would refer to Paul's commiseration of the
woman's unhappy condition. Taken as in 4, 2, *being indignant,*
it would show how he felt to witness such an exhibition of the
malice of a wicked spirit; comp. Luke 13, 16. The latter mean-
ing directs the act of the participle to the same object as that of
ἐπιστρέψας and εἶπε. It is better to preserve a unity in that re-
spect. — τῷ πνεύματι, *to the spirit,* who is addressed here as distinct
from the woman herself. The apostle deals with the case as it

actually was, and his knowledge as an inspired teacher would enable him to judge correctly of its character.

Verses 19–24. *Imprisonment of Paul and Silas.*

V 19. ὅτι ἐξῆλθεν, κ. τ. λ., *that the hope of their gain went forth*, i. e. with the exorcism (De Wet.). — ἐπιλαβόμενοι, κ. τ. λ., *having laid hold upon Paul and Silas.* Luke and Timothy may have been out of reach just at that moment (comp. 17, 5), or may have been spared because they were Greeks. — εἰς τὴν ἀγοράν. In ancient cities the seats of the magistrates were erected commonly in the markets, or near to them. — ἐπὶ τοὺς ἄρχοντας, *before the rulers*, called in the next verse στρατηγοῖς. The chief magistrates in a Roman colony were the *duumviri*, or *quatuorviri*, as the number was not always the same. They frequently took, however, the name of *prætors*, as one of greater honor, and that in Greek was στρατηγοί. It appears, therefore, that the magistrates at Philippi affected this latter title. It is worthy of notice that this is the only occasion in the Acts on which Luke applies the term to the rulers of a city. Here in a Roman colony the government would be modelled naturally after the Roman form; and the manner in which the narrative reveals that circumstance marks its authenticity.

V. 20. Ἰουδαῖοι ὑπάρχοντες, *being Jews.* They say this at the outset, in order to give more effect to the subsequent accusation. No people were regarded by the Romans with such contempt and hatred as the Jews. It is not probable that the Philippians at this time recognized any distinction between Judaism and Christianity; they arraigned Paul and Silas as Jews, or as the leaders of some particular Jewish sect.

V. 21. ἔθη, *customs*, religious practices. — οὐκ ἔξεστιν, κ. τ. λ. The Roman laws suffered foreigners to worship in their own way, but did not allow Roman citizens to forsake their religion for that of other nations. This was the general policy. But beyond that, Judaism had been specially interdicted. " It was a *religio licita* for the Jews," says Neander; " but they were by no means allowed to propagate their religion among the *Roman* pagans; the laws expressly forbade the latter, under severe penalties, to receive circumcision. It was the case, indeed at this time, that the number of proselytes from the pagans was greatly multiplied. This the public authorities sometimes allowed to pass unnoticed; but occasionally severe laws were passed anew to repress the evil." Ch. Hist. Vol. I. p. 89. Still the charge in this instance,

though formally false, since they were not making proselytes to
Judaism, was true substantially. It was impossible that the gos-
pel should be preached without coming into collision with the
Roman laws. The gospel was designed to subvert one system
of false religion as well as another. It proposed to save the
souls of men without respect to the particular government or
political institutions under which they lived. The apostles, in
the promulgation of their message, acted under a higher authority
than that of the Cæsars; and the opposition between Christianity
and heathenism soon became apparent, and led to the persecu-
tions which the Roman power inflicted on the church in the first
centuries.

V. 22. καὶ συνεπέστη, κ. τ. λ., *and the multitude rose up together
against them.* The prisoners were now in the hands of the offi-
cers; hence we are not to think here of any actual onset upon
them, but of a tumultuous outburst of rage, a cry on all sides for
the punishment of the offenders. The magistrates hasten to
obey the voice of the mob. — περιρρήξαντες αὐτῶν τὰ ἱμάτια, *having
torn off their garments,* not their own, but those of Paul and Silas.
The rulers are said to do what they ordered to be done; comp.
περιέτεμεν in v. 3. It was customary to inflict the blows on the
naked body. Livy (2, 5): " Missique lictores ad sumendum sup-
plicium, nudatos virgis credunt." — ἐκέλευον ῥαβδίζειν, *ordered to beat
with rods.* The verb declares the mode as well as the act. Ob-
serve the official brevity of the expression. The imperfect de-
scribes the beating in its relation to συνεπέστη, or as taking place
under the eye of the narrator. For the latter usage, see W §.
40. 3. d.; Mt. § 505. II. 1. In 2 Cor. 11, 25, Paul says that he
was " thrice beaten with rods." This was one of the instances;
the other two the history has not recorded. Such omissions prove
that Luke's narrative and the Epistles of Paul have not been
drawn from each other; that they are independent produc-
tions.

V. 23. πολλὰς πληγάς shows that no ordinary rigor would sat-
isfy their exasperated feelings; see also v. 33. The Jewish law
restricted the blows to " forty save one." The severity of the
punishment among the Romans depended on the equity or caprice
of the judge. In regard to the silence of Paul and Silas under
this outrage, see on v. 37.

V. 24. ὃς . . . . εἰληφώς, *who having received such a command.*
We need not impute to the jailer any gratuitous inhumanity; he
obeyed his instructions. — εἰς τὴν ἐσωτέραν φυλακήν, *into the inner
prison,* the remotest part, whence escape would be most difficult.

Some confound this prison with the dungeon, which was under ground, and would be differently described.   Walch's Dissertatio *de vinculis Apostoli* Paulli treats of this passage. — καὶ τοὺς πόδας, κ. τ. λ., *and secured their feet into the block* (= *nervus*). This was an instrument for torture as well as confinement.   It was a heavy piece of wood with holes into which the feet were put, so far apart as to distend the limbs in the most painful manner. Yet in this situation, with their bodies still bleeding from the effect of their recent chastisement, and looking forward to the morrow only in the expectation that it would renew their pains, they could still rejoice; their prison at midnight resounds with the voice of prayer and praise.   Neander cites here Tertullian's fine remark: "Nihil crus sentit in nervo, quum animus in cœlo est."

Verses 25–29.   *An Earthquake shakes the Prison.*

V. 25.   προσευχόμενοι . . . θεόν, *praying, they praised God.*   Their prayers and praises were not distinct acts (hence the form of the expression), but their worship consisted chiefly of thanksgiving, the language of which they would derive more or less from the Psalms.   The Hebrews were so familiar with the old Testament, especially its devotional parts, that they clothed their religious thoughts spontaneously in terms borrowed from that source. See, e. g., the songs of Mary and Elizabeth (Luke 1, 39 sq.), and of Zacharias (Luke 1, 67 sq.), and Simeon (Luke 2, 28 sq.). — ἐπηκροῶντο, *listened to them* while they sung. The imperfect describes the act; the aorist would have related it merely.

V. 26.   ἤραι πᾶσαι. Some ascribe this opening of the doors to the shock of the earthquake; others, more reasonably, to the power which caused the earthquake. — καὶ πάντων, κ. τ. λ., *and the chains of all*, i.e. the prisoners (see v. 28), *were loosened.* ἀνέθη is first aorist passive from ἀνίημι.   B. § 108; S. § 81. I.   That the other prisoners were released in this manner was, no doubt, miraculous; it was adapted to augment the impression of the occurrence, and to attest more signally the truth of the gospel.   That they made no effort to escape may have been owing to the terror of the scene, or to a restraining influence which the author of the interposition exerted upon them.

V. 27.   ἔμελλεν, κ. τ. λ., *was about to kill himself.*   The jailer adopted this resolution because he knew that his life was forfeited if the prisoners had escaped; comp. 12, 19; 27, 42. — νομίζων . . . . δεσμίους, *supposing the prisoners to have fled*, and to be gone; infin. perfect, because the act though past was connected with the present.   W. § 44. 7.

V. 28. φωνῇ μεγάλῃ, *with a voice loud;* see note on 14, 10. —
μηδὲν . . . . κακόν, *do thyself no injury.* For the mode and tense,
see on 7, 60.   How, it has been asked, could Paul have known
the jailer's intention ?   The narrative leaves us in doubt on that
point, but suggests various possibilities.   It is not certain that
the prison was entirely dark (see on v. 29), and the jailer may
have stood at that moment where Paul could distinguish his
form ; or, as Doddridge suggests, he may have heard some ex-
clamation from him, which disclosed his purpose.   The fact was
revealed to the apostle, if he could not ascertain it by natural
means. — ἅπαντες . . . . ἐνθάδε, *we are all here.*   We do not know
the structure of the prison.   The part of it where the apostle
was, and the position in which he sat, may have enabled him to
see that no one of the prisoners had passed through the open
doors ; or he may have been divinely instructed to give this as-
surance.

V. 29. αἰτήσας φῶτα, *having called for lights,* which could be
carried in the hand.   The noun is neuter and in the plural, not
singular (E. V.).   The ordinary night-lamps, if such had been
kept burning, were fastened perhaps, or furnished only a faint
glimmer. φῶτα may be a generic plural, but refers more probably
to the jailer's summoning those in his service to procure lights,
to enable him to ascertain the condition of the prison.   The se-
quel shows that the whole family were aroused. — προσέπεσε, *fell
down,* cast himself at their feet in token of reverence ; see Mark
3, 11 ; Luke 8, 28.   He knew that the miracle was on their
account.

VERSES 30-34.   *Conversion of the Jailer and his Family.*

V. 30. προαγαγὼν αὐτοὺς ἔξω, *having led them forth out,* i. e. of
the inner prison into another room, not into his own house ; see
v. 34. — τί με . . . . ἵνα σωθῶ; *What must I do in order that I may
be saved.*   Their answer in the next verse shows with what
meaning the jailer proposed this question.   It cannot refer to any
fear of punishment from the magistrates ; for he had now ascer-
tained that the prisoners were all safe, and that he was in no
danger, from that source.   Besides, had he felt exposed to any
such danger, he must have known that Paul and Silas had no
power to protect him ; it would have been useless to come to
them for assistance.   The question in the other sense appears
abrupt, it is true ; but we are to remember that Luke has re-
corded only parts of the transaction.   The unwritten history

would perhaps justify some such view of the circumstances as this. The jailer is suddenly aroused from sleep by the noise of the earthquake; he sees the doors of the prison open; the thought instantly seizes him,—the prisoners have fled. He knows the rigor of the Roman law, and is on the point of anticipating his doom by self-murder. But the friendly voice of Paul recalls his presence of mind. His thoughts take at once a new direction. He is aware that these men claim to be the servants of God; that they profess to teach the way of salvation. It would be nothing strange if, during the several days or weeks that Paul and Silas had been at Philippi, he had heard the gospel from their own lips, had been one among those at the river-side, or in the market, whom they had warned of their danger, and urged to repent and lay hold of the mercy offered to them in the name of Christ. And now suddenly an event had taken place, which convinces him in a moment that the things which he has heard are realities; it was the last argument, perhaps, which he needed to give certainty to a mind already inquiring, hesitating. He comes trembling, therefore, before Paul and Silas, and asks them to tell him — again, more fully — what he must do to be saved.

V. 31. καὶ σωθήσῃ, κ. τ. λ., *and thou shalt be saved and thy family.* They represent the salvation as ample; it was free not only to him but to all the members of his household who accept the proffered mercy. The apostle includes them, because, as we see from the next verse, they were present and listened with the jailer to the preaching of the gospel. As Meyer remarks, ὁ οἶκος σου belongs in effect to πίστευσον and σωθήσῃ, as well as σύ.

V. 32. καὶ ἐλάλησαν, κ. τ. λ., *and they spake to him the word of the Lord, and to all who were in his house.* This refers to the more particular instruction respecting the way of salvation, which they proceeded to give after the general direction in the preceding verse. — τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ, *those in his family,* cannot embrace infants, because they are incapable of receiving the instruction which was addressed to those whom the expression designates here.

V. 33. παραλαβὼν αὐτούς, *taking them along,* says Howson correctly, implies a change of place. The jailer repaired with Paul and Silas from the outer room (see ἔξω in v. 30) to the water, which he needed for bathing their bodies. — ἔλουσεν ἀπὸ τῶν πληγῶν stands concisely for *washed* and cleansed them *from their stripes.* W. § 47, 5. b. This verb, says Dr. Robinson (Lex. N. T. s. v.), signifies to wash the entire body, not merely a part of it, like νίπτω. Trench says: "νίπτειν and νίψασθαι almost always

express the washing *of a part* of the body (the hands in Mark 7, 3, the feet in John 13, 5, the face in Matt. 6, 17, the eyes in John 9, 7); while λούειν, which is not so much 'to wash' as 'to bathe,' and λούσθαι, or in common Greek λούεσθαι, 'to bathe one's self,' imply always, not the bathing of a part of the body, but *of the whole;* comp. Heb. 10, 23; Acts 9, 37; 2 Pet. 2, 22; Rev. 1, 5; Plato, Phæd. 115 *a*."[1] To the same effect, see Tittm. Synm. N. T. p. 175.— ἐβαπτίσθη, *was baptized.* The rite may have been performed, says De Wette, in the same fountain or tank in which the jailer had washed them. " Perhaps the water," says Meyer, "was in the court of the house ; and the baptism was that of immersion, which formed an essential part of the symbolism of the act (see Rom. 6, 3 sq.)." Ancient houses, as usually built, enclosed a rectangular reservoir or basin (the *impluvium* so called) for receiving the rain which flowed from the slightly inclined roof. Some suggest that they may have used a κολυμβήθρα, or *swimming-bath,* found within the walls of the prison (Grsb. Rosnm. Kuin.). Such a bath was a common appurtenance of houses and public edifices among the Greeks and Romans. Whether the Gangas flowed near the prison so as to be easily accessible, cannot be decided.— καὶ οἱ αὐτοῦ πάντες, *and all his,* are evidently the πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ to whom they had just preached the word, as stated in v. 32.

V. 34. ἀναγαγών, κ. τ. λ., *having brought them up into his house,* which appears to have been over the prison.— ἠγαλλιάσατο πανοικί, *he rejoiced with all his family,* i. e. he and all his family rejoiced. — πεπιστευκὼς τῷ θεῷ, *having believed in God,* states the object or occasion of their joy (comp. 1 Cor. 14, 18). This act, like that of the verb, is predicated of the jailer's family as well as of himself.

Verses 35–40.   *They are set at Liberty, and depart from Philippi.*   •

V. 35. τοὺς ῥαβδούχους, *the rod-bearers* (*lictores*), who waited upon Roman magistrates and executed their orders. In the colonies they carried staves, not *fasces* as at Rome. It deserves notice that Luke introduces this term just here. Though applied occasionally to Greek magistrates as bearing the staff of authority, it was properly in this age a Roman designation, and is found here in the right place as denoting the attendants of Roman

[1] Synonyms of the New Testament (p. 216), by Richard Chevenix Trench, King's College, London (New York, 1857).

officers. — ἀπόλυσον, *release them.* The rulers did not command
them to leave the city, but expected them, doubtless, to use their
liberty for that purpose. It is uncertain how we are to account
for this sudden change of disposition towards Paul and Silas.
The magistrates may have reflected in the interval on the injus-
tice of their conduct, and have relented; or, possibly, as they
were heathen and superstitious, they had been alarmed by the
earthquake, and feared the anger of the gods on accout of their
inhumanity to the strangers.

V. 36. ἀπήγγειλε, κ. τ. λ., *The jailer reported these words unto
Paul*, i. e. from the lictors who, therefore, did not accompany
him into the prison. The same verb occurs in v. 38, of the an-
swer which the lictors conveyed to the magistrates. — ὅτι ἀπεσ-
τάλκασιν, *that they have sent*, sc. a message, or messengers. — ἐν
εἰρήνῃ, *in peace*, unmolested ; see on 15, 33. The jailer antici-
pates their ready acceptance of the offer.

V. 37. ἔφη πρὸς αὐτούς, *said unto them*, the lictors, i. e. by the
mouth of the jailer. — δείραντες, κ. τ. λ., *having scourged us pub-
licly uncondemned, men who are Romans.* Almost every word in
this reply contains a distinct allegation. It would be difficult to find
or frame a sentence superior to it in point of energetic brevity.
Both the *lex Valeria* and the *lex Porcia* made it a crime to inflict
blows or any species of torture on a Roman citizen. " Facinus
est vinciri civem Romanum, scelus verberari, prope parricidium
necari." (Cic. in Verr. 5. 66). — δημοσίᾳ. It would have been a
crime to have struck them a single blow, even in secret ; they
had been cruelly scourged in open day, and before hundreds of
witnesses. — ἀκατακρίτους. The Roman laws held it to be one of
the most sacred rights of the citizen that he should be tried in
due form before he was condemned. " Causa cognita multi pos-
sunt absolvi ; incognita quidem condemnari nemo potest." (Cic.
in Verr. 1. 9). Even slaves had an admitted legal, as well as
natural, right to be heard in their defence before they were pun-
ished. — Ῥωμαίους. In 22, 28, Paul says that he was " free born."
In regard to the probable origin of his Roman citizenship, see
the note on 22, 25. It appears that Silas possessed the same
rights, but it is not known how he obtained them. At first view
it may appear surprising that Paul did not avow himself a Roman
at the outset, and thus prevent the indignity to which he had
been subjected. " But the infliction of it," says Biscoe, " was so
hasty, that he had not time to say anything that might make for
his defence ; and the noise and confusion were so great, that,
had he cried out with ever so loud a voice that he was a Roman,

he might reasonably believe that he should not be regarded
Seeing also the fury of the multitude (v. 22), it is not improbable
he might think it most advisable to submit to the sentence pro-
nounced, however unjust, in order to quiet the people, and pre-
vent a greater evil; for he was in danger of being forced out of
the hands of the magistrates, and torn in pieces. But whatever
were the true reasons which induced the apostle to be silent, the
overruling hand of Providence was herein plainly visible; for
the conversion of the jailer and his household was occasioned by
the execution of this hasty and unjust sentence." — καὶ νῦν λάθρα,
κ. τ. λ., *and do they now send us forth secretly?* Some render
ἐκβάλλουσα, *thrust forth;* which is too strong (comp. 9, 40), and
draws away the emphasis from λάθρα, to which it belongs. — οὐ
γάρ, *No, certainly;* they do not dismiss us in that manner. In
this use, γέ (resolving γάρ into its parts) strengthens the denial,
while ἄρα shows the dependence of the answer on what pre-
cedes: *not according to that,* i. e. *after such treatment.* Klotz (ad
Devar. II. p. 242), Winer (§ 53. 8. b), and others, adopt this anal-
ysis. — αὐτοί, *they themselves,* instead of sending their servants to
us.— In asserting so strongly their personal rights, they may have
been influenced in part by a natural sense of justice, and in part
by a regard to the necessity of such a vindication of their inno-
cence to the cause of Christ at Philippi. It was important that
no stain should rest upon their reputation. It was notorious that
they had been scourged and imprisoned as criminals; and if after
their departure any one had suspected, or could have insinuated,
that possibly they had suffered not without cause, it would have
created a prejudice against the truth. It was in their power to
save the gospel from that reproach, and they used the opportu-
nity. It may be proper at times to allow the wicked or misguided
to trample upon our individual rights and interests if they choose;
but those who are "set for the defence of the gospel" owe their
good name and their influence to Christ and the church, and have
a right to invoke the protection of the laws against any invasion
of their means of public usefulness.

V. 38. ἀνήγγειλαν, *reported back;* see on v. 36. — ἐφοβήθησαν,
were afraid. They had cause for apprehension; comp. 22, 29.
A magistrate who punished a Roman citizen wrongfully might
be indicted for treason; he was liable to suffer death, and the
confiscation of all his property (Grot.).

V. 39. ἠρώτων, *entreated,* begged (3, 3). This was not an un-
exampled humiliation for a Roman officer. Lucian mentions a
case of false imprisonment in which the governor of a province

not only acknowledged his error, but paid a large sum of money to those whom he had injured, in order to bribe them to be silent.

V. 40. πρὸς τὴν Λυδίαν, *unto Lydia*, whose guests they were (v. 15), and where the disciples may have been accustomed to meet. — τοὺς ἀδελφούς, *the brethren*, who had been converted at Philippi, and who formed the beginning of the church, afterwards addressed in the Epistle to the Philippians. This church was founded, therefore, about A. D. 52. We have evidence in that letter that no one of all the churches planted by Paul possessed so entirely his confidence, or exhibited the power of the gospel in greater purity. — παρεκάλεσαν, *exhorted*, viz. to be firm, to cleave to the gospel (comp. 11, 23); not *comforted*, which would be too specific for the occasion. — ἐξῆλθον, *they went forth*. The narrator, it will be seen, proceeds now in the third person, and maintains that style as far as 20, 5. Some have inferred from this, that Luke remained at Philippi until Paul's last visit to Macedonia. We find Timothy with the apostle at Berœa (17, 14), but whether he accompanied him at this time, or rejoined him afterwards, cannot be decided. See further, on 17, 10.

CHAPTER XVII.

Verses 1–4.   *They proceed to Thessalonica and preach there.*

V. 1. The place which invited their labors next was *Thessalonica*, about a hundred miles southwest of Philippi. They travelled thither on the great military road which led from Byzantium to Dyrrachium or Aulona, opposite to Brundusium in Italy. It was the Macedonian extension of the Appian way. They could accomplish the journey in three or four days (Wiesl.). — On leaving Philippi, they came first to *Amphipolis*, which was southwest, distant about thirty miles. This place was about three miles from the sea, on the eastern bank of the Strymon, which flowed almost round it, and gave to it its name. — *Apollonia*, their next station was about the same distance southwest from Amphipolis. They remained a night, perhaps, at each of these towns. — *Thessalonica* was a rich, commercial city, near the mouth of the Echedorus, on the Thermaic Gulf, about twenty-eight miles nearly west of Apollonia. It is now called *Saloniki*, having a population

of seventy thousand, of whom thirty thousand are Jews. Luke's record almost reminds us of a leaf from a traveller's note book. He mentions the places in their exact order. We turn to the Itinerarium Antonini Augusti (ed. Parth. et Pind. p. 157) and read: From Philippi to Amphipolis, thirty-two miles; from Amphipolis to Apollonia, thirty-two miles; from Apollonia to Thessalonica, thirty-six miles. — ἡ συναγωγή, *the synagogue;* definite because the Jews in that region may have had but one such place of worship. W. § 17. 1.

V. 2. Here again, *according to his custom,* Paul betakes himself first to the Jews; comp. 13, 5. 14; 14. 1. εἰωθός has the construction of a noun, but governs the dative as a verb; comp. Luke 4, 16. The genitive would have been the ordinary case. W. § 31. 7. N. 2. — ἀπὸ τῶν γραφῶν, *from the Scriptures.* He drew the contents of his discourse from that source. W. § 47. p. 333.

V. 3. διανοίγων, sc. τὰς γραφάς, *opening,* unfolding their sense; comp. Luke 24, 32. — παρατιθέμενος, *propounding,* maintaining. — ὅτι τὸν Χριστὸν, κ. τ. λ., *that the Messiah must suffer,* in order to fulfil the Scriptures; comp. 3, 18; Matt. 26, 54. 56; Mark 14, 49. — καὶ ὅτι οὗτος, κ. τ. λ., *and that this one* (viz. he who was to die and rise again) *is the Messiah Jesus* (i. e. the Jesus called Messiah) *whom I announce unto you.* The scope of the argument is this: The true Messiah must die and rise again; Jesus has fulfilled that condition of prophecy, and is, therefore, the promised Messiah; comp. 2, 24 sq.; 13, 27 sq.

V. 4. τινὲς ἐξ αὐτῶν, *certain of them,* i. e. of the Jews; see v. 1. and 2. — προσεκληρώθησαν (as middle), *attached themselves to Paul and Silas* (Olsh. Whl. Rob.). This is the easier sense, and receives support from v. 34 and 14, 4, where we meet with the same thought in like circumstances. Others render *were allotted,* granted to them, as it were by divine favor. This may be the surer philological sense, and is adopted by Winer (§ 39. 2), De Wette, Meyer, and Alford. — γυναικῶν . . . . ὀλίγαι, *and of the first women* (comp. 13, 50) *not a few.* The women were evidently "devout" (σεβομένων) or proselytes (comp. 13, 50), as well as the men; so that all those mentioned as converts in this verse were won to Christianity from the Jewish faith, not from a state of heathenism. But in 1 Thess. 1, 9, Paul speaks as if many of the Thessalonian Christians had been idolaters (ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων). Hence it is possible, as Paley conjectures, that this verse describes the result of Paul's labors during the three weeks that he preached in the synagogue (v. 2); and that an interval which Luke passes over preceded the events related in v. 5–10.

During this interval the apostle, having been excluded from the synagogue by the bigotry of the Jews, may have preached directly to the heathen. Another opinion. is, that he preached to the Gentiles during the week-time, while on the Sabbath he labored for the Jews in their public assemblies (Neand.).

Verses 5–9.   *The Jews accuse Paul and Silas before the Magistrates.*

V. 5. ἀπειθοῦντες before Ἰουδαῖοι (T. R.) lacks support. — τῶν ἀγοραίων, *market-loungers* (*subrostrani, subbasilicani*). Had it been in the East, where such people loiter about the gates, the term would have been inappropriate. It is instructive to observe how true the narrative is to the habits of different nations, though the scene changes so rapidly from one land to another. But why should the Jews seek such coadjutors ? The reason is found in their situation : the Jews out of Judea had but little power, and must secure the aid of the native inhabitants. — Ἰάσονος. *Jason* was their host (v. 7), and also a relative of Paul, if he was the one mentioned in Rom. 16, 21. In the latter case, he must have been at Corinth when Paul wrote the Epistle to the Romans. So common a name amounts to little as proof of the relationship. — ἐζήτουν . . . . δῆμον, *sought to bring them unto the people,* and at the same time ἐπὶ τοὺς πολιτάρχας (v. 6), i. e. into the forum, where the magistrates were accustomed to try causes in the presence of the people ; comp. 16, 19.   They raised a mob (ὀχλοποιήσαντες) in order to arrest the offenders ; but εἰς τὸν δῆμον shows that they expected the trial to take place before an orderly assembly.

V. 6. μὴ εὑρόντες, κ. τ. λ., *but not having found them, they dragged Jason and certain brethren before the city rulers.* Instead of changing their plan on failing to apprehend the leaders, they seized upon such others as fell in their way, and treated them as they had designed to treat Paul and Silas. Lange's remark is incorrect that they would have sacrificed the strangers at once to the popular fury, but must be more cautious in dealing with citizens. The ἀδελφούς appear to have been with Jason at the time of the assault ; probably they were some of the Thessalonians who had believed. — οὗτοι, *these,* are Paul and Silas, since they are those whom Jason entertained. — καὶ ἐνθάδε πάρεισιν, *are present also here,* as they have been in other places, and for the same purpose. — Here and in v. 8, Luke terms the magistrates of Thessalonica *politarchs ;* and his accuracy in this respect is confirmed

by an inscription of that place. See Boeckh's Corpus, Vol. II.
p. 53, No. 1967. The inscription, which is of the Roman times,
gives a list of seven magistrates bearing this title. This is the
more worthy of remark because the title is a very rare one, and
might easily be confounded with that of *poliarchs*, which is an-
other appellation of magistrates in Greek cities.[1]

V. 7. οὗτοι πάντες, *all these*, viz. Paul, Silas, and their followers.
The pronoun includes more than its grammatical antecedent. —
τῶν δογμάτων Καίσαρος, i. e. the Roman laws against rebellion or
treason. They are said to be *the decrees of the emperor*, i. e. of
each successive emperor, because they emanated from him,
guarded his rights, and had the support of his authority. The
reigning emperor at this time was Claudius. — βασιλέα ἕτερον,
another king, sovereign; comp. John 19, 15; 1 Pet. 2, 13. The
Greeks applied this term to the emperor, though the Romans
never styled him *rex*.

V. 8. ἐτάραξαν, κ. τ. λ. The statement alarmed them, because
the existence of such a party in their midst would compromise
their character for loyalty, and expose them to the vengeance of
their Roman masters. See on 19, 40.

V. 9. λαβόντες τὸ ἱκανόν, *having taken bail*, or *security ;* said to
be a law phrase adopted in Greek for *satis accipere*. What they
engaged would naturally be, that, as far as it depended on them,
the public peace should not be violated, and that the alleged au-
thors of the disturbance should leave the city (Neand.). Instead
of combining the two objects, some restrict the stipulation to the
first point (Mey.), while others restrict it to the last (Kuin.). —
τῶν λοιπῶν, *the others* who had been brought before the tribunal
with Jason (see v. 6). — ἀπέλυσαν αὐτούς, *dismissed them* from cus-
tody, viz. the Thessalonians, not the missionaries who had es-
caped arrest.

VERSES 10–13.   *Paul and Silas proceed to Berœa.*

V. 10. εὐθέως, *immediately*, on the evening of the day of the
tumult. Paul and Silas had spent three or four weeks at least
in Thessalonica (see v. 2), and very possibly some time longer
(see on v. 4). Wieseler proposes six or eight weeks as the term
of their residence in that city. Being obliged to leave so hastily,
Paul was anxious for the welfare and stability of the recent con-

[1] This note is due to President Woolsey, in the New Englander, Vol. X,
p. 144.

verts, and departed with the intention of returning as soon as the present exasperation against him should be allayed so as to justify it (1 Thess. 2, 18). Subsequent events frustrated this purpose, and under that disappointment he sent Timothy to them to supply his place (1 Thess. 3, 2). It may be added, that while Paul was here he received supplies twice from the church at Philippi; see Phil. 4, 15. 16. From this source, and from his own personal labor, he derived his support, without being dependent at all on the Thessalonians; see 1 Thess. 2, 9; 2 Thess. 3, 8. — διὰ τῆς νυκτός, *during the night.* This secrecy indicates that they were still in danger from the enmity of the Jews; comp. 20, 3. — εἰς Βέροιαν. *Berœa,* now *Verria,* was about forty-five miles southwest of Thessalonica, on the Astræus, a small tributary of the Haliacmon. See Forbg. Handb. III. p. 1061. The modern town has six thousand inhabitants, of whom two hundred are Jews, ten or fifteen hundred Turks, and the rest Greeks.

V. 11.   εὐγενέστεροι, *more noble* in their disposition. — For πάσης without the article, see on 4, 29. — τὸ καθ᾽ ἡμέραν, *viz. from day to day.* τό particularizes the repetition or constancy of the act. W. § 20. 3. — εἰ ἔχοι ταῦτα οὕτως, *if these things* taught by Paul *were so,* as he affirmed, i. e. when examined by the Scriptures.

V. 12.   Ἑλληνίδων agrees with both γυναικῶν and ἀνδρῶν. The men were Greeks as well as the women. See the note on 2, 42. — For εὐσχημόνων, see 13, 50. — ὀλίγοι may be masculine because ἀνδρῶν is the nearer word, or out of regard to the leading gender.

V. 13.   καί, *also,* associates Berœa with Thessalonica. — κἀκεῖ belongs to the participle, not to the verb. They excited the populace *there also,* as they had done in Thessalonica. — Luke's narrative implies that the Jews were somewhat numerous and influential at Berœa. Coins of this city are still extant, and, unlike most other examples of ancient money, have on them no pagan figure or symbol. Akerman suggests (Num. Illustr.) in explanation of this singular fact, that the magistrates may have rejected such devices, as a concession to the feelings of the Jewish population.

Verses 14. 15.   *Paul advances to Athens.*

V. 14.   πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν, *to journey as upon the sea,* i. e. as if with such a purpose. ὡς with ἐπί, εἰς, or πρός denotes design, but leaves it uncertain whether the design be executed, or professed merely. See W. § 65. 9; K. § 290. R. 2; B. § 149. Lachmann would substitute ἕως for ὡς, *as far as*

unto the sea, but against the evidence.   Some suppose the
movement here to have been a feint; that Paul's conductors,
having set out ostensibly for the sea, afterward in order to elude
pursuit, changed their course, and proceeded to Athens by land
(Grot. Bng. Olsh.).   But in that event, they would have passed
through various important places on the way, and Luke might
be expected to name some of them, as he has done in v. 1.   The
journey by land would have been two hundred and fifty-one Ro-
man miles (Itiner. Anton.).   With a fair wind Paul and his party
could have sailed from Berœa or the mouth of the Heliacmon
to Athens in about three days (Wiesl.); and the probability is, that
they took this more expeditious course (Win. De Wet. Wiesl.
Mey.). — For an interesting sketch of the places and objects
which would be seen on such a voyage, the reader is referred to
Howson, I. p. 403 sq. — *Timothy* was last mentioned in 16, 1.

V. 15.   οἱ καθιστῶντες, *Those who conducted*, lit. set him along
on the journey whether by sea or land. — λαβόντες, *having received*
before their departure, rather than *receiving* (E. V.), which might
imply that they returned in consequence of the command. — ὡς
τάχιστα, *as soon as possible* (K. § 239. R. 2. d), i. e. after perform-
ing the service for which they had remained.   Whether they re-
joined the apostle at Athens, or not, is uncertain; see on the next
verse.

Verses 16–18.   *How he was affected by the Idolatry at Athens.*

V. 16.   ἐκδεχομένου αὐτούς, *while he was waiting for them*, viz.
Silas and Timothy.   The most natural inference from 1 Thess.
3, 1, is that Timothy, at least, soon arrived, in accordance with
Paul's expectation, but was immediately sent away by the apos-
tle to Thessalonica.   As Silas is not mentioned in that passage,
it has been supposed that he may have failed for some reason to
come at this time, or, if he came, that, like Timothy, he may
have left again at once, but for a different destination; which
last circumstance would account for the omission of his name in
that passage of the Epistle.   Our next notice of them occurs in
18, 5, where they are represented as coming down from Mace-
donia to Corinth; and we may suppose either that they went to
that city directly from Berœa, without having followed Paul to
Athens, or that they returned from Athens to Macedonia, and
proceeded from there to Corinth.   The latter view assumes
that Luke has passed over the intermediate journey in silence.
Such omissions are entirely consistent with the character of a

fragmentary history like that of the Acts. Still other combinations are possible. — παρωξύνετο . . . . ἐν αὐτῷ, *his spirit was aroused in him,* comp. 15, 39; 1 Cor. 13, 5. This verb represents the apostle as deeply moved with a feeling allied to that of indignation, at beholding such a profanation of the worship due to God as forced itself upon his view on every side. — κατείδωλον means, not *given to idolatry,* but *full of idols.* The word is otherwise unknown to the extant Greek, but is formed after a common analogy, e. g. κατάμπελος, κατάδενδρος, κατάφοβος, etc. The epithet applies to the city, not directly to the inhabitants. A person could hardly take his position at any point in ancient Athens, where the eye did not range over temples, altars, and statues of the gods almost without number. Petronius says satirically, that it was easier to find a god at Athens than a man. Another ancient writer says that some of the streets were so crowded with those who sold idols, that it was almost impossible for one to make his way through them. Pausanias declares that Athens had more images than all the rest of Greece put together. Wetstein quotes Xenophon, Isocrates, Cicero, Livy, Strabo, Lucian, and others, as bearing the same testimony. Luke, therefore, has not applied this epithet at random. The Greek language offered to him a hundred other terms which would have stated what was true in relation to a heathen city; but we see that he has chosen among them all the very one which describes the precise external aspect of Athens that would be the first to strike the eye of a stranger like Paul. This mark of accuracy in the writer, those obliterate, or very nearly obliterate, who make the expression refer to the devotion of the Athenians to idolatry.[1]

V. 17. The apostle's ordinary course was to address himself exclusively at first to his own countrymen and the Jewish proselytes. At Athens he departed from this rule. — οὖν, *therefore,* i. e. being aroused by the sight of so much idolatry. The spectacle around him urges him to commence preaching simultaneously to Jews and Greeks. Some adopt a looser connection: *therefore,* i. e. being at Athens (De Wette). Some restrict οὖν to the second clause: his zeal impelled him to preach in the market. It is arbitrary to divide the sentence in that manner. — ἐν τῇ ἀγορᾷ, *in the market,* i. e. of the city; not the one in which he happened to be (Mey.). It is generally admitted that the Athenians had properly but one market,

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[1] Hermann (ad Vig. p. 638, ed. 1824) turns aside to correct this error : " Κατείδωλος πόλις, Actor. Apost. 17, 16, non est, uti quidam opinantur, *simulacris dedita urbs,* sed *simulacris referta.*"

although Leake has shown it to be probable, that, "during the
many centuries of Athenian prosperity, the boundaries of the Ago-
ra, or at least of its frequented part, underwent considerable vari-
ation." [1]   The notices of ancient writers are somewhat vague as
to its course and extent; but it is agreed that the site was never
so changed as to exclude the famous στοὰ ποικίλη, which, accord-
ing to Forchammer's Plan, stood off against the Acropolis on the
west.   In this porch, as is well known, the philosophers, rhetori-
cians, and others were accustomed to meet for conversation and dis-
cussion; and hence it lay entirely in the course of things that some
of these men should fall, as Luke states, in the way of the apostle.

V. 18. τῶν Ἐπικουρείων.   The Epicureans were the "minute
philosophers," the Greek Sadducees of the age; they admitted
the existence of gods, but regarded them as indolent beings, who
paid no attention to the actions or affairs of men; they had no
faith in a providence, or in accountability, or in any retribution
to come.   Their great practical dogma was, that a wise man
will make the most of all the means of enjoyment within his
reach. Epicurus, the founder of the sect, had taught a higher
idea of happiness; but his followers in the Roman age, and
earlier still, had reduced it to the grossest sensualism.   The
frivolous spirit of this sect, appears perhaps in the first of the
questions addressed to Paul. — τῶν Στωϊκῶν.   The Stoics were
distinguished in some respects for a more reflecting turn of mind;
they extolled virtue, insisted on subjecting the passions to reason,
and urged the importance of becoming independent of the ordi-
nary sources of enjoyment and suffering.   Some of the most
admired characters of antiquity belonged to this school.   But the
Stoics were essentially fatalists in their religious views; they
were self-complacent, boasted of their indifference to the world,
and affected a style of morals so impracticable as to render them
almost necessarily insincere or hypocritical.   In Epicureanism it
was man's sensual nature which arrayed itself against the claims
of the gospel; in Stoicism it was his self-righteousness and
pride of intellect; and it is difficult to say which of the two sys-
tems rendered its votaries the more indisposed to embrace the
truth.   It might have seemed to the credit of Christianity, had
it been represented as gaining at least a few proselytes, in this
centre of Grecian refinement, from the ranks of its scholars and
philosophers; but Luke has no such triumphs to record.   He re-
lates the case as it was; the apostle was ridiculed, his message

[1] Athens and Demi, p. 217.

was treated with contempt. — συνέβαλλον αὐτῷ, *conversed* or *disputed with him* (E V., De Wet.), comp. 4, 15; not *met with him* as in 20, 14 (Bng. Mey.); since the form as imperf. applies better to a discussion, than to a single contact of the parties such as Luke mentions here. καὶ ἔλεγον agrees with either sense. — τί ἂν θέλοι, κ. τ. λ., *what would this babbler say*, does he mean to say? ἂν sharpens the taunt: if he has any meaning (Mey.). See W. § 42. 1; C. § 604. σπερμολόγος denotes strictly a seed-gatherer, and then, as used here, one who picks up and retails scraps of knowledge without sense or aim, *an idle prater*. — ξένων δαιμονίων, *foreign gods*, hitherto unknown to us. As the expression is cited from the mouth of the Greeks, we are to attach to it their sense of δαιμονίον, which was different from that of the Jews. The noun may be plural, because it refers to Jesus as an example of the class or category (see W. § 27. 2; S. § 95. 2); or it may be founded on what Paul had said to them concerning God, especially his agency in raising up Christ from the dead (comp. v. 31). The latter is the best view (De Wet.). Both Jesus and the God of whom they now heard were new to them. Many of the older critics, and some of the more recent, explain the plural as embracing ἀνάστασιν, supposing the Athenians to have understood Paul to speak of some goddess when he preached to them the resurrection. But one can hardly conceive that the apostle would express himself so obscurely on this subject as to give them any occasion for falling into so gross a mistake; and we are not authorized by any intimation in the narrative to impute to them a wilful perversion of his language.

Verses 19–21. *Paul repairs to Mars' Hill to explain his Doctrine.*

V. 19. ἐπιλαβόμενοί τε αὐτοῦ, *and taking hold upon him*, not with violence, which would be at variance with the general spirit of the transaction, but rather by the hand, for the purpose of leading him onward; comp. 9, 27; Mark 8, 23; Luke 9, 47. — ἐπὶ τὸν Ἄρειον πάγον, *upon Mars' Hill*, i. e. the top of it; comp. 10, 9; Matt. 4, 5; 24, 16, etc. The Areiopagus, whither Paul was now brought, was a rocky eminence a little to the west of the Acropolis. See Leake's Athens, p. 165. The object of the movement was to place the apostle in a situation where he could be heard by the multitude to greater advantage. The following is Dr. Robinson's description of this important locality: " This is a narrow, naked ridge of limestone rock, rising gradually from the

northern end, and terminating abruptly on the south, over against
the west end of the Acropolis, from which it bears about north;
being separated from it by an elevated valley. This southern
end is fifty or sixty feet above the said valley; though yet much
lower than the Acropolis. On its top are still to be seen the seats
of the judges and parties, hewn in the rock; and towards the
southwest is a descent by a flight of steps, also cut in the rock
into the valley below. Standing on this elevated platform, sur-
rounded by the learned and the wise of Athens, the multitude
perhaps being on the steps and the vale below, Paul had directly
before him the far-famed Acropolis, with its wonders of Grecian
art; and beneath him, on his left, the majestic Theseium, the
earliest and still most perfect of Athenian structures; while all
around, other temples and altars filled the whole city, On the
Acropolis, too, were the three celebrated statues of Minerva; one
of olive-wood; another of gold and ivory in the Parthenon, the
masterpiece of Phidias; and the colossal statue in the open air,
the point of whose spear was seen over the Parthenon by those
sailing along the gulf." Bibl. Res. I. p. 10 sq. The reader would
do well to consult the admirable article on *Athens* in Smith's Dic-
tionary of Greek and Roman Geography. He will find a Plan
of that city and a view of the Acropolis restored as seen from
the Areiopagus, in Mr. Howson's work. To understand the pe-
culiar boldness and power of the speech, we must have distinctly
before us the objects and scenes which met the apostle's view
at the moment. — Some translate ἐπὶ τὸν Ἄρειον πάγον, *before the
Areiopagus* (comp. 16, 19; 18, 12; 24, 8), and maintain that Paul
was arraigned at this time before the celebrated court of that
name, and underwent a formal trial on the charge of having at-
tempted to change the religion of the state. But this opinion
rests entirely upon two or three expressions, which, like the one
just noticed, are ambiguous in themselves; while in other re-
spects the entire narrative, as well as the improbability of such
a procedure, testify against the idea. First, we find here no trace
whatever of any thing like the formality of a legal process. Sec-
ondly, the professed object of bringing the apostle ἐπὶ τὸν Ἄρειον
πάγον was to ascertain from him what his opinions were, not to put
him on his defence for them before they were known. Thirdly,
the manner in which the affair terminated would have been a
singular issue for a judicial investigation in the highest court of
Athens. And, finally, the speech which Paul delivered on the
occasion was precisely such as we should expect before a pro-
miscuous assembly; whereas, if he had stood now as an accused

person before a legal tribunal, his plea has most strangely failed
to connect itself, at any single point, with that peculiarity of his
situation.   It proves nothing in regard to the question, to show
that the court of the Areiopagus had powers (that is admitted)
which would have given to it jurisdiction in the case of Paul,
supposing that he had been charged at this time with subverting
the established worship; since the narrative on which we must
rely for our information as to what was done, not only contains
no evidence that the Athenians took this serious view of his doc-
trine, but ascribes their eagerness to hear him to a mere love of
novelty; see v. 21.   Calvin, Kuinoel, Neander, Winer, Olshausen,
De Wette, Meyer, Baur, Doddridge, and the best critics generally,
at present, reject the opinion that Paul was carried before the
Areiopagus for a judicial examination.   The authority of Chrys-
ostom, among the ancient critics, stands in favor of it.   A few
among the Germans, as Hess. Hemsen, Scholz, follow on that
side; except that some of them would say (this is true of Hem-
sen), that the Areiopagus was called together, not exactly to try
the apostle, but to hear from him some account of his doctrine.
" The process," says Wordsworth, " may have been only a prepar-
atory inquiry, an ἀνάκρισις.   They who laid hands on him, may
have intended to frighten the apostle by the judicial associations
of the place, and to drive him out of the city."   Most of our
English commentaries assume that Paul was arraigned at this
time as a religious innovator.   The other ambiguous expressions,
which have been supposed to favor this view, will be noticed in
their place. — δυνάμεθα γνῶναι, Can we know?   Would it not have
been an excess even of the Attic politeness, to have interrogated
a prisoner at the bar in this manner?   The object, too, of the
inquiry, as defined by the accompanying terms, shows clearly
that they did not regard him as occupying that position.

V. 20.   ξενίζοντα, surprising, since the things were foreign, un-
heard of before. — εἰσφέρεις . . . . ἡμῶν, thou bringest to our ears.
This phrase, drawn from common life, has an appearance of real-
ity in this connection. — τί ἂν θέλοι.   See on v. 18.   τί in apposi-
tion with ταῦτα should be noticed.   It is not precisely like the
plural.   " The singular τί," says Krüger (Gr. § 61. 8. 2), " may
stand in such connections as τί ταῦτά ἐστι, when the question is,
what sort of a whole, what combined result, do the particulars
form ? "

V. 21.   The object of this verse is to explain why they ad-
dressed to him such inquiries.   Their motive for proposing them
was that their curiosity might be gratified. — Ἀθηναῖοι δὲ πάντες,

now all Athenians. The omission of the article unites the charac-
teristic more closely with the name, as its invariable attend-
ant. K. § 246. 5. a. — οἱ ἐπιδημοῦντες, i. e. the foreigners perma-
nently resident there (comp. 2, 10); *unde iidem mores,* as Bengel
remarks. — εἰς οὐδέν . . . . εὐκαίρουν, *spent their leisure for nothing
else.* This sense of the verb is a later usage. Lob. ad Phryn.
p. 125. The imperfect does not exclude the continued existence
of the peculiarity, but blends the reference to it with the history.
See similar examples in 27, 8; John 11, 18; 18, 1; 19, 14. K. §
256. 4. a; C. 567. γ. — καινότερον, *newer,* sc. than before. W. § 35.
4; S. § 118. 4; K. § 323. R. 7. The comparative or the positive
form of the adjective could be used in this phrase; but the
former characterizes their state of mind more forcibly than the
latter. Bengel has hit the point of the idiom: "Nova statim
sordebant; *noviora quærebantur.*" — It is worth remarking, that
this singular scene of setting up the apostle to speak for the en-
tertainment of the people occurs, not at Ephesus, or Philippi, or
Corinth, but at Athens; not only the only place, in all his journey-
ing, where Paul met with such a reception, but just the place where
the incident arises in perfect harmony with the disposition and
the tastes of the people. We know, from the testimony of ancient
writers, that this fondness for hearing and telling some new thing,
which Luke mentions, was a notorious characteristic of the Athe-
nians. Their great orator reproaches them with the same pro-
pensity: βούλεσθε, εἰπέ μοι, περιῶντες αὐτῶν πυνθάνεσθαι κατὰ τὴν
ἀγοράν· λεγεταί τι καινόν; (Philipp. I. 43). The entirely incidental
manner in which the exemplification of this trait comes forth in
the narrative here, bears witness to its authenticity

Outline of the Course of Thought.

The speech which Paul delivered at this time is remarkable
for its adaptation, not only to the outward circumstances under
which he spoke, but to the peculiar mental state of his auditors.
De Wette pronounces it "a model of the apologetic style of
discourse." "The address of Paul before this assembly," says
Neander, "is a living proof of his apostolic wisdom and elo-
quence; we perceive here how the apostle, according to his own
expression, could become also a heathen to the heathen, that he
might win the heathen to a reception of the gospel." "The skill,"
says Hemsen, "with which he was able to bring the truth near
to the Athenians, deserves admiration. We find in this discourse
of Paul nothing of an ill-timed zeal, nothing like declamatory

pomp; it is distinguished for clearness, brevity, coherence, and sim-
plicity of representation." Dr. Robinson, speaking under the im-
pression produced on his mind by a personal survey of the scene,
says that, "masterly" as the address is, as we read it under ordi-
nary circumstances, "the full force and energy and boldness of
the apostle's language can be duly felt only when one has stood
upon the spot." [1] The writer can never forget the emotions of
thrilling interest, which were excited in his own mind, as he read
and rehearsed the discourse, on that memorable rock. — We
have first the introduction, which, in the technical language of
rhetoric, is eminently conciliatory. The apostle begins by ac-
knowledging and commending the respect of the Athenians for
religion (v. 22. 23). He states next, at the close of v. 23, his
design, which is to guide their religious instincts and aspirations
to their proper object, i. e. to teach them what God is, his nature
and attributes, in opposition to their false views and practices as
idolaters. He goes on, then, in pursuance of this purpose, to an-
nounce to them, first, that God is the Creator of the outward,
material universe (v. 24); secondly, that he is entirely independ-
ent of his creatures, having all-sufficiency in himself (v. 25);
thirdly, that he is the Creator of all mankind, notwithstanding
their separation into so many nations and their wide dispersion
on the earth (v. 26); and, fourthly, that he has placed men, as
individuals and nations, in such relations of dependence on him-
self as render it easy for them to see that he is their Creator and
sovereign Disposer, and that they are the creatures of his power
and goodness; and that it is their duty to seek and serve him
(v. 27. 28). The ground has thus been won for the application
which follows. At this point of the discourse, stretching forth
his hand, as we may well suppose, towards the gorgeous images
within sight, he exclaims: "We ought not, therefore, to suppose
that the Deity is like unto gold, or silver, or stone, sculptured by
the art and device of men" (v. 29). And that which men ought
not to do, they may not safely do any longer. It was owing to
the forbearance of God that they had been left hitherto to pursue
their idolatry without any signal manifestation of his displeasure;

[1] Some object that the speech has been over-praised, because Paul did not suc-
ceed in bringing it to a formal close. The astonishment which one feels as he
reads the address is not that the speaker was interrupted at length, when he came
to announce to the Athenians the peculiar doctrines of Christianity, but that he
could command their attention so long, while he bore down with such effect on
their favorite opinions and prejudices, exposed their errors, and arraigned them as
guilty of the grossest inconsistency and absurdity of conduct.

they were *now* required to repent of it and forsake it (v. 30),
because a day of righteous judgment awaited them, which had
been rendered certain by the resurrection of Christ (v. 31). Here
their clamors interrupted him. It is not difficult, perhaps, to con-
jecture what he would have added. It only remained, in order
to complete his well-known circle of thought on such occasions,
that he should have set forth the claims of Christ as the object
of religious hope and confidence, that he should have exhorted
them to call on his name and be saved. — It will be seen, there-
fore, by casting the eye back, that we have here all the parts of
a perfect discourse, viz. the exordium, the proposition or theme,
the proof or exposition, the inferences and application. It is a
beautiful specimen of the manner in which a powerful and well-
trained mind, practised in public speaking, conforms spontane-
ously to the rules of the severest logic. One can readily believe,
looking at this feature of the discourse, that it was pronounced
by the man who wrote the Epistles to the Romans and Galatians,
where we see the same mental characteristics so strongly re-
flected. As we must suppose, at all events, that the general
scheme of thought, the *nexus* of the argument, has been pre-
served, it does not affect our critical judgment of the discourse
whether we maintain that it has been reported in full, or that a
synopsis only has been given. On this point opinions differ.

Verses 22–31. *The Speech of Paul on Mars' Hill.*

V. 22. σταθείς. Paul spoke of course in the open air. A skil-
ful hand has pictured to us the scene. " He stood on that hill in
the centre of the Athenian city, and with a full view of it. The
temple of the Eumenides was immediately below him, and if he
looked to the east, he beheld the Propylæa of the Acropolis front-
ing him, and the Parthenon rising above him ; and on his left the
bronze colossus of Minerva, the champion of Athens, and the
temple of Victory to the right; behind him was the temple of
Theseus; and a countless multitude of smaller temples and altars
in the Agora and Ceramicus below him." Wordsworth, p. 85.
See also his " Athens and Attica," Ch. XI. — ἐν μέσῳ τοῦ Ἀρείου
πάγου could be said of a place or an assembly. It is one of the
ambiguous expressions adverted to above (p. 281), which leave
it uncertain whether Ἀρείου πάγου is to be understood of the hill
or the court assembled there. — ἄνδρες Ἀθηναῖοι. The remark just
made is to be repeated here. It is the style of address which
Paul would necessarily use in speaking to a concourse of Athe-

nians; and at the same time, he might use it in speaking before
judges. In the latter case, however, the Greeks oftener said
ὦ ἄνδρες δικασταί. See Stalb. Plat. Apol. 17. A. — κατὰ πάντα, *in
every respect*, as it were, in every possible mode of exhibition. —
ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, *as* (i. e. those who correspond to
this character) *more religious*, sc. than others, *I see you* (De Wet.
Win.). See W. § 35. 4. For the suppressed term of the com-
parison, see on v. 21. Josephus (Contr. Ap. 2. 11) calls the
Athenians τοὺς εὐσεβεστάτους τῶν Ἑλλήνων. See other testimonies
in Wetstein. δεισιδαιμονεστέρους (a *vox media*) may signify also
more superstitious. It is improbable, as a matter of just rhetoric,
that the apostle employed it in that reproachful sense at the out-
set of his remarks. That he used it in a good sense is evident
for another reason. "He proceeds," says Neander, "to deduce
their seeking after God (which he doubtless considered as some-
thing good) from this δεισιδαιμονία (comp. 25, 19), or religious
propensity, so prevalent among the Athenians. He announced
himself as one who would guide their δεισιδαιμονία, not rightly con-
scious of its object and aim, to a state of clear self-consciousness
by a revelation of the object to which it thus ignorantly tended."

V. 23.   καὶ ἀναθεωρῶν . . . . βωμόν, *and closely observing the ob-
jects of your religious veneration, I found also an altar.*   σεβάσματα
denotes, not acts of worship, devotions (E. V.), but temples,
images, altars, and the like. It is a generic term, under which
καί arranges βωμόν as one of the class. — ἐπεγέγραπτο (pluperf.),
had been inscribed, includes the present, and is to be explained
like the imperfect in v. 21. — ἀγνώστῳ θεῷ, *to an unknown God.*
"That there was, at least, one altar at Athens with this inscrip-
tion," says Meyer, "would appear as historically certain from this
passage itself, even though other testimonies were wanting, since
Paul appeals to a fact of his own observation, and that, too, in
the presence of the Athenians themselves." But the existence
of such altars at Athens is well attested by competent witnesses.
Philostratus, in his Life of Apollonius (6. 2), says : σωφρονέστερον
περὶ πάντων θεῶν εὖ λέγειν καὶ ταῦτα Ἀθήνῃσιν, οὗ καὶ ἀγνώστων θεῶν
βωμοὶ ἵδρυνται, i. e. *It is more discreet to speak well of all the gods,
and especially at Athens, where are erected altars also of unknown
gods.* Pausanias, in his Description of Attica (1. 1), says that
such altars (βωμοὶ θεῶν ἀγνώστων) existed at Phaleron, one of the
harbors of Athens. It has been made a question, how we are to
understand the use of the plural in these passages; whether as
referring to the number of the altars on which the inscription
occurred, or to the number of the gods to whom the altars were

dedicated. Some have assumed the latter as the correct view;
and have said that Paul has arbitrarily changed the plural into the
singular, in order to accommodate the fact to his purpose; or
even that the writer, by this inaccuracy, has betrayed himself as
a person who had no direct knowledge of the circumstances
which he professes to relate. But even if the inscription on these
altars was in the plural, it does not follow that Paul may not
have found one having the language which he recites. Here
would be Luke's positive testimony to the fact, and that out-
weighs the mere silence of other writers. Such appears to be
Bengel's view. Again, it would not follow that he has necessa-
rily misrepresented the sense, admitting that he may have sub-
stituted the singular for the plural. The heathen writers often
employed θεοί to convey the general idea of divine power, provi-
dence, deity, and the like.[1] With that meaning, the plural could
be relinquished for the singular, or the singular for the plural, just
as an individual pleased. Here the apostle might have preferred
θεῷ, merely for the sake of its stricter *formal* accordance with the
doctrine which he was about to advance. Kuinoel appears at a
loss to decide whether the plural in the case under remark has
reference to the number of the altars, or to that of the gods.
Some, as Calvin and Olshausen, apparently concede that Paul
deviated from the strict form of the inscription, but deny that he
violated its proper import, or availed himself of any unworthy
artifice. — But even the appearance of a difficulty here vanishes
entirely, when we give to the language of Philostratus and Pau-
sanias the interpretation, which is beyond any reasonable doubt
the correct one. Winer states his view of the case thus: " It by
no means follows from the passages (of the writers above named),
that each single one of the altars mentioned by them had the in-
scription ἀγνώστοις θεοῖς in the plural, but more naturally that each
one separately was dedicated ἀγνώστῳ θεῷ; but this singular the
narrators were obliged to change into the plural, because they
spoke of all those altars in a collective way. It appears, there-
fore, that there were several altars in different places at Athens
with the inscription ἀγνώστῳ θεῷ."   See his Realw. I. p. 111.
Such is the decision, also, of Eichhorn, Hess, Hemsen, Meyer,
De Wette, and others. It should be added that several of the
older commentators render ἀγνώστῳ θεῷ, *to the unknown God,* sup-
posing the God of the Jews, i. e. Jehovah, to be meant.   Such

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[1] For examples of this interchange, see the passages collected by Pfanner in his
Systema Theologiæ Gentilis Purioris, p. 102, and elsewhere.

a view mistranslates the Greek, and violates all historical proba-
bility. — The precise historical origin of the altars at Athens
bearing this inscription has been disputed.   The conjectures are
various.   One is, that they were very ancient, and that it was at
length forgotten to whom they had been originally built; and
that the words in question were placed on them at a later period,
to apprise the people that it was unknown to what gods they
belonged.   If that was their character, it is not easy to see what
proper point of connection the apostle could have found for his
remark with such a relic of sheer idolatry.   Another is, that, in
some time or times of public calamity, the Athenians, not know-
ing what god they had offended, whether Minerva or Jupiter or
Mars, erected these altars so as to be sure of propitiating the
right one.   The same objection may be made as before ; since
their ignorance in this case relates merely to the identity of the
god whom they should conciliate, and involves no recognition of
any power additional to their heathen deities.   The most rational
explanation is unquestionably that of those who suppose these
altars to have had their origin in the feeling of uncertainty, inherent,
after all, in the minds of the heathen, whether their acknowledg-
ment of the superior powers was sufficiently full and compre-
hensive ; in their distinct consciousness of the limitation and
imperfection of their religious views, and their consequent desire
to avoid the anger of any still unacknowledged god who might
be unknown to them.   That no deity might punish them for neg-
lecting his worship, or remain uninvoked in asking for blessings,
they not only erected altars to all the gods named or known
among them, but, distrustful still lest they might not comprehend
fully the extent of their subjection and dependence, they erected
them also to any other god or power that might exist, although as
yet unrevealed to them. — No one can say that this explanation
ascribes too much discernment to the heathen.   Not to insist on
other proofs, such expressions as the comprehensive address, —
At o deorum quicquid in cælo regit (Horat. Epod. 5. 1) ; the oft-
used formula in the prayers of the Greeks and Romans, *Si dco,
si deæ ;* and the superstitious dread, which they manifested in so
many ways, of omitting any deity in their invocations, prove the
existence of the feeling to which reference has been made.   Out
of this feeling, therefore, these altars may have sprung ; because
the supposition is so entirely consistent with the genius of poly-
theistic heathenism ; because the many-sided religiousness of
the Athenians would be so apt to exhibit itself in some such de-
monstration ; and, especially, because Paul could then appeal

with so much effect to such an avowal of the insufficiency of heathenism, and to such a testimony so borne, indirect, yet significant, to the existence of the one true God. — Under these circumstances, an allusion to one of these altars by the apostle would be equivalent to his saying to the Athenians thus : " You are correct in acknowledging a divine existence beyond any which the ordinary rites of your worship recognize ; there is such an existence. You are correct in confessing that this Being is unknown to you ; you have no just conceptions of his nature and perfections." He could add then with truth, ὃν οὖν . . . . καταγγέλλω ὑμῖν, *Whom, therefore, not knowing, ye worship, this one I announce unto you.* The inverted order gives point to the declaration. ἀγνοοῦντες has the same object as the verb, and means *having no just knowledge* of him whom they worshipped ; not *ignorantly,* as if they did not know whither their worship was directed. The word points back evidently to ἀγνώστῳ. Later editors read ὃ . . . . τοῦτο, instead of ὃν . . . . τοῦτον ; in which case Θεῷ in the inscription would be taken more abstractly as a divine power. The external evidence is not decisive. Meyer defends the common reading in his first edition, and the other in his second. The personal sense of Θεῷ may have been thought to concede too much to heathenism, and so have caused the pronouns to be changed. εὐσεβεῖτε has seemed to some a strong term, as the cognate words in the New Testament always express the idea of true piety ; but the term occurs further only in 1 Tim. 5, 4, and denotes there, not the exercise of piety, but of something merely kindred to it, filial reverence. It needs only a similar modification to adapt it to the use required here.

V. 24. The God whom Paul announced is the Maker of all things, and, as such, necessarily distinct from their false gods. That is the point of connection between this verse and the preceding. — οὗτος . . . . ὑπάρχων, *this one* (by his right as Creator) *being the Lord,* Sovereign, *of heaven and earth.* It was self-evident, therefore, that he was not to be confounded with any of their idols, whose existence was limited by the space which they occupied. — χειροποιήτοις, *made with hands,* is contrasted with ὁ ποιήσας . . . . ἐν αὐτῷ. — ἐν ναοῖς. The statues or images were kept in the recesses of the temple. — κατοικεῖ. The mass of the heathen in practice made no difference between the symbol and its object ; the block was the god (comp. 19, 26).

V. 25. The apostle illustrates the character of the true God still further, by another contrast between him and the deities of the heathen. He is independent of his creatures ; he needs

nothing from them; they can earn no merit by serving him. — οὐδὲ . . . . θεραπεύεται, *and* (after a preceding negative) *he is not ministered unto by human hands*, or *hands of men*.   ἀνθρωπίνων is a more correct reading, than ἀνθρώπων (T. R.).   The verb here implies more than mere worship.   The heathen considered it meritorious to lavish wealth on the temples and shrines of their idols; they brought to them costly gifts, and even offerings of food and drink, as if they stood in need of such things, and could be laid under obligation to their worshippers.   The prayer of Chryses, priest of Apollo, in Il. 1. 37 sq., expresses the true spirit of heathenism in this respect:

> "If e'er with wreaths I hung thy sacred fane,
> Or fed the flames with fat of oxen slain,
> God of the silver bow! thy shafts employ,
> Avenge thy servant, and the Greeks destroy."

— προσδεόμενος τινος, *as if needing something besides*, i. e. (note the compound) out of himself as necessary to his perfection. — αὐτὸς διδοὺς, *since he himself gives*.   αὐτός is emphatic as opposed to the idea that his creatures are able to give to him. — τὰ πάντα, *the whole*, i. e. of the things which they enjoy.   In such an expression, τά restricts the adjective to the class of objects intimated by the preceding words or the context.   Some editors omit the article here.   Compare Rom. 8, 32; 1 Cor. 9, 22; Phil. 3, 8, etc.   But in most of these passages, too, the manuscripts fluctuate.

V. 26.   ἐποίησέ τε, κ. τ. λ., *and he made of one blood every nation of men that they should dwell*.   This is the more obvious view of the construction, and is the 'one which has been generally adopted.   Yet several of the best critics (Kuin. De Wet. Mey. Alf.) regard ποιεῖν here as an instance of its use with an accusative and infinitive, like that in Matt. 5, 32; Mark 7, 37, and translate: *and he caused every nation of men* (sprung) *from one blood to dwell*.   κατοικεῖν connects itself more easily in this way, it is true, with the rest of the sentence; but the facility thus gained renders the expression hard at ἐξ ἑνὸς αἵματος, so that we must supply a word to make the thought flow smoothly.   The main idea beyond question is, that God has created the entire human race from a common stock; and the more prominent way, therefore, in which the translation first stated brings forward this proposition, appears to me to be a reason for preferring it.   It is an objection to the other mode, that it assigns a too subordinate place to the

37

principal thought. But why does the apostle single out thus the
universal brotherhood of the race? Olshausen says it was intend-
ed as a reproof to the Athenians for their contempt of the Jews.
Meyer, Neander, De Wette, and others, consider it as directed
essentially against the polytheism of the heathen. If all are the
children of a common parent, then the idea of a multiplicity of
gods from whom the various nations have derived their origin,
or whose protection they specially enjoy, must be false. The
doctrine of the unity of the race is closely interwoven with that
of the unity of the divine existence. This more comprehensive
view of the meaning, however, does not exclude the other; since,
if all nations have the same creator, it would at once occur that
nothing can be more absurd than the feeling of superiority and
contempt with which one affects to look down upon another. As
the apostle had to encounter the prejudice which was entertained
against him as a Jew, his course of remark was doubly pertinent,
if adapted at the same time to remove this hinderance to a can-
did reception of his message. — κατοικεῖν is the infinitive of de-
sign. The various lands which the different families of mankind
occupied, with all the advantages connected with their position,
God had assigned to them; comp. Deut. 32, 8; Ps. 115, 16. Yea,
he had proceeded from the very first with a view to their welfare.
He designed, in creating men, that they should inhabit and
possess the earth as their own; that they should all of them
enjoy the manifold blessings allotted to them in the various
places of their abode. It was to him that they were indebted
for what they enjoyed, and not to accident, or their own enter-
prise, or the favor of some imaginary god. The remark, made
as applicable to all lands, has its justification in the fact, that,
notwithstanding the inequalities which diversify the condition
of nations, they have severally their peculiar advantages; it is
natural for every people to esteem their own country, in some
respects at least, as the best.[1] But the remark was specially
aimed, beyond doubt, at the feeling of self-congratulation with
which the Athenians were prone to contemplate the peculiar
felicity of their own position, their national renown, their past
and present prosperity. This view of the meaning prepares the
way for the thought which is next introduced. — ὁρίσας . . . . τῆς
κατοικίας αὐτῶν, *having fixed the appointed seasons and limits of their
abode.* The second participle repeats the idea of the first, not

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[1] Tacitus has recognized this principle in his fine remark (Germ.§ 2), —" Infor-
mem terris, asperam cœlo, *nisi si patria sit.*"

superfluously, but with the evident effect of affirming it more
strongly.   The approved reading is προστεταγμένους, rather than
προτεταγμένους (T. R.).   The apostle, by adding this, admonishes
the Athenians that they, like every other people, had not only
received their peculiar advantages from the common Creator,
but that they could hold them only during the continuance of his
good-will and favor.   In assigning to the nations their respective
abodes, he had fixed both the *seasons* of their prosperity and the
limits of their territory, i. e. it was he who decided *when* and *how
long* they should flourish, and *how far* their dominion should
extend.   We have the same idea exactly in Job 12, 23.   The
remark was adapted both to rebuke their spirit of self-elation,
and to warn them of the danger of slighting a message from
Him who had their destiny so perfectly at his command.   Some
explain these last words as referring to the limits which God
has assigned to the lives of men individually : they have their
appointed seasons and bounds, beyond which they cannot pass.
But that idea lies out of the present circle of view, as the
subject of discourse here relates to nations and not to individuals.
It is also philologically inadmissible ; since αὐτῶν can naturally
refer to ἀνθρώπων only as connected with πᾶν ἔθνος. — The anti-
polytheistic aim, which forms to such an extent the ground-tone
of the discourse, is to be recognized perhaps, also, in this part of
it.   The separation of men into so many different nations might
seem to oppose the idea of their common parentage ; .hat separ-
ation itself is, therefore, represented by the apostle as having
been contemplated in the divine plan. — It will be observed that
what the apostle affirms in this verse as true of God is, also,
intended to be denied in regard to polytheism.   The conception,
therefore, thus brought before the minds of his heathen auditors,
was a vast one.   All that power exerted in giving existence
to men, controlling their destiny, exalting entire nations or
casting them down, which they had parcelled out among such
an infinity of gods, they are now led to concentrate in a single
possessor; they obtain the idea of one infinite Creator and
Ruler.

V. 27.   ζητεῖν, telic, *that they should seek*.   This infinitive at-
taches itself more particularly to the part of the sentence which
commences at κατοικεῖν, and states the moral object which God
had in view with reference to men, in making such provision for
their convenience and happiness.   It was that they might be led,
by such tokens of his goodness, *to seek him*, i. e. a more perfect

knowledge of him and of their obligations to him. Some, on the
contrary, make the infinitive depend, almost wholly, on the clause
just before, and find the connection to be this : that, excited by
the proofs of his power, as manifested in the varying fortunes of
nations, *they should seek*, etc. But as already explained, the con-
trolling idea in that clause is that of the goodness of God (subject,
as to its continuance, to the divine pleasure) ; while that of his
power, as displayed in the infliction of judgments, is only inci-
dentally involved. Again, that clause is a subordinate one, as its
structure shows, and that it should break off ζητεῖν so much from
the main part of the sentence would be violent. — εἰ ἄραγε . . . .
εὕροιεν, *if perhaps they might feel after him and find him*. ψηλαφή-
σειαν denotes, properly, the motions of a blind man, who gropes
along after an object in the dark. On the peculiar Æolic termi-
nation, see W. § 13. 2. d ; K. § 116. 9 ; B. § 103. marg. 14. This
verb is chosen, as well as the problematical form of the expres-
sion (εἰ ἄραγε), because the apostle would concede the compara-
tive indistinctness of the light which the heathen have to guide
them. — καίτοιγε, *although indeed*. This clause is added to show
that the concession just made was not intended to exculpate the
heathen for their estrangement from God. Although so benighted
as to be compelled to grope for the object of their search, it
was still within reach ; they had not, after all, so far to go for a
knowledge of God, that they might not find it if they would.
Compare the sentiment with 14, 17, and especially with Rom.
1, 20.

V. 28. *ζῶμεν καὶ κινούμεθα καί ἐσμεν, We live and move and ex-
ist.* The different verbs present the idea on every side. We
derive our existence solely from God ; we depend on Him, every
instant, for life, activity, being itself. Without Him we should
neither continue to live, nor be such as we are, nor have been at
all. From creatures thus dependent, the evidence of a Creator
cannot be very deeply hidden, if they have only a disposition to
seek for it. — ὡς καί, *as also*, i. e. the sentiment is not only true,
but has been acknowledged. — καθ' ὑμᾶς, *among you*, i. e. Greeks
in distinction from Jews ; not Athenians in distinction from other
Greeks. — τοῦ γὰρ καὶ γένος ἐσμέν, *For his offspring also are we.*
Derivation implies dependence. The creature cannot exist apart
from the Creator. The apostle brings forward the citation cor-
rectly, therefore, as parallel in sentiment to ἐν αὐτῷ . . . . ἐσμέν.
He quotes it as an avowal that we owe our being and its preser-
vation to a higher Power ; the mythological idea of Jupiter does

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not enter into the meaning.[1] τοῦ stands here for the pronoun.
W. § 17. 1; S. § 94. 1. The words form the first half of a hex-
ameter, and are found in Aratus, a Cilician poet, who flourished
about B. C. 270. The celebrated Hymn of Cleanthes to Jupiter
(v. 5) contains almost the same words, viz. ἐκ σοῦ γὰρ γένος ἐσμέν.
The same idea, variously expressed, occurs in several other Greek
writers. The form of the citation the apostle took, undoubtedly,
from Aratus, but says τινὲς εἰρήκασι because he would generalize
the idea as if he had said, The truth is so plain that even your
poetry recognizes it (see on v. 18). According to some, he uses
the plural because he had in mind other passages where the
thought is found; or, according to others, because he inferred
that so obvious a remark must be a common one. γὰρ καί, as
Meyer observes correctly, has no logical connection with Paul's
speech, but is to be viewed merely as a part of the citation,
which it was necessary to retain on account of the verse.

V. 29. γένος οὖν, κ. τ. λ., *Since, therefore, we are the offspring of
God.* The inference drawn here is, that idolatry is supremely
absurd, inasmuch as it makes that which is destitute of life, mo-
tion, intelligence, the source of these attributes to others. Com-
pare Isa. 44, 9 sq. — In ὀφείλομεν Paul connects himself with them,
and thus softens the rebuke. — χαράγματι stands in apposition with
the nouns which precede, i. e. the state or form of the materials
just enumerated, artificially wrought.

V. 30. The relation of this verse and the one following to the
preceding verse is this: Since such is the nature of idolatry, you
must *therefore* (οὖν) repent of it, because God now lays upon you
his command to this effect, in view of the retributions of a judg-
ment to come. The most important word here is ὑπεριδών. It
does not occur further in the New Testament, but is found often
in the Septuagint, where it signifies to neglect, which is its proper
classical sense, then to despise, but especially to suffer to pass as
if unnoticed, to withhold the proof of noticing a thing which is, at
the same time, a matter of distinct knowledge ; a frequent sense
of עָלַם in Hiphil and Hithpael (see Deut. 22, 3. 4, etc.). In this
last signification, the verb represents perfectly the apostle's mean-
ing here. God had hitherto permitted the heathen to pursue

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[1] No more than in the words of Milton : —

> " Fame is no plant that grows on mortal soil;
> *   *   *   *   *   *
> But lives and spreads aloft by those pure eyes,
> And perfect witness of all-judging Jove."

their own way, without manifesting his sense of their conduct,
either by sending to them special messengers to testify against
it, as he did to the Jews, or by inflicting upon them at once the
punishment deserved. The idea is virtually the same, therefore,
as that of εἴασε in 14, 16, and παρέδωκεν in Rom. 1, 24. To under-
stand ὑπεριδών as meaning that God would not judge or punish
the heathen for the sins committed in their state of idolatry,
would be at variance with Paul's theology on this subject as he
has unfolded it in Rom. 1, 20; 2, 11 sq. Not only so, but the
repentance which the apostle now calls upon them to exercise
presupposes their guilt.

V. 31.   διότι, *because*, states the reason why the heathen also,
as well as others, must repent; they could not, without this pre-
paration, be safe in the day of righteous judgment which awaited
them. — ἐν ἀνδρὶ ᾧ ὥρισε, *in* (the person of) *the man whom he
appointed.* ἀνδρί omits the article because a definite clause fol-
lows.   W. § 21. 4 ; S. § 89. 3.   ᾧ stands, by attraction, for the
accusative. — πίστιν παρασχὼν πᾶσιν, *having afforded assurance to
all,* confirmation, viz. of a judgment to come.   It is impossible to
say just how much the apostle intended to represent as proved
by the resurrection of Christ.   He himself referred to it, un-
doubtedly, in the first place, as establishing the possibility of
such a resurrection of all men from the dead as was involved in
his doctrine of a general judgment; but whether he had yet de-
veloped this doctrine so far that the Athenians perceived already
this bearing of the fact, is uncertain.   It was enough to excite
their scorn to hear of a single instance of resurrection.   Again,
the resurrection of Christ from the dead confirms the truth of all
his claims; and one of these was that he was to be the judge of
men; see John 5, 28, 29.   But whether the apostle meant to ex-
tend the argument to these and other points, we cannot decide,
as he was so abruptly silenced.

Verses 32-34.   *Paul is interrupted and leaves the Assembly.*

V. 32.   The apostle was heard with attention until he came to
speak of the resurrection ; when, at the announcement of a doc-
trine which sounded so strangely to the ears of the Athenians,
some of them broke forth into expressions of open contempt. —
ἀνάστασιν νεκρῶν, *a resurrection of the dead.*   Both nouns omit the
article in this frequent combination, except in 1 Cor. 15, 42.   W.
§ 19.   As we do not know how much of Paul's idea the Atheni-
ans had apprehended, it is doubtful whether we are to take the

plural here as generic or numerical, i. e. whether Christ merely
be meant, or men in general. — ἀκουσόμεθα . . . . περὶ τούτου, *We
will hear thee again concerning this,* viz. matter; not so naturally
masc., with reference to αὐτόν in v. 31.   It is disputed whether
we are to understand this as said seriously, or as a courteous re-
fusal to hear any thing further from him.   The latter is the pre-
valent view; and so Kuinoel, Hemsen, De Wette, Meyer, Bloom-
field, Howson.   The manner in which Paul now left the assembly,
the immediate termination of his labors at Athens, and the ad-
versative δέ in v. 34, favor this interpretation.   Such a mode of
speaking, too, was entirely consonant to the Athenian character.
Calvin, Grotius, Rosenmüller, Alford, are among those who im-
pute a serious meaning to the language.

V. 33.   καὶ οὕτως, *and thus,* i. e. after these events, or with such
a result; comp. 20, 11; 28, 14. — ἐκ μέσου αὐτῶν, i. e. of those
whom he had addressed; not from the city (comp. 18, 1).

V. 34.   τινὲς δέ, *but certain* (Mey. De Wet.), appears to be con-
trasted, in the writer's mind, with what is stated in v. 32, respect-
ing the effect of Paul's speech; the favorable is opposed to the
unfavorable.   Yet δέ may be continuative. — κολληθέντες αὐτῷ, not
adhering, but *joining,* attaching themselves, *to him.* — ὁ Ἀρεοπα-
γίτης, *the Areopagite,* i. e. one of the judges in the court of the
Areiopagus.   The number of these judges varied at different
times.   Eusebius and other ancient writers say that this Diony-
sius became afterwards bishop of the church at Athens, and
ended his life as a martyr. — καὶ γυνή, *and a woman,* not the wife
of Dionysius, as some have said, for the article and pronoun
would then have been added (comp. 5, 1); or at least the article
(comp. 24, 24).   It has been inferred, from her being singled out
thus by name, that she was a woman of rank, but beyond this,
nothing is known of her.

CHAPTER XVIII.

VERSES 1–11.   *Arrival of Paul at Corinth, and his Labors there.*

V. 1.   ἐκ τῶν Ἀθηνῶν.   Wieseler limits the apostle's stay at
Athens to fourteen days.   The estimate is necessarily conjec-
tural.   It is certain that, although Paul spent the most of the two
next years in Corinth and the vicinity, he did not direct his steps
again to that city.   On his third missionary tour, he came once

more into this part of Greece, but at that time passed by Athens,
certainly once and again, without repeating his visit thither. —
εἰς Κόρινθον. The distance from Athens to Corinth by land is
about forty-five miles. The summit of the Acropolis of the one
city can be distinctly seen from that of the other. ἦλθεν does not
show how Paul travelled. The voyage, says Wieseler, could be
made easily in two days. A Greek seaman informed the writer
that with a very fair wind he had made the passage in three
hours, though on the average, in five or six hours; that in bad
weather he had been five days on the way. The steamers be-
tween the Piræus and Kalimaki, the eastern port of the modern
Corinth, occupy usually four hours. — *Corinth* at this period was
the seat of the Roman proconsulate for Achaia, or the southern
province of Greece. "In consequence of its situation," says Ne-
ander, "this city furnished a very important central point for the
extension of the gospel in a great part of the Roman empire;
and hence Paul remained here, as in other similar places, a longer
time than was otherwise usual for him."

V. 2. Ἀκύλαν. The nominative is Ἀκύλας (v. 26). *Aquila* and
Priscilla, or *Prisca* (Rom. 16, 3), were Roman names; and it was
common for Jews to assume such names when they lived out of
Palestine; see on 13, 9. That Aquila was born in Pontus har-
monizes with 2, 9 and 1 Pet. 1, 1; for we see from those passages
that Jews resided in that country. As we have no account of
his conversion at Corinth, the probability is that Aquila embraced
the gospel at Rome. So Hemsen, Olshausen, Neander, Wies-
eler, and others, conclude. Some allege τινὰ Ἰουδαῖον as proof
that he was still unconverted (Mey. De Wet.); but he is intro-
duced in that manner on account of what follows. The notice
apprises us that he was one of the πάντας Ἰουδαίους, whom the
decree banished. At this early period no distinction would be
made between Jews and Jewish Christians. Aquila accompanied
Paul to Ephesus (v. 18. 26), and was still there when the apostle
wrote the First Epistle to the Corinthians (1 Cor. 16, 19). We
find him at Rome again when Paul wrote the Epistle to the Ro-
mans (Rom. 16, 3 sq.); and at a still later period at Ephesus a
second time (2 Tim. 4, 19). The nature of his business (v. 3)
led him frequently to change the place of his residence. — διὰ τὸ
διατεταχέναι, κ. τ. λ., *because Claudius had ordered*, etc. Luke refers
unquestionably to the edict mentioned by Suetonius (Claud. c.
25): "Judæos, impulsore Chresto, assidue tumultuantes Roma
expulit." Neander remarks on that passage as follows: "We
might suppose that some factious Jew then living, of this name,

one of the numerous class of Jewish freedmen in Rome, was intended. But as no individual so universally known as the Chrestus of Suetonius seems to have been considered by that writer is elsewhere mentioned; and as Χρίστος was frequently pronounced Χρήστος by the pagans, it is quite probable that Suetonius, who wrote half a century after the event, throwing together what he had heard about the political expectations of a Messiah among the Jews, and the obscure and confused accounts which may have reached him respecting Christ, was thus led to express himself in a manner so vague and indefinite." Church History, Vol. I. p. 49. The Roman historian does not mention the year of that expulsion, and we may suppose it to have been about A. D. 52, in accordance with our plan of chronology. προσφάτως, *lately*, shows that it was still a recent event when Paul arrived at Corinth. Some writers would identify this decree with that *De mathematicis Italia pellendis*, which Tacitus mentions (Ann. 12. 52). The *mathematici*, or as they were also called, *Chaldæi*, were banished on the ground of their aiding conspirators against the emperor by the use of their art as astrologers. Wieseler (Chronologie, p. 121 sq.) argues that the Jews may have been confounded with that class of men, and were consequently banished by the same decree. If that point were established, it would furnish a striking confirmation of the correctness of our chronology; for the edict to which Tacitus refers can be shown to have been published in A. D. 52. But it must remain uncertain whether the two events have any chronological connection with each other.

V. 3. εἰργάζετο, *wrought*, labored for his subsistence. He reminds the Corinthians of this fact in 1 Cor. 9, 6 sq. and 2 Cor. 11, 7 sq. — ἦσαν γὰρ, κ. τ. λ., *for they were tent-makers as to the trade*, or (with τῇ τέχνῃ, according to Lchm. Tsch.), *in respect to the trade* (which they had). τὴν τέχνην would be a limiting accusative like τὸν τρόπον in Jud. v. 7. W. § 32. 6; K. § 279. 7. The Jews, more especially after the exile, held the mechanic arts in high estimation. It was a proverb among them that the father who neglected to bring up his son to a trade taught him to be a thief. The composition of σκηνοποιοί indicates a definite sense. It is difficult to see why some should suppose it to mean *manufacturers of tent-cloth*. It has not been shown that the usage differed from the etymology. Tent-making was a common trade in Cilicia, the native country of the apostle. A coarse species of goat's hair, called *cilicium*, was produced there in great abundance, and was much used for that purpose. A person accus-

tomed to work on that material could work, doubtless, on any other. Paul had acquired the trade, in all probability, during his boyhood, while he lived at Tarsus.

V. 4. διελέγετο, *discoursed* (imperf.) from week to week; whereas διελέχθη (aorist), in v. 19, refers to a single occasion. —Ἑλληνας, sc. σεβομένους, i. e. Greek proselytes who attended the synagogue; comp. 13, 43; 14, 1. The apostle had not yet addressed himself to the heathen; see v. 6.

V. 5. In ὡς δὲ κατῆλθον, *Now when they came down*, ὡς is not merely temporal (Alf.), but represents the συνείχετο as immedi-ately consequent on the arrival of the two friends. — *Macedonia* denotes here the Roman province of that name, comprising North-ern Greece as distinguished from Achaia, or Southern Greece; see on v. 1. It is left uncertain, therefore, from what particular place Silas and Timothy arrived at this time. Compare on v. 16. — συνείχετο τῷ λόγῳ, *was engrossed* (lit. *held together*) *with the word* (Vulg. Kuin. Olsh. De Wet. Bmg. Rob.). The arrival of his associates relieved him from anxiety which had pressed heavily upon him (comp. 1 Thess. 3, 6 sq.); and he could now devote himself with unabated energy to his work. He had the support also of their personal coöperation. We see from 2 Cor. 1, 19, that Silas and Timothy took an active part in the proclamation of the gospel at Corinth. We see also from 1 Cor. 2, 3, where the apostle says that he was among the Corinthians "in weak-ness and in fear and much trembling," that he was in a state of mind to need urgently the presence and sympathy of such coad-jutors. Some say it means simply that Silas and Timothy found Paul employed thus anxiously when they arrived (Mey. Alf.); but unless they had something to do with the fact, it would be unimportant whether it occurred before or after their coming: its interest in that case lay wholly in its being a part of the apos-tle's experience. The common text has τῷ πνεύματι after συνείχετο: *he was impelled by the Spirit*, or *by his own spirit*, his fervent zeal (comp. v. 25). The evidence decides for τῷ λόγῳ as the original word (Grsb. Mey. Tsch.).

V. 6. ἀντιτασσομένων δὲ αὐτῶν, *But they opposing themselves*, is not to be taken as explanatory of the συνείχετο (against Mey.), but as describing the conduct of the Jews occasioned by the apostle's συνείχετο. — βλασφημούντων, *blaspheming*, sc. his words, message; comp. 13, 45; 19, 9. — ἐκτιναξάμενος τὰ ἱμάτια, *shaking out his garments*, i. e. the dust upon them, as a witness against them. For the significancy of the act, see on 13, 51. — τὸ αἷμα ὑμῶν, *your blood*, i. e. the consequences of your guilt; comp. 20, 26;

Ezek. 33, 5. — ἐπὶ τὴν κεφαλήν, sc. ἐλθέτω; comp. Matt. 23, 35. — καθαρὸς ἐγώ, *I am pure*, have discharged my duty. Some point the text so as to read, *pure I henceforth will turn unto the Gentiles* (Lehm. Alf.). The two clauses utter the idea more forcibly than one, and are better suited to so grave a declaration; comp. also 20, 26 and Matt. 27, 24. On the nature of this desertion of the Jews, see on 13, 46.

V. 7.   μεταβὰς ἐκεῖθεν, *having departed from there*, i. e. the synagogue (see v. 4), not from the city, or from the house of Aquila. — ἦλθεν, κ. τ. λ., *went into the house of a certain Justus*.   The meaning is, not that he left Aquila and went to lodge with Justus (Alf.), but that he preached in future at the house of the latter, which was so much the more convenient because it was near the synagogue where they had been accustomed to assemble.   Paul pursued precisely the same course at Ephesus, see 19, 9. — σεβομένου τὸν θεόν, *worshipping God*, describes Justus as a foreigner who had embraced Judaism, but was not yet a believer.   He opened his house for the use of the Christians, because he had more sympathy with them than with the Jews. His moral position was certainly unique; and it is easy to believe that he soon exchanged it for that of a believer.

V. 8.   *Crispus* was one of the few persons at Corinth whom Paul himself baptized; see 1 Cor. 1, 14. — ἐπίστευσε σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ, *believed with all his house*.   Here is another instance in which a whole family received the gospel; comp. 16, 15; 1 Cor. 1, 16.   The Apostolical Constitutions (VII. 46) say that Crispus became bishop of Ægina. — The *Corinthians* who believed were native Greeks; not Jews at Corinth. — ἐπίστευον is imperfect, from the relation of the act to ἀκούοντες.

V. 9.   δι' ὁράματος, *through a vision* as the medium of communication; a form was seen as well as a voice heard (comp. 9, 12; 16, 9; 22, 18). — μὴ φοβοῦ, *Fear not*.   The form of the imperative implies that he was beginning to despond; see the note on 10, 15. — λάλει, *continue to speak*.   Observe the use of the subjunctive aorist in the next verb.

V. 10.   καὶ οὐδεὶς, κ. τ. λ., *and no one shall attack thee* (telic) *to injure thee*, i. e. no one shall attempt it with success (De Wet.); or ecbatic, *so as to injure thee*.   The infinitive with τοῦ denotes more commonly a purpose.   The Jews made an effort to destroy the apostle after this promise (v. 12 sq.), but were defeated. — διότι . . . . πολύς, *because I have much people*, i. e. many who are appointed to become such; see 13, 48, and 15, 17.   Hence the activity of the apostle must have free scope until they were converted.

V. 11. ἐκάθισε, κ. τ λ., *And he abode a year and six months.*
It has been questioned whether this designation of time extends
merely to the arrest mentioned in v. 12 (Mey.), or embraces the
entire sojourn at Corinth. " I regard the latter view," says
Wieseler, (Chronologie, p. 46,) "as undoubtedly the correct one.
This appears, in the first place, from the particle τε, which con-
nects this verse in the closest manner with what precedes, and
consequently with εἶπε δὲ, κ. τ. λ.: ' The Lord said, Fear not, but
speak and be not silent; . . . . and *so* (W. § 53. 2) he abode a
year and six months, teaching among them the word of God.'
The main thought of the words which the Lord addresses to
Paul in the vision (v. 9, 10) is unquestionably, ' Speak in this
city, and be not silent,' and accordingly the period of time, in v.
11, during which the apostle obeys this command of Christ, must
refer to the *whole* time in which he had spoken at Corinth and
was not silent, i. e. must include the time until his departure.
In the second place, this follows from the general nature of the
statement: ' he abode there a year and six months;' comp.
Luke 24, 49." Anger (p. 63) adopts the same conclusion. De
Wette calls it the prevalent view, but prefers the other. — ἐν
αὐτοῖς, *among them* in the city (v. 10); see on 8, 5.

VERSES 12–17. *Paul is arraigned before Gallio.*

V. 12. *Gallio* was a brother of Seneca, the celebrated moral-
ist. His original name was Novatus. He assumed that of Gal-
lio, out of gratitude to a distinguished rhetorician of that name,
who adopted him as a son. Seneca dedicated his books *De Ira*
and *De Vita Beata*, to this brother. In one of his Letters (104)
he speaks of Gallio as having resided in Achaia, though he does
not mention in what capacity he was there. Luke's narrative
represents him as acting a part in striking harmony with his re-
puted character. He was known among his contemporaries as
the " dulcis Gallio." He had the social qualities which make a
man a general favorite. " Nemo mortalium," says Seneca, " uni
tam dulcis est, quam hic omnibus." (Quaest. Nat. L. 4, Praef.)
Luke's οὐδὲν τούτων ἔμελεν in v. 17 indicates the easy temper
which contributes so much to personal popularity. Gallio, like
his brother, was put to death by the murderous Nero. — ἀνθυπα-
τεύοντος τῆς Ἀχαίας, *was governing Achaia as proconsul.* This
province (see on v. 1) consisted of Hellas and the Peloponnesus.
Here, too, we have a striking example of Luke's accuracy. Un-
der Tiberius (Tac. Ann. 1. 76) and Caligula, the two preceding

emperors, Achaia had been an imperial province, governed by proprætors. But Claudius had restored it to the Senate (Suet. Claud. c. 25), and under that form of administration its governors were styled proconsuls. Paul was at Corinth in the reign of Claudius. Compare the note on 13, 7. — ἐπὶ τὸ βῆμα, *before the tribunal.* The βῆμα was a seat or chair from which the Roman magistrates dispensed justice. It was sometimes fixed in one place, and was sometimes movable so as to accommodate the judge wherever he might wish to hold his court.

V. 13.   παρὰ τὸν νόμον, *contrary to the law,* not of the Romans, but of the Jews (comp. νόμου τοῦ καθ᾽ ὑμᾶς in v. 15); not of both Romans and Jews (Lange), as the charge in that form demanded investigation. What Luke has stated here is a summary of the charge. That the Jews went more into detail is evident from Gallio's reply in v. 13.

V. 14.   ἀδίκημα and ῥαδιούργημα designate the act perhaps legally and ethically: this, as an offence against morality; that, as an offence against the state or the personal rights of others. — ἂν ἠνεσχόμην ὑμῶν, *I would have suffered you,* would have listened patiently to your complaint; but the condition in the protasis not being true, he could not now do it.   For ἄν with the aorist indicative in the subordinate clause, see W. § 43. 2; B. § 139. 3. 2; K. § 327. b.   Gallio makes known his decision as a thing settled.

V. 15.   περὶ λόγου, *concerning a doctrine.* — ὀνομάτων, *names,* because they had accused Paul of teaching that Jesus was the Messiah. — κριτὴς γὰρ, κ. τ. λ., *For I do not wish to be judge of these things.*   γάρ (T. R.) is logically correct, but comes from a copyist. It was out of his province to take cognizance of such questions. The Roman laws allowed the Jews to regulate their religious affairs in their own way.   Lysias (23, 29) and Festus (25, 19) placed their refusal to interfere on the same ground. — The reply which Luke attributes to Gallio has been justly cited as a mark of that candor which distinguishes the truth.   A panegyrist, a dishonest narrator, says Paley, would be too jealous for the honor of his cause to represent it as treated superciliously by those of eminent rank.

V. 16.   ἀπήλασεν αὐτούς, *drove them away,* dispersed them.   The verb shows that they left reluctantly, but not that any violence was used.   A peremptory refusal, a decisive manner would be sufficient for the purpose.

V. 17.   The interpretation of this passage has influenced the text.   Some of the younger manuscripts insert οἱ Ἰουδαῖοι after πάντες; as if the Jews, disappointed in their design against the

apostle, attempted as their next resort to avenge themselves on
one of his principal followers. But the evidence for this read-
ing is entirely inadequate; and it is incredible, also, that Luke
should mention Sosthenes merely as a ruler of the synagogue,
if he had become in fact a Christian. The best authorities have
πάντες without any appendage, and οἱ Ἕλληνες in the common
editions must be viewed as a gloss, correct as an explanation,
but textually spurious. As the Jews could have had no motive
for maltreating one of their own number, πάντες must be the
body of those present, such as the subalterns of the court and
the Greeks whom the tumult had drawn together.   *Sosthenes* was
probably the successor of Crispus (v. 8), or, as Biscoe conjec-
tures, may have belonged to another synagogue in the city.   He
appears to have taken an active part in the prosecution, and
hence the Greeks, who were always ready to manifest their
hatred of the Jews, singled him out as the object of their spe .
cial resentment. In winking at this, says De Wette, Gallio may
have carried his impartiality too far. If he was the Sosthenes
who is called "a brother" in 1 Cor. 1, 1, he must have been con-
verted after this, and have removed to Ephesus.   The coinci-
dence in the name is the only reason for supposing the same
person to be meant in both places. — ἔτυπτον (imperf.) shows
how thorough a beating Sosthenes received.   It may not be
wronging Gallio to suspect that he looked through his fingers
and enjoyed the scene. — οὐδὲν τούτων includes most naturally the
dispute between the Jews and Christians, as well as the abuse
of Sosthenes. — ἔμελεν, when used as a personal verb, requires in
prose a neuter subject. K. § 274. R. 1; Mt. § 348. R. 2.   The
indifference of Gallio is not mentioned in commendation of him,
but as suggesting why the affair had such a termination.   Owing
to the proconsul's disposition, the Jews were unsuccessful; so
far from inflicting any injury on the apostle, their attempt recoiled
in disgrace and violence upon themselves.

Verses 18–22.   *Paul proceeds by the Way of Ephesus and Cæsarea to Jerusalem, and from there to Antioch.*

V. 18.   ἔτι προσμείνας ἡμέρας ἱκανάς, *having remained yet many
days* after the arrest. Whether the arrest took place at the end
of the year and a half mentioned in v. 11, or in the course of
that time, is subject, as we have seen, to some doubt. Even if
the arrest was subsequent to the year and six months, the *many
days* here need not be supposed to extend the sojourn at Corinth

beyond a few additional months (Wiesl.). During this period
the apostle planted churches in other parts of Achaia, either by
his own personal labors or by the instrumentality of his converts;
see 2 Cor. 1, 1. It was during this visit at Corinth, also, that
Paul wrote the First and Second Epistles to the Thessalonians.
That he wrote the first of them here, appears from several cir-
cumstances: first, Paul had been separated from the Thessalo-
nians but " a short time " (1 Thess. 2, 17); secondly, Timothy
and Silas were with him (1 Thess. 1, 1), as they were according
to Luke (18, 5); thirdly, the apostle had been lately at Athens
(1 Thess. 3. 1), and whence, also, according to our narrative (18,
1) he came directly to Corinth; and, finally, he writes to the
Thessalonians as recent converts whose knowledge was very
imperfect. The date of this Epistle, therefore, would be A. D.
52 or 53; see note on 18, 23. If the first Epistle was written at
Corinth, the second must have been written at the same place.
Timothy and Silas were still with the apostle (2 Thess. 1, 1);
and as the object of the second Epistle was to correct a wrong
impression made by the first (comp. 2 Thess. 2, 1 sq., with 1
Thess. 4, 16 sq., and 5, 1 sq.), the interval between the two
must have been short. — ἀποταξάμενος, *having bid adieu*, which is
an Alexandrian sense; see Lob. ad Phryn. p. 24. Among others,
he now took leave of Silas, and perhaps of Timothy, though we
find the latter with him again at Ephesus (19, 22). — εἰς τὴν
Συρίαν, *unto Syria*, as his remoter destination; he embarked for
Ephesus in the first instance (v. 19). — κειράμενος τὴν κεφαλήν,
having shorn the head, most critics understand of Paul (Chryst.
Calv. Neand. Olsh. Hems. De Wet. Win. Wdsth.); some of
Aquila (Grot. Knin. Wiesl. Mey.). Παῦλος is the leading subject,
and the reader connects the remark spontaneously with him. It
is only as an act of reflection, on perceiving that Ἀκύλας stands
nearer, that the other connection occurs to the mind as a possible
one. καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας may intervene between
κειράμενος and Παῦλος, because the clause is so evidently paren-
thetic, and because ἐξέπλει has a tendency to draw its several
subjects towards itself. It is urged for the other view, that Luke
has placed the man's name after that of the woman, contrary to
the natural order; but that no stress can be laid on that circum-
stance is clear from Rom. 16, 3 and 2 Tim. 4, 19, where the
names follow each other in the same manner. Some principle
of association, as possibly that of the relative superiority of Pris-
cilla, made it customary to speak of them in that order. — ἐν
Κεγχρεαῖς, *in Cenchrea*, which was the eastern port of Corinth,

distant about ten miles.   A church had been gathered here
(Rom. 16, 1).   The modern name is Kikries, a little south of Ka-
lamaki, and, under the traveller's eye, therefore, who crosses the
isthmus. — εἶχε γὰρ εὐχήν, *for he had a vow*, i. e. one resting upon
him ; not assumed at this time.   This clause states why he
shaved his head.   The cutting off of the hair was a Jewish
practice, and took place at the expiration of a vow, not at the
commencement of it.   It is an erroneous statement, therefore,
that the apostle subjected himself to the vow at this time, and
went to Jerusalem to obtain absolution from it.   Neander would
support that opinion from Jos. Bel. Jud. 2. 15 ; but he adopts for
that purpose an interpretation of the passage which nearly all
others reject.   The nature of Paul's vow on this occasion is un-
certain.   It could not have been a strict Nazarite vow, i. e. such
a vow observed in due form ; for a person could absolve himself
from such an obligation only at Jerusalem, where his hair, which
had grown during the time that he had been a Nazarite was to be
cut off and burnt as an offering in the temple (Numb. 6, 2 sq.).
See Jahn's Archæol. § 395.   We have no *account* of any devia-
tion from that rule.   Yet it is not unreasonable to suppose that in
later times the original institution may have been relaxed or
modified ; that after the Jews came to be dispersed, it was held
to be lawful to terminate a Nazarite vow at other places, adher-
ing to the prescribed usages as near as the circumstances allowed.
If it was not a vow of this peculiar character, it may have been
of the nature of a thank-offering, and not subject to the regula-
tions to which the Nazarite was required to conform.   It must
be confessed that the present knowledge of Jewish antiquities is
not sufficient to clear up fully the obscurity of the passage.   It
contains, says De Wette, a Gordian knot still untied.

V. 19.   εἰς Ἔφεσον, *unto Ephesus*, which was on the Cayster,
not far from its mouth.   It could be approached at that time by
water, though the site of the ancient city is now two or three
miles from the coast.   With a favoring wind, the passage from
Corinth to Ephesus could be made in two or three days.   Cicero
mentions that he on one occasion, and his brother Quintus on an-
other, occupied two weeks in passing from Ephesus to Athens
(ad Attic. Ep. 6, 8. 9; Ib. 3, 9) ; but the voyage in both instances
was retarded by extraordinary delays.   See further, on 28, 13.
— αὐτὸς δέ, *but he himself.*   This emphasis brings forward Paul
again as the prominent person, after the information that his
companions stayed at Ephesus.   The order of statement outruns
the history a little, as occurs in other cases; comp. v. 1.   Luke

cannot well mean that the apostle separated himself from Priscilla and Aquila, and went into the synagogue without them (Mey.). So unimportant a circumstance would not be made so prominent. Nor is it at all probable that αὐτοῦ, *there*, was opposed in the writer's mind to the synagogue as being out of the city (Alf.); for in that case some intimation like ἔξω τῆς πόλεως (see 16, 13), or at least ἐξελθών, would hardly be withheld from the reader.

V. 21. Some critics reject all in this verse from δεῖ to Ἱεροσόλυμα (Bng. Grsb. Neand. Lchm. Tsch.); others defend the clause (Olsh. De Wet. Wiesl. Mey. Bmg. Alf.). The words may be doubtful, but with the present evidence should not be separated from the text. As Meyer suggests, they may have been omitted, from not perceiving the reference of ἀναβάς in v. 22, and consequently any occasion for such haste in prosecuting the journey. — τὴν ἑορτὴν τὴν ἐρχομένην, *the coming feast.* It must have been one of the principal feasts, which Paul was so anxious to keep at Jerusalem, in all probability the Passover or Pentecost. In either case we discover here that the apostle made the journey in the spring of the year. Wieseler (p. 48) thinks that it was the later festival, Pentecost, chiefly because Paul embarked at Corinth, instead of travelling through Macedonia, as the state of navigation would have rendered expedient earlier in the season. — For ποιῆσαι, comp. ποιῶ τὸ πάσχα in Matt. 26, 18. — εἰς Ἱεροσόλυμα, *at Jerusalem;* see on 8, 40. — πάλιν, κ. τ. λ., *but I will return again,* etc. The apostle soon fulfilled that promise (19, 1).

V. 22. κατελθών, *having come down* from the sea to the land; comp. 27, 5. — *Cæsarea* was the most convenient seaport in the vicinity of Judea; see further on 8, 40. — ἀναβάς, *having gone up,* i. e. to Jerusalem (Calv. Neand. Olsh. Mey. De Wet. Wiesl.). This absolute use of the verb occasions no obscurity after the statement respecting Paul's destination in v. 21. A few have understood it as *going up* into the city above the harbor. But to mention that circumstance in addition to the arrival would give to it a singular prominence as contrasted with the general rapidity of the narrative. κατέβη, *went down,* at the close of the verse, would be inappropriate to the geographical relation of Cæsarea to Antioch (Neand.). — τὴν ἐκκλησίαν, *the church* at Jerusalem. It should be noticed that this is the *fourth* journey which Paul has made to that city since his conversion. No doubt he arrived in season to observe the feast, as nothing is said of any disappointment in that respect. — εἰς Ἀντιόχειαν. How long the apostle was absent on the tour which terminated with this return to Antioch,

can only be conjectured. The year and six months at Corinth
(v. 11) would be likely to constitute the greater portion of the
period. Wieseler proposes six months as the time occupied be-
tween leaving Antioch and the arrival at Troas (16, 8). He
would allow six months also for the apostle's labors in Europe
before his arrival at Corinth. The time which this estimate al-
lows for the Asiatic part of the tour may be too limited. The
apostle visited extensively the churches in Syria and Cilicia,
planted new churches in Phrygia and Galatia, and travelled very
circuitously throughout his journey between Antioch and Troas.
It may be safer to assign a year at least to such varied labors.
According to this view, the apostle was absent on his second
mission about three years ; and if we place his departure early
in A. D. 51, he reached Antioch again in the spring or summer of
54. Anger, Wieseler, Meyer, Winer, and others, agree in suppos-
ing Paul to have arrived at Corinth in the autumn of A. D. 52.
The admission of that date fixes the main point in this part of
the chronology.

Verse 23. *Departure of Paul on his Third Missionary Tour.*

V. 23. χρόνον τινά. The time now spent at Antioch was ap-
parently short. It was during this time, as most critics suppose,
that Peter arrived here, and the scene took place between him
and Paul, of which we have an account in Gal. 2, 11 sq.; see on
15, 35. Neander (Pflanzung, I. p. 351) agrees with those who
insert the occurrence here. Baumgarten (II. p. 331) adds him-
self to the same class. The apostle's ὅτε ἦλθε in Gal. 2, 11,
affords no clue to the time. We may assume that the apostle
went forth again to the heathen about the beginning of the year
A. D. 55. — καθεξῆς, *in successive order*. This refers, probably, not
to the countries named, but to the different places in them where
churches existed. In accordance with the representation on
Kiepert's map, we may suppose that Paul went first to Tarsus,
thence in a northwestern direction through Galatia, and then,
turning to the southwest, passed through Phrygia, and so on to
Ephesus. That course accounts for Luke's naming Galatia be-
fore Phrygia, instead of the order in 16, 6.

Verses 24–28. *Apollos comes to Ephesus, and is more fully in-structed in the Gospel.*

V. 24. Meyer calls this section "a historical episode." Luth
ardt says that it is entirely germane to the narrative : while Paul

labors in Asia, another builds still further upon the foundation laid by him in Europe. — Ἀπολλώς = Ἀπολλώνιος. As a native of Alexandria, he had received probably, says Neander, "the Jewish-Grecian education, peculiar to the learned among the Jews of that city, and had acquired also great facility in the use of the Greek language." — λόγιος, *eloquent* (Olsh. De Wet. Mey.), or *learned* (Neand.). The 'first sense is the best, because δυνατὸς ἐν ταῖς γραφαῖς ascribes to him then a different talent, and because his superior faculty as a speaker appears to have been the reason why some of the Corinthians preferred him to Paul; see 1 Cor. 1, 12; 2, 4; 2 Cor. 10, 10. — ἐν ταῖς γραφαῖς, *in the Scriptures*. He was familiar with them, and could use them with power as a source of argument and appeal (see v. 28). This clause points out the sphere of his eloquence.

V. 25. οὗτος ἦν, κ. τ. λ., *This one was instructed in the way of the Lord*, probably by some disciple of John, who had left Judea before the Saviour commenced his public course; or possibly by John himself, whose earlier ministry Apollos may have attended. Some infer from τὰ περὶ τοῦ Ἰησοῦ that Apollos was aware that Jesus was the Messiah; but the following ἐπιστάμενος, κ. τ. λ., limits that expression, and if explained correctly below, excludes a knowledge of that fact. His ignorance in this respect was one of the defects in his religious belief, and at the same time his views of the deeper Christian doctrines must have been meagre in comparison with those possessed by the apostles. For the construction of ὁδόν, see W. § 32. 5; K. § 281. 2. — ζέων τῷ πνεύματι, *being fervent in spirit*, zealous in his disposition. It is less correct to understand πνεύματι of the Holy Spirit, since that gift appears in the New Testament as the proper fruit and seal of the Christian faith, which Apollos had not yet adopted; see Gal. 3, 2. For other places where πνεῦμα refers to the mind, comp. 19, 21; John 11, 33; 13, 21; Rom. 12, 11 (probably); 2 Cor. 2, 12. — ἀκριβῶς, *accurately* (v. 26), i. e. his doctrine was correct as far as his knowledge extended. — ἐπιστάμενος, κ. τ. λ., *knowing only the baptism of John*, which differed from that of the apostles mainly in these respects; first, that theirs recognized a Messiah who had come, and, secondly, that it was attested by the extraordinary gifts of the Spirit (19, 6). Since John, however, taught that the Saviour was about to appear, and that repentance, faith in him, and holiness were necessary to salvation, Apollos, though acquainted only with his teaching, could be said with entire truth to be *instructed in the way of the Lord*. It is not affirmed that he had submitted to John's baptism, but we suppose that from the

nature of the case. That he was rebaptized, Luke does not as-
sert; though, if we regard his moral position as analogous to that
of the Johannean disciples mentioned in the next chapter, we
should infer from what is related there that such was the fact.
Meyer considers the cases dissimilar, and denies that Apollos
was rebaptized.

V. 26. *ἤρξατο*, *began*, but did not preach long with such imper-
fect views. As soon as Aquila and Priscilla heard him, they pro-
ceeded to instruct him more fully. — *παῤῥησιάζεσθαι* means *to speak
boldly.* He exposed their sins, required them to repent, and be
prepared for the kingdom of the Messiah; comp. Matt. 3, 2 sq. —
ἀκριβέστερον, *more accurately.*

V. 27. *εἰς τὴν Ἀχαίαν*, *unto Achaia*, of which Corinth was the
capital, see on v. 1. It was that city which he proposed to visit;
comp. 19, 1; 1 Cor. 1, 12; 3, 4. What he heard from Priscilla
and Aquila may have turned his thoughts to this field of labor.
— *προτρεψάμενοι ἔγραψαν*, *they wrote and exhorted.* The participle
contains the principal idea; see 1, 24. Some supply *αὐτόν* after
προτρεψάμενος (Calv. Kuin.); but that assigns to the verb and
participle different objects, and confuses the sentence. Besides,
Apollos was not averse to the journey (*βουλομένου*), and had no
need of exhortation. In 2 Cor. 3, 1, Paul alludes to this letter
of commendation; or to the practice of granting such letters
(*συστατικαὶ ἐπιστολαί*), exemplified in this case of Apollos. — *συν-
εβάλετο, κ. τ. λ.*, *contributed* (as a helper) *much to those who have
believed* and still believe. See W. § 40. 4. a. It is not meant
that he confirmed them in their faith as Christians, but that he
coöperated with them in their promulgation and defence of the
truth. The next verse explains the remark. — *διὰ τῆς χάριτος*,
through grace, belongs to the participle (De Wet.), not to the verb
(Mey.). The natural sense is that which results from the order
of the words. The doctrinal idea is that of *ἡ πίστις ἡ δι' αὐτοῦ* in
3, 16.

V. 28. *εὐτόνως*, *powerfully.* — *εἶναι τὸν Χριστὸν Ἰησοῦν*, *that the
Messiah was Jesus*, none other than he; comp. v. 5.

CHAPTER XIX

Verses 1–7. *Paul comes to Ephesus, and rebaptizes certain Disci-
ples of John.*

V. 1. ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ, *while Apollos was at
Corinth.* This notice apprises us that Paul did not arrive at
Ephesus till after the departure of Apollos. Ἀπολλώ (the regular
genitive, see 1 Cor. 3, 4) here rejects ν in the accusative; comp.
21, 1. K. § 48. R. 1; W. § 8. 2. — τὰ ἀνωτερικὰ μέρη, *the upper parts,*
in the interior as compared with the coast. The expression may
be understood of the mountains on the frontier of Phrygia and
Asia, which the apostle would cross on his route. — τινὰς μαθητάς,
certain disciples. Luke ascribes to them that character (comp.
πιστεύσαντες in v. 2), because, though their knowledge was so im-
perfect, they were sincere ; they possessed the elements of a true
faith, and acknowledged the name of Christ as soon as the apos-
tle made it known to them. It is probable that they were stran-
gers who had just arrived at Ephesus, and when the apostle
found them, had not yet come in contact with any of the Chris-
tians there.

V. 2. For εἰ in a direct question, see on 1, 6. The inquiry ap-
pears abrupt, because we have so broken an account of the circum-
stances of the case. Undoubtedly something preceded, which led
the apostle to suspect that the men entertained inadequate or mis-
taken views of the gospel. — πνεῦμα ἅγιον is the *Holy Spirit* here as
the author of miraculous gifts, as is made evident by v. 6. — ἐλάβετε
πιστεύσαντες, *Did ye receive* (note the aorist) *when ye believed?*
The participle refers to the same time as the verb. — ἀλλ᾽ ἠκού-
σεμεν, *But we did not hear* (when baptized) *even if there be a Holy
Spirit.* A negative usually precedes ἀλλ᾽ οὐδέ with this force
(= No — on the contrary) ; but could be omitted with the effect
of a more earnest denial. See W. § 53. 7. πνεῦμα ἅγιον must
have the meaning in their reply which it had in Paul's question.
Hence it is unnecessary and incorrect to supply δοθέν or ἐκχυ-
νόμενον after ἔστι; comp. John 7, 39.

V. 3. εἰς τί, κ. τ. λ., *Unto what,* as the object of faith and con-
fession, *therefore, were ye baptized?* — εἰς τὸ Ἰωάννου βάπτισμα should
have the sense here which it has in other passages (comp. 1, 22 ;
10, 37 ; Matt. 3, 7 ; Luke 7, 29, etc.), viz. the baptism which John

administered, or such as he administered. They may have received the rite from John himself, or from some one whom he had baptized, but who had not advanced beyond the point of knowledge at which John's ministry had left his disciples. That Apollos had baptized them is not at all probable; for the presumption is that he had left Ephesus before their arrival (see on v. 1), and because if he had not, they would have received from him more correct views, after his own better acquaintance with Christianity. The answer of the men, therefore, was not that they had been baptized unto John as the Messiah; and the idea that their error was that of adhering to him as the Messiah has no support from this expression. That some, however, at a very early period, entertained that opinion of John, is a fact well established. The Zabians, or Nazorœans, or Mendœans, as they are variously called, who were discovered in the East about the middle of the seventeenth century, are supposed to be a remnant of that sect. See Neand. Ch. Hist. Vol. I. p. 376; and Christian Review, Jan. 1855.

V. 4. μέν after Ἰωάννης, which some editors reject, is genuine (Mey. Tsch. De Wet.). The reply of Paul is apparently this: "John indeed preached repentance and a Saviour to come (as you know); but the Messiah whom he announced has appeared in Jesus, and you are now to believe on him as John directed." — τοῦτ' ἔστιν presents the adversative idea, instead of the ordinary δέ. W. § 63. I. 2. e; K. § 322, R. 4. — ἐβάπτισε governs βάπτισμα, on the principle of affinity in point of sense; comp. Luke 7, 29. W. § 32. 2; K. § 278. 1. — Χριστόν is common before Ἰησοῦς, but is unwarranted here.

V. 5. ἀκούσαντες, κ. τ. λ., *Now they* (whom Paul addressed) *having heard, were baptized.* Whether Paul himself or some assistant performed the rite, the history does not decide. Their prompt reception of the truth would tend to show that the defect in their former baptism related not so much to any positive error, as to their ignorance in regard to the proper object of faith. Some of the older writers maintained that Luke records these words as a continuation of Paul's remarks: *Now they* (whom John addressed) *having heard were baptized.* It was the object of such commentators to rescue the passage from those who appealed to it, in order to justify rebaptism. They maintained this exegesis not only against the Anabaptists, but as Baumgarten mentions, against the Catholics, who disparaged John's baptism for the purpose of exalting the Christian sacraments as distinguished from those of the first dispensation. The Council of Trent, for

instance, asserted: Si quis dixerit baptismum Johannis eandem vim cum baptismo Christi habuisse, Anathema esto.   (Sess. VII, de baptismo C. 1).   This interpretation not only sets aside the more obvious meaning for a remote one, but palpably misstates the fact in regard to John's baptism: he did not administer it in the name of Jesus.   This view of the passage may be said to be obsolete at present.

V. 6.   Compare this verse with 10, 44–46. — γλώσσαις, sc. ἑτέραις (2, 4), or καιναῖς (Mark 16, 17). — For προεφήτευον, see on 2, 17.

V. 7.   οἱ πάντες ἄνδρες, *all the men together*.   πᾶς in this adverbial sense (= τὸ πᾶν, τὰ πάντα) occurs especially in connection with numerals.   Compare 27, 35.   It is rare to find the adjective with this force before the substantive.   See K. A. Gr. § 489. β; Vig. ed. Herm. p. 135. — And thus those twelve men who came forward so abruptly in our history disappear as suddenly, leaving us in doubt whence they came, where they had been, and in some respects what particular phase of religious belief they represented.   The episode is one of strange interest from the very fact of its suggesting so many questions, the solution of which our imperfect knowledge of the first Christian age has put beyond our reach.

Verses 8–12.   *Paul preaches at Ephesus, and confirms the Word by Miracles.*

V. 8.   For ἐπαῤῥησιάζετο, *preached boldly*, see on 18, 26. — πείθων, sc. αὐτούς, *persuading them of the things;* comp. 28, 23.   The first accusative specifies the aim of the act.   K. § 279. 4.

V. 9.   τινές, *some*, i. e. of the Jews, as results from συναγωγήν in v. 8. — τὴν ὁδόν, *the way*, i. e. of Christian belief and practice; not concretely, sect, party; comp. v. 23; 9, 2. — ἐνώπιον τοῦ πλήθους, *in the presence of the multitude*.   This attempt to prevent others from believing showed how *hardened* (ἐσκληρύνοντο) they were, more fully than their own rejection of the gospel. — ἀφώρισε τοὺς μαθητάς, *separated the disciples*, i. e. from the Jews in the synagogue. — ἐν τῇ σχολῇ, *in the school*, viz. the place where he taught. This Tyrannus, otherwise unknown, was probably a teacher of philosophy or rhetoric, who occupied the apartment at other hours. Whether he rented it to the Christians, or gave them the use of it, is uncertain.

V. 10.   ἐπὶ ἔτη δύο.   These *two years* are exclusive of the three months mentioned in v. 8; for τοῦτο opposes expressly the preaching in the school of Tyrannus to that in the synagogue.   It is probable that they are exclusive also of the time occupied by the

events which took place after v. 21 ; for in 20, 31 Paul reminds
the Ephesians that he had labored *three years* among them ; so
that nine months, or six months at least (if we regard τριετίαν
there as a general expression), must be added to the two years
and three months mentioned here.   The retrospective remark in
v. 20 would be a very natural one for the writer to make on the
completion of a distinct period. — It was during this abode of
Paul at Ephesus, and probably not long after his arrival there,
that he wrote the Epistle to the Galatians. In Gal. 4, 13, Paul
speaks of the *former time* (τὸ πρότερον) when he preached in Ga-
latia ; and hence (taking the expression in its strict import) he
had been there twice when he wrote the Epistle. He must have
written it, therefore, on this third missionary tour (at least, not
before it), since he founded the Galatian churches on his second
tour (see on 16, 6), and *confirmed* them on his present journey to
Ephesus (see 18, 23). Further, if οὕτω ταχέως in Gal. 1, 6, refers
(as, on the whole, I think it does) to the brief interval since Paul
was among the Galatians, it follows that he wrote his Epistle to
them during the early part of his sojourn at Ephesus   In this
city Paul could obtain easily the knowledge of the Galatian
heresy, which gave occasion to the letter. A partial conclusion
may be drawn from another argument. If we are to place Paul's
rebuke of Peter between his second and third journeys (see on
18, 23), he could not have written to the Galatians at all events
before his departure on this tour. The foregoing data are not
decisive, but furnish the best supported opinion. We may refer
the Epistle to the year A. D. 56 ; see note on 21, 17. — ὥστε . . . .
'Ασίαν, *so that all who inhabited Asia*, viz. the Roman province of that
name (2, 9). Ephesus was the capital of this province, the centre
of commerce and religious worship (v. 26), to which the people
resorted from all parts of the country. Hence the apostle had an
opportunity to preach to a vast number, in addition to those who
resided in the city ; and at the same time, through the agency of
those converted by him, he could have introduced the gospel into
regions which he did not visit in person. It was but forty years
after this that Pliny, in his celebrated letter to Trajan, says, even
in reference to the more distant Bithynia : " Multi omnis ætatis,
omnis ordinis, utriusque sexûs etiam, vocantur in periculum et vo-
cabuntur. Neque enim civitates tantum, sed vicos etiam atque
agros superstitionis istius contagio pervagata est "

V. 11.   οὐ τὰς τυχούσας, *not casual*, i. e. uncommon, extraordi-
nary ; comp 28, 2. As the sequel shows (v. 12), the miracles
were remarkable, because they were performed without the per-

sonal agency or presence of the apostle. They were not generically different from those wrought on other occasions. —διὰ τῶν χειρῶν Παύλου, *through the hands of Paul*, not as laid upon the sick (some of the results being involuntary on his part), but through his instrumentality.

V. 12.　ὥστε καί, *So that* (because God so wrought by him) *also*, i. e. among other miracles. — ἐπιφέρεσθαι, κ. τ. λ., *were carried from his body*, to which the articles had been touched for the purpose of receiving the healing power that was supposed to reside in him ; see Luke 8, 46.　They resorted to this course probably, because the throng was so great that the sick could not be brought directly to the apostle, or in some instances were too infirm to be removed from their houses. — σουδάρια (Lat. *sudaria*), *handkerchiefs*, lit. sweat-cloths.　They had their name from the use to which they were principally applied. — σιμικίνθια, *aprons*, such as artisans and servants wore when engaged about their work. This, too, is a Latin word (*semicinctia*) which had passed into the later Greek ; see on 11, 26. — It is evident from τὰς νόσους and τὰ πνεύματα that the writer made a distinction between ordinary diseases and those inflicted by evil spirits (comp. on 5, 16 ; 8, 7).

Verses 13–17.　*The Defeat of certain Jewish Exorcists.*

V. 13.　The common text has τινὲς ἀπὸ τῶν, κ. τ. λ.　The more approved reading is τινὲς καὶ τῶν, κ. τ. λ. (Grsb. Tsch. Mey.).　καί joins τινές with Paul, with reference to the act in ὀνομάζειν : *they also attempted to call*, as he called. — περιερχομένων, not approbriously, *vagabond*, but *wandering* from place to place in the practice of their arts. — ἐξορκιστῶν, *exorcists ;* that was their professed, reputed occupation.　They appear to have regarded Paul as one of their own class, but of a higher order.　They supposed he had obtained a name more potent than any employed by them, and that by means of it he could perform in reality the wonders to which they merely pretended. — ὁρκίζω ὑμᾶς τὸν Ἰησοῦν, *I adjure you by the Jesus*.　For the double accusative, compare Mark 5, 7 ; 1 Thess. 5, 27.　See W. § 32. 4 ; C. § 428.

V 14.　For the Doric Σκευᾶ, see on 11, 30. — ἀρχιερέως, *a chief-priest*, a priest of the higher class ; see on 4, 6. — ἑπτά, *seven* The numeral is too remote from τινές to be indefinite, *several ;* see on 23, 23. — οἱ τοῦτο ποιοῦντες denotes a habit.　The next verse relates an instance of their practice.

V. 15.　τὸ πνεῦμα, *the spirit*, viz. the one whom they were at

tempting to exorcise on a certain occasion. — τὸν Ἰησοῦν γινώσκω, *the Jesus* (whom you invoke) *I know*, i. e. his authority and power; *and the Paul* (whom you name) *I know well* as the servant, messenger of God (comp. 16, 17). The article is probably significant here, though as the nouns are proper names it may be a little uncertain. — ἡμεῖς precedes τίνες, because it takes the emphasis.

V. 16. καὶ ἐφαλλόμενος, κ. τ. λ., *and the man* (impelled by the evil spirit) *leaping upon them*. — κατακυριεύσας, κ. τ. λ., *having over-powered them, was strong*, showed himself such *against them*, or *both*, viz. by tearing off their garments and beating them. ἀμφοτέρων is more correct than αὐτῶν (Grsb. Mey. Tsch.). — γυμνούς, *naked*, need not be taken in its strict sense. It could be applied to those stripped partially of their raiment; comp. John 21, 7. — ἐκ τοῦ οἴκου ἐκείνου, *from out of that house* where the transaction took place. The pronoun reveals a more definite scene in the writer's view than he has described. — In the occurrence related here, we are to recognize a special design on the part of God. It was important, says Neander, that the divine power which accompanied the gospel should, in some striking manner, exhibit its superiority to the magic which prevailed so extensively at Ephesus, and which, by its apparently great effects, deceived and captivated so many. It would have a tendency to rescue men from those arts of imposture, and prepare their minds for the reception of the truth.

VERSES 18-20. *Many are converted, and confess their Sins.*

V. 18. πολλοί τε τῶν πεπιστευκότων, *And many of the believers* (convinced by such evidence) ; lit. *those who have believed* and still believe. The language ascribes to them a definite character, but does not decide when it began. They were probably new converts (De Wet. Alf.), as the confession made by them would be inconsistent with the life required of those who had been recognized as Christians. They were a different class, also, from those spoken of in the next verse ; hence, not the jugglers themselves, but their dupes, those who had confided in them and been accessory to the wicked delusion. — ἤρχοντο (imperf.), *came* one after another. — τὰς πράξεις αὐτῶν, *their deeds*, superstitious practices (Olsh. Mey. De Wet.) ; not their sins in general (Kuin.). It is better to restrict the meaning in this connection, especially as with the other sense the more obvious term would be ἁμαρτίας and not πράξεις.

V. 19. ἱκανοί, κ. τ. λ., *And many of those who practised magic*

arts, lit. *things over-wrought*, curious, recondite. — τὰς βίβλους, *the books* which contained their mysteries, i. e. magical signs, formulas of incantation, nostrums, and the like. — κατέκαιον describes them as throwing book after book into the blazing pile. — καὶ εὗρον, κ. τ. λ., *and they found* as the sum *fifty thousand* (sc. δραχμάς) *of silver money*. It was common in such designations to omit the name of the coin. See Bernh. Synt. p. 187. The *Attic drachm* passed at this time among the Jews and Romans for a *denarius*, and was worth about fifteen cents; so that the books amounted to $7,500. Some supply *shekel* as the elliptical word; which, reckoning that coin at sixty cents, would make the amount four times as great. But as the occurrence took place in a Greek city and as Luke was not writing for Jews, it is entirely improbable that he has stated the sum in their currency. All books in ancient times were expensive, and especially those which contained secrets or charms held in such estimation.

V. 20. ηὔξανε καὶ ἴσχυεν, *grew and was strong*, mighty. The first verb refers to the general extension of the gospel, the second to its influence on the conduct of those who embraced it. What precedes illustrated the remark in both respects. — This verse presents a striking coincidence as compared with 1 Cor. 16, 9. It was here at Ephesus, and about this time, that Paul wrote the First Epistle to the Corinthians. That it was written at Ephesus is certain from 1 Cor. 16, 8. But Paul visited this city only twice: the first time when he touched here on his way to Jerusalem (18, 19), and again at this present time of his prolonged residence here. He could not have written the Epistle on his first visit, because the church at Corinth so recently gathered would not answer then to the character which it bears in the Epistle, and still more decisively because Apollos who was the head of one of the parties there (1 Cor. 1, 12) did not proceed to Corinth (18, 27) till shortly before Paul's second arrival at Ephesus. Again, Paul speaks in 1 Cor. 4, 17 of having recently sent Timothy to Corinth (comp. 1 Cor. 16, 10), and here in the Acts (19, 22) Luke speaks evidently of the same event, which he represents as preparatory to the apostle's intended visit to the same place. As Paul now left Ephesus in the spring of A. D. 57 (see note on 20, 1), he wrote his First Epistle to the Corinthians a few months before his departure.

VERSES 21. 22.   *The Apostle proposes to leave Ephesus.*

V. 21. A new epoch begins here, viz. that from the end of the year and three months to Paul's departure. — ταῦτα, *these*

things up to this time since the arrival at Ephesus; not so natur-
ally those relating merely to the exorcism and its effects. — ἔθετο
ἐν τῷ πνεύματι, *placed in his mind*, purposed; see on 5, 4. —
Macedonia and *Achaia* occur here also in the Roman sense. The
order of the names indicates that the apostle intended at this
time to have proceeded directly from Corinth to Jerusalem. An
unexpected event (see 20, 3) compelled him to change his plan.
— δεῖ . . . . ἰδεῖν, *it is necessary that I should see also Rome;* not in
order to fulfil any revealed purpose of God, but to satisfy his
own feelings. He was anxious to visit the believers there, and
to preach the gospel in that metropolis of the world; see Rom.
1, 11. 14. — Paley institutes a striking comparison between this
verse and Rom. 1, 13 and 15, 23–28. " The conformity between
the history and the Epistle is perfect. In the first passage of
the Epistle, we find that a design of visiting Rome had long
dwelt in the apostle's mind; here, in the Acts, we find that design
expressed a considerable time before the Epistle was written.
In the history we find that the plan which Paul had formed was
to pass through Macedonia and Achaia; after that, to go to Jeru-
salem; and when he had finished his visit there, to sail for Rome.
When the Epistle was written, he had executed so much of his
plan, as to have passed through Macedonia and Achaia; and was
preparing to pursue the remainder of it, by speedily setting out
towards Jerusalem; and in this point of his travels he tells his
friends at Rome, that, when he had completed the business which
carried him to Jerusalem, he would come to them, when he should
make his journey into Spain." Nor is the argument to be evaded
by supposing the passages to have been adjusted to each other
in this manner. " If the passage in the Epistle was taken from
that in the Acts, why was *Spain* put in? If the passage in the
Acts was taken from that in the Epistle, why was *Spain* left out?
If the two passages were unknown to each other, nothing can
account for their conformity but truth."

V. 22.   *Timothy* was at Corinth when last mentioned (18, 5).
He would be likely to cross over to Ephesus on hearing of Paul's
arrival there. But what connection is there between the apostle's
sending Timothy into Macedonia and his own purpose to proceed
to Achaia? We obtain an answer to that question from 1 Cor.
4, 17–19. We learn there that Timothy was not to stop in Mac-
edonia, but to pass on to Corinth, the capital city of Achaia, and
prepare the church for the approaching visit of the apostle. Thus
" the narrative agrees with the Epistle; and the agreement is at-
tended with very little appearance of design. One thing at least

concerning it is certain; that if this passage of Paul's history had been taken from his letter, it would have sent Timothy to Corinth by name, or at all events into Achaia." — *Erastus* may be the person of that name in 2 Tim. 4, 20, but as he travelled with Paul, the best critics distinguish him from the Erastus in Rom. 16, 23 (Neand. De Wet. Win.). The office of the latter as " treasurer of the city " would demand his more constant presence at Corinth. — αὐτὸς . . . . Ἀσίαν, *he himself* (while they departed) *kept back unto Asia;* εἰς not *in* (De Wet. Rob.), and not *for* as dat. comm. (Win.), uncommon before a proper name, but *unto* as the direction towards which (Mey.).

Verses 23–27. *Demetrius excites a Tumult at Ephesus.*

V. 23. As at Philippi (16, 19), so here the Greeks instigated the riot; their motive was the same — fear of losing the means of their ill-gotten wealth. See note on 14, 19. — κατὰ τὸν καιρὸν ἐκεῖνον, *about that time,* viz. that of Paul's intended departure. — περὶ τῆς ὁδοῦ, *concerning the way;* see on 9, 2.

V. 24. γάρ explains why a tumult arose. — ναοὺς ἀργυροῦς Ἀρτέμιδος, *silver shrines* (not *for* in E. V. but) *of Artemis.* These were small portable images, resembling the temple at Ephesus, and containing a figure of the goddess. The manufacture of these shrines was a lucrative business, as they were in great request; they were set up in houses as objects of worship, or carried about the person as having the supposed power to avert diseases and other dangers. They were not only sold here in Asia, but sent as an article of traffic to distant countries. *Demetrius,* it would seem, was a wholesale dealer in such shrines. He executed orders for them, and employed τεχνίταις, *artisans,* who received lucrative wages (ἐργασίαν οὐκ ὀλίγην) for their labor. — Compare παρείχετο with the active form in 16, 16.

V. 25. οὕς, κ. τ. λ., *whom having assembled and the other workmen* in his employ. The artisans performed the more delicate processes, and the ἐργάτας the rougher work. So Bengel, Kuinoel, Hemsen, and Meyer distinguish the two nouns from each other. It appears improbable that Demetrius would confine his appeal to his own men. It may be better to understand ἐργάτας of the laborers in general, who were devoted to such trades, whether they exercised them on their own account or that of some employer. — τοιαῦτα preceded by τά limits the reference to ναούς, i. e. definitely, *such things* as those; comp. Matt. 19, 14 ; 2 Cor. 12, 2. **3.** K. § 246. 4. It is incorrect to extend the pronoun so as to

include statuary, pictures, coins, and the like (Blmf.). — ἐπίστασθε,
ye know well; see v. 15. — ταύτης refers to ποιῶν ναούς in Luke's
narrative. It stands, therefore, for some equivalent term or idea
in the speech of Demetrius. — εὐπορία, prosperity, wealth.

V. 26. Ἐφέσου, of or from (not at) Ephesus depends on ὄχλον
as a genitive of possession. —Ἀσίας has, no doubt, its Roman sense.
The effect ascribed here to Paul's labors agrees with the statement
in v. 10. — μετέστησεν, turned aside, i. e. from our mode of worship.
— ὅτι οὐκ, κ. τ. λ., that they are not gods which are made by hands.
The mode of speaking illustrates the disposition of the heathen
to identify their gods with the idols or temples consecrated to
them; see on 17, 24. We can imagine the effect of these words
on such auditors, uttered with a look or gesture towards the
splendid temple within sight.

V 27. τοῦτο τὸ μέρος, this part, branch of our labor (Kyp.
Mey.). The idea is, that their art as silversmiths, of whatever
use it might be in other respects, would soon be ruined, as to
this particular application of it. — ἡμῖν, for us (dat. incomm.),
to our detriment. Their receipts had declined perceptib'y al-
ready, and at this rate would soon be cut off altogether. —ἀλλὰ
καὶ, κ. τ. λ., but also the temple of the great goddess Artemis is in
danger, etc. κινδυνεύει extends also into this clause and governs
the following infinitive. μεγάλης was one of the special titles of
the Ephesian Diana. In regard to her temple, reckoned as one
of the wonders of the world, the reader will find ample details
in Howson. The edifice in Paul's time had been built in place
of the one burnt down by Herostratus on the night of Alexan-
der's birth, and was vastly superior to it in size and grandeur.
No ruins of it remain at present on the spot; but the traveller
sees some of the columns in the Mosque of St. Sophia at Con-
stantinople, originally a church, and in the naves of Italian Cathe-
drals. — εἰς ἀπελεγμὸν ἐλθεῖν, to come into contempt (Mey.) ; in redar-
gutionem venire (Vulg.), i. e. to be confuted, rejected (De Wet.).
The noun occurs only here, and its meaning must be inferred
from its relation to cognate words. A result of confutation is
shame, loss of character, and hence the expression could be used
to signify that they feared lest their business should lose its
credit in the public estimation. — μέλλειν, κ. τ. λ., and also that her
glory will be destroyed, etc. The discourse here changes from
the direct to the indirect, as if ἔφη or εἶπε had introduced this part
of the sentence. We have a similar transition in 23, 24. See
W. § 61. III. 2. τε (needlessly exchanged by some for δέ) joins
the clause with what precedes, while καί adds another argument

to enforce the speaker's object. — ἡ οἰκουμένη, *the world;* comp.
on 11, 28. The temple at Ephesus had been built at the common
expense of all the Greek cities of Asia. Pilgrims repaired thither
from all nations and countries. — The speech of Demetrius de-
serves attention for its artful character. He takes care, in the
first place, to show his fellow-craftsmen how the matter affected
their own personal interests, and then, having aroused their self-
ishness, he proceeds to appeal with so much the more effect to
their zeal for religion. His main reliance, as Calvin thinks, was
upon the first : " Res ipsa clamat non tam pro aris ipsos quam
pro focis pugnare, ut scilicet culinam habeant bene calentem."

Verses 28–34.   *The Mob seize two of Paul's Companions and rush to the Theatre.*

V. 28.   πληρεῖς θυμοῦ, *full of wrath* against Paul and the Chris-
tians. — ἔκραζον, *continued crying.* The Greeks lived so much in
the open air, Demetrius may have harangued his men in public ;
if in private, the rioters had now gone into the street. Perhaps
they traversed the city for a time with their outcry, before execut-
ing the assault spoken of in the next verse, and swelled their
number with recruits on the way.

V. 29.   καὶ ἐπλήσθη, κ. τ. λ., *And the whole city was filled with
tumult,* or *the tumult* if we read τῆς. The evidence for the article
is not decisive. — ὥρμησαν, κ. τ. λ., *And they rushed with one accord
into the theatre.* The subject of the verb here includes those who
excited the disturbance and those who joined in it. They rushed
to the theatre because it was the custom of the Greeks, though
not of the Romans, to use their theatres for public business as
well as for sports. See on 12, 21. The multitude had evidently
no definite plan of action, and no definite idea of the cause of
the present excitement ; see v. 32. All they knew was, that
some danger threatened their religion, and under that impres-
sion they hastened as with one impulse (ὁμοθυμαδόν) to the usual
place of concourse for further inquiry, or for consultation. Re-
mains of the theatre at Ephesus are still visible. Its outline
can be traced, showing its dimensions to have been larger than
those of any other theatre known to us from ancient times. It
was built on the side of a lofty hill, with the seats rising in long
succession one above another, and, like similar edifices among
the ancients, was entirely open to the sky. A recent traveller
judges that it was large enough to contain thirty thousand per-
sons. The temple of Diana could be seen from it, at no great
distance, across the market-place. Luke has violated no proba-

bility, therefore, in representing so many people as assembled in
such a place. — συναρπάσαντες, *after having seized along* (out of the
house, prior to ὥρμησαν), or (coincident with the verb), *having seized
along* when they rushed. See note on 21, 7. Meyer prefers the
first mode, De Wette the second. See W. § 45. 6. b. For a dif-
ferent explanation of σύν in the participle, see Rob. Lex. s. v. —
Gaius, or *Caius*, who was a Macedonian, is not the one mentioned
in 20, 4, or in Rom. 16, 23 and 1 Cor. 1, 15; for the former be-
longed to Derbe, the latter to Corinth. — *Aristarchus* was a Thes-
salonian (20, 4) ; see further, on 27, 2.

V. 30. Παῦλον. Paul may have been absent from his abode at
the time of the assault, as was the case at Thessalonica (17, 6).
— εἰς τὸν δῆμον, *unto the people* in the theatre (v. 31). His idea
may have been, that his appearance there in person, or a declara-
tion that he was willing to have his conduct examined, would allay
the tumult ; comp. v. 37. His anxiety must have been the greater
from his not knowing to what danger the friends who had fallen
into the hands of the mob might be exposed. — οἱ μαθηταί, *the
disciples*, who were, no doubt, native Ephesians. They under-
stood their countrymen too well to encourage the apostle's incli-
nation.

V. 31. τῶν Ἀσιαρχῶν. The *Asiarchs* were ten men (Mey.),
chosen annually from the chief towns in proconsular Asia, to
superintend the games and festivals held every year in honor of
the gods and the Roman emperor. They were chosen from the
wealthier class of citizens, since, like the Roman ædiles, they
were required to provide for these exhibitions at their own ex-
pense. Those who had filled the office once, retained the title
for the rest of life. One of the number acted as chief Asiarch,
who resided commonly at Ephesus. The Bithyniarchs, Gala-
tarchs, Syriarchs, were a similar class of magistrates in other
provinces of Western Asia. — Akerman offers here the following
just remark : " That the very maintainers and presidents of the
heathen sports and festivals of a people to whom the doctrine of
Christ and the resurrection was foolishness were the friends of
Paul, was an assertion which no fabricator of a forgery would
have ventured upon. We cannot penetrate the veil which an-
tiquity has thrown over these events, and are only left to conjec-
ture, either that Christianity itself had supporters, though secret
ones who feared the multitude, in these wealthy Asiatics ; or
that, careless of the truth of what the apostle preached, they
admired his eloquence, and wished to protect one whom they
considered so highly gifted."

V. 32. οὖν, *therefore*, resumptive as in 9, 31 ; 8, 4. It puts forward the narrative from the point reached in v. 29. The two preceding verses relate to a collateral circumstance.

V. 33. ἐκ δὲ τοῦ ὄχλου, κ. τ. λ., *Now out of the crowd*, from their midst, *they*, viz. the Jews, *urged forward Alexander*. "As the Jews here lived in the midst of a numerous Greek population who viewed them with constant aversion, any special occasion roused their slumbering prejudices into open violence, and they had then much to suffer. Hence the Jews on this occasion feared that the anger of the people against the enemies of their gods — especially as many of them did not know who were really intended — would be directed against themselves, and they were anxious, therefore, that one of their number, a man by the name of Alexander, should stand forward, in order to shift the blame from themselves upon the Christians ; but the appearance of such a person who himself belonged to the enemies of their gods, excited in the heathen still greater rage, and the clamor became more violent." This is the view of Neander, and is the one adopted by Kuinoel, Hemsen, Olshausen, Winer, and most others. Some, on the contrary, as Calvin, Meyer, Wieseler, understand that Alexander was a Jewish Christian, and that the Jews, who recognized him as such, pushed him forward in order to expose him to the fury of the populace. ἀπολογεῖσθαι has been said to favor this opinion ; but it may refer to a defence in behalf of the Jews as well as of the Christians. The Alexander in 2 Tim. 4, 14 could hardly have been the same person ; ὁ χαλκεύς may have been added there to distinguish him from this individual. — προβαλλόντων αὐτὸν τῶν Ἰουδαίων, *the Jews thrusting him forward*. The subject of this subordinate clause is the same as that of the principal clause which precedes ; whereas, according to the ordinary rule, it is only when the subjects are different that the genitive absolute is employed. προβαλλόντων would have been regularly in the nominative. Exceptions like this occur in the classics. The idea of the secondary clause acquires in this way more prominence. See K. § 313. R. 2, as compared with § 312. 3.

V. 34. ἐπιγνόντες is nominative, as if ἐφώνησαν ἅπαντες had followed, instead of φωνὴ . . . . ἐκ πάντων. See W. § 63. I. 1. The expression with that change would have been more correct, but less forcible. μία ἐκ πάντων is a *callida junctura*, which will arrest the reader's attention. — ὡς ἐπὶ ὥρας, κ. τ. λ. Their unintermitted cry *for about two hours*, "*Great is Diana of the Ephesians !*" not only declared their attachment to her worship, but, according to

41

the ideas of the heathen, was itself an act of worship; comp.
1 Kings 18, 26 : Matt. 6, 7. The Mohammedan monks in India
at the present time often practise such repetitions for entire days
together. They have been known to say over a single syllable,
having a supposed religious efficacy, until they exhaust their
strength and are unable to articulate any longer.[1] — It has been
remarked that the reverberation of their voices from the steep
rock which formed one side of the theatre (see on v. 29) must
have rendered the many-mouthed, frenzied exclamation still more
terrific.

Verses 35–40. *Speech of the City-Recorder, who quells the Uproar and disperses the Multitude.*

V. 35. ὁ γραμματεύς, *The Recorder.* In the cities of Asia Minor,
as appears from notices and inscriptions, this was the title of a
very important magistrate with various functions, though his more
immediate province was to register the public acts and laws, or
to preserve the record of them. See Win. Realw. I. p. 649. He
was authorized to preside over public assemblies, and is men-
tioned on marbles as acting in that capacity. He stood next in
rank to the municipal chief, and performed his duties during the
absence or on the death of that officer. A γραμματεύς, or town-clerk,
of Ephesus is often mentioned on coins of that city. See New
Englander, X. p. 144. — κατασείλας τὸν ὄχλον, *having stilled the
crowd,* by showing himself to them, and making a sign (13, 16)
that he wished to speak. — In τίς γάρ ἐστιν, κ. τ. λ., the conjunction
refers to a suppressed thought : You have no occasion for this
excitement ; *for what human being is there,* etc. ἀνθρώπων (comp.
1 Cor. 2, 11) and not ἄνθρωπος (T. R.) is to be read here. — ὃς οὐ,
κ. τ. λ., *who does not know that the city of the Ephesians is keeper,*
guardian, *of the great Diana ;* and hence it was unbecoming in
them to be so sensitive, as if their reputation was at stake. θεᾶς
after μεγάλης (T. R.) should be omitted. νεωκόρον, lit. *temple-
sweeper,* became at length an honorary title, and as such was
granted to certain Asiatic cities in recognition of the care and
expense bestowed by them on the temple and worship of their
favorite deities. It is found on coins of Ephesus, struck about
Paul's time. — τοῦ Διοπετοῦς, sc. ἀγάλματος, *the image fallen from
Jupiter,* and hence so much the more sacred. There was a sim-
ilar tradition in regard to a statue of Artemis in Tauris (Eurip.
Iph. T. 977), and also one of Pallas at Athens (Pausan. 1. 26. 6).

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[1] See Tholuck's Auslegung der Bergpredigt (3d ed.), p. 328 sq.

V. 36. τούτων, *these things*, viz. the established reputation of the Ephesians for their attachment to the worship of Diana, and the well-known origin of her image. Hence the argument is two-fold : They had no reason to fear that such a people (νεωκόρον) could be induced to abandon a religion which so wonderful an event (διοπετοῖς) had signalized. — δέον ἐστὶν ὑμᾶς, *it is necessary that you*, i. e. morally, *you ought*.

V. 37. γάρ confirms the implication in προπετές, i. e. that they had acted rashly. — τούτους refers to Gaius and Aristarchus ; see v. 29. Paul was not present. — ἱεροσύλους, *robbers of temples*, not *of churches*. It is singular that the latter translation, so incorrect, should be found in all the English versions, except Wiclif's and the Rheims, which being drawn from the Vulgate, have "sacrilegious." The temples among the heathen contained votive offerings and other gifts, and were often plundered. — οὔτε ...... ὑμῶν, *nor blaspheming your goddess*. It was the effect of Paul's preaching to undermine idolatry, and bring the worship of Artemis into contempt ; but as at Athens, so here he had refrained from denunciation, opprobrium, ridicule, and had opposed error by contending for the truth. Hence the Recorder could urge that technical view of the apostle's conduct, and deny that he had committed any actionable offence. It would almost seem as if, like the Asiarchs, he was friendly at heart to the new sect.

V. 38. οὖν, *therefore*, since the men are innocent in regard to such crimes as sacrilege and blasphemy. — σὺν αὐτῷ, *with him*, i. e. his associates in the complaint against Paul (comp. 5, 17). The speaker knew of their connection with the case from something which they had done or said in the assembly, which Luke has not related. — ἀγόραιοι, sc. ἡμέραι ἄγονται, *court-days are kept*, observed. The days are so called because the courts were held in the forum ; comp. 16, 19 ; 17, 5. It is contended by some, that this adjective should be marked as proparoxytone in this sense, but as circumflex when used as in 17, 5. See W. § 6. 2. The distinction is a doubtful one. — καὶ ἀνθύπατοί εἰσιν, *and there are proconsuls.* The plural is generic (comp. Matt. 2, 20), as but one such officer presided over a province. The coins of Ephesus show that the proconsular authority was fully established there in the reign of Nero. Akerman gives the engraving of one which has the head of that emperor on the obverse ; and on the reverse, a representation of the temple of Diana, with the words : (Money) *of the Ephesians, Neocori, Æchmocles Aviola, Proconsul.* — ἐγκαλείτωσαν ἀλλήλοις, *let them implead each other*, is a technical phrase.

V. 39. They were a mob, and could transact no public busi-

ness. — εἰ δέ τι, κ. τ. λ., *But if ye make any demand* (stronger than the simple verb) *concerning other things* than those of a private nature. — ἐν τῇ ἐννόμῳ ἐκκλησίᾳ, *in the lawful assembly* which this is not. "Legitimus cœtus est qui a magistratu civitatis convocatur et regitur." (Grot.)

V. 40.   γάρ justifies the intimation in ἐννόμῳ as to the character of the present concourse. — καθινεύομεν. They were in danger of being called to account by the proconsul. The Roman government watched every appearance of insubordination or sedition in the provinces with a jealous eye. Thousands were often put to death in the attempt to suppress such movements. It was a capital offence to take any part in a riotous proceeding. The speaker's hint, therefore, was a significant one. — στάσεως depends on περί, not on the verb. The accent on περί is not drawn back, though its noun precedes (B. § 17. 3), because an adjective phrase follows. — μηδενὸς αἰτίου ὑπάρχοντος explains, not why they were liable to be arraigned, but how seriously it would terminate if the affair should take that direction. — περὶ οὗ, *in virtue of which.* — This speech is the model of a popular harangue. Such excitement on the part of the Ephesians was undignified, as they stood above all suspicion in religious matters (v. 35. 36); it was unjustifiable, as they could establish nothing against the men (v. 37); it was unnecessary, as other means of redress were open to them (v. 38. 39); and, finally, if neither pride nor justice availed anything, fear of the Roman power should restrain them (v. 40).

CHAPTER XX.

Verses 1–6.   *Paul proceeds a second time to Greece, and returns from there to Troas.*

V. 1.   μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, *Now after the tumult had ceased.* This clause shows that Paul left Ephesus soon after the disturbance, but furnishes no evidence, says Neander, that his departure was hastened by it. We may conclude that Paul "tarried at Ephesus until Pentecost," pursuant to his intention expressed in 1 Cor. 16, 8; and consequently, that he left that city in the spring or summer of A. D. 57 or 58. Compare the note on 18, 23 with that on 19, 10. — Before taking leave of

Ephesus, we must notice another event which Luke has not re-corded, but which belongs to this part of the history. In 2 Cor 12, 14 (written on the way to Greece), the apostle says: ἰδού, τρίτον τοῦτο ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, *Behold, this third time I am ready to come unto you.* The connection decides that τρίτον be-longs to ἐλθεῖν. It cannot refer to a third intention merely to visit the Corinthians; for he is saying that, as he had "not been bur-densome to them" hitherto when he was among them, so in his present visit he would adhere to the same policy. Again, in 2 Cor. 13, 1, he says: τρίτον τοῦτο ἔρχομαι. Here it is expressly said, that the apostle was now on the point of making his third journey to Corinth. The correct interpretation of 2 Cor. 1, 15. 16 presents no obstacle to this construction of the passages here referred to. The sixteenth of these verses explains the fifteenth. The apostle has reference in v. 16 to a journey to Corinth which he had purposed, but had failed to execute; viz. a journey into Macedonia by the way of Corinth, and then a return to Corinth from Macedonia; and in v. 15 he says that this plan would have secured to the Corinthians "a second benefit" (δευτέραν χάριν) in connection with the tour proposed, i. e. the benefit of his pres-ence, not once merely, but a second time. There is every reason to suppose, therefore, that Paul had been at Corinth twice when he wrote his Second Epistle to the church in that city. So con-clude, among others, Michaelis, Schrader, Bleek, Lücke, Schott, Anger, Rückert, Credner, Neander, Olshausen, Meyer, Wieseler, Osiander, Howson. But where in Luke's narrative are we to insert this second journey to Corinth? Of the different answers given to this question, I regard that as the most satisfactory which places the journey within the period of Paul's residence of three years at Ephesus. It would have been easy for him to have crossed over from the one city to the other at any time; and, con-sidering the urgent reasons for such a visit furnished by the con-dition of the Corinthian church, one would think that he could hardly have refrained from availing himself of the opportunity. As his stay there was probably very brief, and unattended by any important event, Luke has made no mention of it. Schrader, Rückert, Olshausen, Meyer, Wieseler, Howson, and others, in-tercalate the journey at this point. Neander suggests that Paul, at the commencement of this missionary tour, may have ex-tended his travels before his arrival at Ephesus so far as to have included Greece. Anger, Schott, and some others, think that Paul's second visit to Corinth may have been a return to that city from some excursion which he made into the neighboring

regions during the year and a half of his first sojourn at Corinth
(18, 1 sq.). — ἀσπασάμενος, *having embraced* them. How many tears
of affection must have been shed! How many prayers must
have been offered for each other and for the cause of Christ!
From such hints as those in v. 37. 38 and in 21, 5. 6, we can call
up to ourselves an image of the scene. They must have parted
with a presentiment at least that the apostle was now taking his
final leave of Ephesus; see v. 25. 38. — ἐξῆλθε, κ. τ. λ., *went forth
to go into Macedonia.* The direction which the apostle took we
learn from 2 Cor. 2, 12. 13. He proceeded to Troas, where he
had expected to meet Titus, whom he had sent to Corinth in order
to ascertain the effect of his First Epistle to the church in that
city. It was his intention, apparently, to remain and labor for a
time at Troas, in case the information for which he was looking
should be favorable. But not finding Titus there, and being una-
ble to endure a longer suspense, he embarked at once for Mace-
donia. On his arrival there he met with Titus, and was relieved
of his anxiety; see 2 Cor. 7, 6.

V. 2. τὰ μέρη ἐκεῖνα, *those parts,* i. e the region of Macedonia. —
παρακαλέσας αὐτούς, *having exhorted them,* viz. the believers; see
on 16, 40. The expression shows that he now revisited the places
where he had preached on his first visit here, viz. Philippi, Thes-
salonica, Berœa. It was here and now that Paul wrote his Sec-
ond Epistle to the Corinthians. That he wrote the letter in Mac-
edonia is evident from 2 Cor. 9, 2. 4. He speaks there of his boast-
ing to the churches of Macedonia of the liberality of the Corinthians,
and of the possibility that some of the Macedonians would accom-
pany him to Corinth. See, also, 2 Cor. 7, 5. The apostle, now,
as far as we know, was in that country only three times. When
he was there first he had not yet been at Corinth at all (16, 11)
and when he passed through that province on his last return to
Jerusalem (v. 3 below), he was going in the opposite direction,
and not advancing to Corinth, as stated in the Epistle. He wrote
the Second Epistle to the Corinthians, therefore, on this second
journey through Macedonia, in the summer probably, or early au-
tumn of A. D. 58; see note on 21, 17. — In Rom. 15, 19, Paul speaks
of having published the gospel *as far as to Illyricum,* which was a
country on the west of Macedonia. It was at this time, probably,
that he penetrated so far in that direction. It could not have been
on his first visit to Macedonia (16, 12 sq.); for the course of his
journey at that time is minutely traced in the Acts from his land-
ing at Philippi to his leaving Corinth. He moved along the east-
ern side of the peninsula, and was kept at a distance from Illyri-

cum. When he passed through Macedonia next (v. 3), he had already written the Epistle to the Romans. Lardner pronounces this geographical coincidence sufficiently important to confirm the entire history of Paul's travels. — εἰς τὴν Ἑλλάδα, *unto Greece*, which stands here for Ἀχαΐα (18, 12; 19, 21), as opposed to Macedonia. Wetstein has shown that Luke was justified in that use of the term. Paul was proceeding to Corinth, the capital of the province; comp. Rom. 16, 1.

V. 3. The *three months* spent here preceded the summer of this year; see v. 6. The stay was thus brief because the apostle was anxious to return to Jerusalem (v. 16). The Jewish plot was contemporaneous with his leaving, but did not occasion it. — ποιήσας is anacoluthic for ποιήσαντι; see 19, 24. — It was just before his departure from Corinth, that Paul wrote the Epistle to the Romans. That it was written at Corinth admits of being proved by several distinct arguments. One is that Paul was the guest of Gaius at the time (Rom. 16, 23), and Gaius, as we learn from 1 Cor. 1, 14, was one of the converts at Corinth whom Paul baptized. Again, he commends to the Roman Christians Phœbe, a deaconess of the church at Cenchrea (see on 18, 18), who was on the point of proceeding to Rome (Rom. 16, 1), and was probably the bearer of the letter. Further, the apostle's situation as disclosed in the Epistle agrees with that in the Acts at this time. Thus, he was on the eve of departing to Jerusalem (Rom. 15, 25), was going thither with contributions for the Jewish believers (Rom. 15, 25. 26), and after that was meditating a journey to Rome. The date of the Epistle, therefore, was the spring of A. D. 58 or 59. — μέλλοντι, κ. τ. λ., *as he is about to embark for Syria*, with the intention of going directly to Jerusalem; see also 19, 21. The effect of the conspiracy was to change his route, but not to cause him to depart prematurely. He came with the design of passing only the winter there; see 1 Cor. 16, 6. — ἐγένετο, κ. τ. λ., *it was thought best that he should return through Macedonia*. The infinitive depends on γνώμη as a sort of appositional genitive. The expression indicates that he took this course as the result of advice or consultation. How his journeying by land rather than by sea would enable him to escape the machinations of the Jews is not perfectly clear. The opinion that he was waiting to have the navigation of the season reopen, but was compelled to hasten his departure before that time, is certainly incorrect; for it is said he was on the point of embarking when the conspiracy of the Jews was formed or came to be known. It is possible that the Jews intended to assault him on his way to the ship, or else to

follow and capture him after having put to sea. Hemsen's con-
jecture (Der Apostel Paulus, u. s. w., p. 467) is, that he had not
yet found a vessel proceeding to Syria, and that his exposure at
Corinth rendered it unsafe for him to remain, even a few days
longer, until the arrival of such an opportunity.

V. 4. συνείπετο αὐτῷ, *followed him*, formed his party. This could *
be said, though they did not travel in company all the time. The
verb belongs to all the names which follow, but agrees with the
nearest. — The best manuscripts read Πύῤῥου after Σώπατρος, sc.
υἱός; genitive of kindredship (see on 1, 13). This addition distin-
guishes *Sopater* perhaps from *Sosispater* in Rom. 16, 21, since they
are but different forms of the same name (Win.). — Θεσσαλονικέων
is a partitive genitive. — *Aristarchus* was mentioned in 19, 29. The
Gaius in that passage must be a different person from the one
here, since they belonged to different countries. This Gaius is
probably the individual of this name to whom the apostle John
wrote his Third Epistle. Some critics (Kuin. Olsh. Neand.)
would point the text, so as to make Gaius one of the Thessalo-
nians, and join Δερβαῖος with Τιμόθεος. But that division not only
puts καί out of its natural place, but disagrees with 16, 1, where
Timothy appears as a native of Lystra.— *Secundus* is otherwise
unknown.—Luke supposes *Timothy's* origin to be familiar to the
reader, and so passes it over (De Wet. Mey.). — *Tychicus* is named
in Eph. 6, 21 ; Col. 4, 7 ; Tit. 3, 12, and 2 Tim. 4, 12. He was
one of the most trusted of Paul's associates. — *Trophimus*, who
was an Ephesian, appears again in 21, 29, and 2 Tim. 4, 20.
He and probably Aristarchus (27, 2) went with the apostle to
Jerusalem. The others may have stopped at Miletus, since
the language in v. 13 intimates that the party kept together
after leaving Troas. Consequently, ἄχρι τῆς 'Ασίας would state
the destination of the majority of the travellers, and would be con-
sistent with the fact that two of them went further.

V. 5. οὗτοι, *these*, viz. the seven mentioned in v. 4, not the two
named last. It is entirely arbitrary to limit the reference of the
pronoun. — προελθόντες, *having gone forward* from Corinth in ad-
vance of Paul and Luke. It is barely possible that they shipped at
once for Troas ; but it is more probable that they journeyed through
Macedonia, both because συνείπετο suggests a common route of the
parties, and because Sopater and the others may have been sent
thither to finish the alms-collection, which Paul had commenced.—
ἡμᾶς, *us*. Luke resumes here the first person plural, which has
not occurred since 16, 17. See the remarks on 16, 40.

V. 6. ἡμεῖς, *we*, must include the writer of the narrative, Paul,

and possibly others, in distinction from those who had gone forward to Troas.   As Timothy was one of those who preceded the apostle, it is evident that he and the writer of the narrative were different persons.   Tholuck, Lange,[1] Ebrard, and others, pronounce this passage sufficient of itself to disprove the hypothesis that Timothy, not Luke, wrote the portions of the Acts in which the historian speaks as an eye witness. — ἐξεπλεύσαμεν ἀπὸ Φιλίππων, *we sailed forth from Philippi*, i. e. from its harbor on the coast; see note on 16, 12. — μετὰ τὰς ἡμέρας τῶν ἀζύμων, *after the days of unleavened bread*, the festival of the Passover (see on 12, 3), which no doubt they observed, not in the Jewish spirit any longer, but with a recognition of Christ as the true Paschal Lamb ; see John 1, 36 and 1 Cor. 5, 7.   Some think that they remained at Philippi for the sake of the celebration (Mey.) ; but we must view that as an inference altogether, since Luke mentions the Passover only in its chronological relation to the voyage.   Calvin suggests as the motive for remaining that Paul would find the Jews more accessible to the truth during the season of such a solemnity. — ἄχρις ἡμερῶν πέντε, *unto five days*, as the limit reached ; they were so long on the way.   The passage on the apostle's first journey to Europe occupied two days only ; see 16, 11.   Adverse winds or calms would be liable, at any season of the year, to occasion this variation. — ἡμέρας ἑπτά, *seven days*, may be indefinite, *a week's time* (comp. 21, 4 ; 28, 14).   They arranged it so as to bring a Sabbath within the time spent there.   If the number be exact, then they arrived just at the close of the week, since they left the day after the Sabbath (v. 7).

VER es 7–12.   *Paul preaches at Troas, and administers the Sacrament.*

V. 7.   ἐν τῇ μιᾷ τῶν σαββάτων, *on the first day of the week;* not on *one of the Sabbaths*, Jewish festivals, which overlooks the article, and not on *the one of them* next after their arrival, since that would imply that they passed more than one such festival here, contrary to Luke's statement that they left on the day following.   In the New Testament εἷς stands generally for πρῶτος in speaking of the days of the week; see Matt. 28, 1 ; Mark 16, 2; John 20, 19, etc. W. § 37. 1.   It is an imitation of the ordinal sense of אֶחָד.   See Gesen. Heb. Gr. § 118. 4.   The passages just cited, and also Luke 24, 1 ; John 20, 1, and 1 Cor. 16, 2 show that *week* is one of the senses of σάββατα.   The Jews reckoned the day from evening to

[1] Das Leben Jesu nach den Evangelien dargestellt, Erstes Buch, p. 251.

morning, and on that principle the evening of *the first day of the week* would be our Saturday evening. If Luke reckons so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas, at the beginning of the Christian Sabbath, i. e. on Saturday evening, and consequently resumed his journey on Sunday morning. But as Luke had mingled so much with foreign nations and was writing for Gentile readers, he would be very apt to designate the time in accordance with their practice; so that his evening or night of *the first day of the week* would be the end of the Christian Sabbath, and the morning of his departure that of Monday. Olshausen, Neander, De Wette, Meyer, and most other critics, recognize here a distinct trace of the Christian Sabbath in that early age of the church. See also 1 Cor. 16, 2, and Rev. 1, 10. It is entirely immaterial, of course, to the objects of the day or the validity of the apostolic example, whether the first Christians began their Sabbath in the Jewish way, on Saturday evening, or at midnight, a few hours later. "Since the sufferings of Christ," says Neander, "appeared as the central point of all religious experience and life, since his resurrection was considered as the foundation of all Christian joy and hope, it was natural that the communion of the church should have specially distinguished the day with which the memory of that event had connected itself." But the introduction of the Sabbath was not only in harmony with Christian feeling, but, as we have good reason to believe, was sanctioned and promoted by the special authority of the apostles. " It is in the highest degree probable," says Meyer, "that the observance of the Sabbath rests upon apostolic institution; since the gospel was extended among the heathen who had not been accustomed to the Jewish Sabbath, it was natural and necessary that the apostles should instruct them in regard to such a day, on account of the importance of the resurrection of Christ; and this supposition is an indispensable one, in order to account for the very early and general celebration of the Christian Sabbath." In support of the last remark, this author refers to Justin Martyr, who, born at the beginning of the second century, says (Apol. II.) that the Christians of his time, "both in the cities and the country, were accustomed to assemble for worship on the day called Sunday" ($\tau\hat{\eta}\ \tau o\hat{\upsilon}\ \dot{\eta}\lambda i o\upsilon\ \lambda \epsilon \gamma o\mu \epsilon \nu \eta\ \dot{\eta}\mu \epsilon \rho \alpha$). — $\sigma \upsilon \nu \eta \gamma \mu \epsilon \nu \omega \nu\ \dot{\eta}\mu \hat{\omega} \nu$, *we being assembled;* not $\tau \hat{\omega} \nu\ \mu \alpha \vartheta \eta \tau \hat{\omega} \nu$, the received reading, which our version follows. The latter term may have been inserted to provide an antecedent for $\alpha \dot{\upsilon} \tau o \hat{\iota} \varsigma$. The use of the pronoun is like that in 8, 5.—For $\kappa \lambda \acute{\alpha} \sigma \alpha \iota\ \mathring{\alpha} \rho \tau o \nu$, see on 2, 42. 46.

V. 8. ἦσαν δὲ λαμπάδες ἱκαναί, *Now there were many lamps;* and hence the fall of the young man was perceived at once. So Meyer explains the object of the remark. But that relation of the circumstance to the rest of the narrative is not clearly indicated. It has much more the appearance of having proceeded from an eye witness, who mentions the incident, not for the purpose of obviating a difficulty which might occur to the reader, but because the entire scene to which he refers stood now with such minuteness and vividness before his mind. The moon was full at the Passover (v. 6), and after the lapse now of somewhat less than three weeks, only appeared as a faint crescent in the early part of the night (Hws.). — ἐν τῷ ὑπερῴῳ, *in the upper room,* which, as appears from the next verse, was on the third story. See note on 1, 13. — οὗ ἦμεν συνηγμένοι, *where we were assembled.* In the received text the verb is ἦσαν, *they were,* which accords with the variation in the last verse.

V. 9. ἐπὶ τῆς θυρίδος, *upon the window,* the seat of it. " It will be recollected that there were no windows of glass ; and the window here mentioned was a lattice of joinery, or a door, which on this occasion was set open on account of the heat from the many lights and the number of persons in the room. It should be observed that the windows of such places in general reached nearly to the floor; they would correspond well to what our word 'window' signified originally, viz. *windore, wind-door,* i. e. a door for the admission of wind or air."[1]—καταφερόμενος ὕπνῳ βαθεῖ, *being overcome with deep sleep.* — κατενέχθεὶς ἀπὸ τοῦ ὕπνου, *having been borne down from* (the effect of) *the sleep* into which he had sunk. This second participial clause states a result of the condition described by the first. — ἔπεσεν. The window projected (according to the side of the room where it was situated) either over the street, or over the interior court ; so that in either case he fell from the third story upon the hard earth or pavement below.— ἤρθη νεκρός, *was taken up dead;* which it is entirely foreign to any intimation of the context to qualify by adding " in appearance," or " as they supposed."

V. 10. ἐπέπεσεν, κ. τ. λ., *fell upon him, and having embraced him,* after the example of Elisha in 2 Kings 4, 34. As in that instance, so in this, the act appears to have been the sign of a miracle.— μὴ θορυβεῖσθε, *do not lament,* which, according to the Oriental habit and the import of the word, they were doing with loud and passionate outcry ; comp. Matt. 9, 23 ; Mark 5, 39. See on 10, 15. —

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[1] Illustrated Commentary, Vol. V. p. 206.

ἡ γὰρ ψυχὴ .... ἐστιν, *for his life is in him*, which he could say whether he perceived that it was not extinct, or had been restored.

V. 11. τὸν ἄρτον, *the bread* already spoken of in v. 7. The article which the T. R. omits, belongs here (Tsch. Lehm. Mey.). The fall of Eutychus had delayed the communion, which Paul now proceeds to administer. — γευσάμενος, *having eaten*, because probably they connected a repast with the sacrament; see on 2, 42. — ἐφ᾽ ἱκανόν may refer to the time occupied in the entire service; or, more naturally in this connection, to the remainder of the night after the preceding interruption.— ἄχρις αὐγῆς, *until day-break*, about five o'clock, A. M., at that season (Alf.). — οὕτως, *thus*, after these events; comp. 17, 33; 28, 14. — ἐξῆλθεν, *went forth*, i. e. on his journey. Yet the term may not exclude a brief interval between the religious services and his departure, and during that time the vessel could weigh anchor and start for Assos (see on v. 13).

V. 12. ἤγαγον, *brought him* into the assembly (Hems. Mey.), not to his home. The subject of the verb is indefinite. This circumstance is supplementary to what is stated in v. 11; not subsequent to it in point of time.— ζῶντα, *living*, which suggests as its antithesis that he had been dead; or, at least, that such was their belief. — παρεκλήθησαν, *were consoled*, viz. by his restoration to them. Some understand it of the effect of Paul's discourse; which is incorrect, as that is not here the subject of remark.— οὐ μετρίως, *not a little*, very much. Observe the litotes.

Verses 13–16. *They prosecute the Journey to Miletus.*

V. 13. ἡμεῖς, *we*, viz. the writer and the other companions of the apostle. — προελθόντες, *having gone forward*, though from the circumstances of the case, it could not have been long first. They may have left as soon as the assembly broke up, while Paul still remained a short time (see on v. 11); or, in order to reach Assos in good season, may have left even before the conclusion of the service. *They* spent the entire week at Troas as well as Paul (see v. 6), and hence could not have preceded him before the end of that time. — εἰς τὴν Ἄσσον, *unto Assos*, which was a coast-town in Mysia, south of Troas. — ἐκεῖθεν, *from there*, because the writer has his mind, not on their arrival, but the subsequent departure or progress. — οὕτω γὰρ, κ. τ. λ., *for so* (that they should take him at that place) *he had arranged for himself;* the passive in the sense of the middle. W. § 39. 3. — μέλλων refers to his intention.— πεζεύειν. This foot-journey, according to the best evidence, was about twenty miles. A paved road extended from Troas to Assos; so that starting even as late as seven or eight o'clock, A. M., Paul

could have reached Assos in the afternoon. A friend of the writer, a native of Greece, stated that he himself had travelled on foot between the two places in five hours. The distance by sea is about forty miles. His object, it is conjectured, may have been to visit friends on the way, or to have the company of brethren from Troas, whom the vessel was not large enough to accommodate.

V. 14. ὡς συνέβαλεν ἡμῖν, *as he met with us*, seems to imply that he found them already there.— εἰς τὴν Ἆσσον, *at Assos*, lit. *unto*, because the preceding verb implies the idea of the journey thither on the part of Paul. *Mitylene*, where they appear to have stopped over night, was on the east side of Lesbos, the capital of that island. The distance from Assos by sea was thirty miles; so that the voyage hither from Troas was an easy one for a day. Castro, the present capital, stands on the site of the ancient city. The name of the island is now Metilino or Metelin, a corruption of Mitylene.

V. 15. τῇ ἐπιούσῃ, *on the following day*, the second from Troas. —ἀντικρὺ Χίου, *opposite to Chios*, the modern Scio, south of Lesbos. The language intimates that, instead of putting into the harbor, they lay off the coast during the night.— τῇ δὲ ἑτέρᾳ, κ. τ. λ., *and upon the next day* (the third from Troas) *we put along unto Samos*. This island is still further down the Ægean. At one point it approaches within six miles of the mainland. It retains still the ancient name. They may have touched here, but as appears from the next clause did not stop long.— καὶ μείναντες ἐν Τρωγυλλίῳ, *and having remained at Trogyllium*, which was their next night-station, since *on the following day*, being the fourth, they arrived at Miletus. Trogyllium most commentators suppose to be the promontory and the town of that name in southern Ionia, opposite Samos where it is nearest to the shore. There was also an island of the same name on the coast of this promontory (Strab. 14. 636), which, says Forbiger (Handb. II. p. 170), was unquestionably the Trogyllium intended in this passage. The apostle would have been nearer to Ephesus, at Trogyllium on the mainland, than he was at Miletus; but a better harbor or greater facility of intercourse may have led him to prefer the more distant place for his interview with the elders. — *Miletus* was on the confines of Caria, twenty-eight miles south of Ephesus, and just below the mouth of the Meander. They reached here on the fourth day from Troas, hence either on Wednesday or Thursday, some doubt existing (see on v. 7) as to the day of the week when they sailed from Troas.

V. 16.   The external testimony requires κεκρίκει, instead of ἔκρινε (Grsb. Lchm. Mey.): *For he had determined to sail past Ephesus*, which explains why they had left that city at the north; they were opposite to it when at Samos.   As it depended on his decision whether they stopped or proceeded, Paul and his friends had evidently some control of the vessel.   The number being so great, they may have chartered the craft (as is very common in the Levant at present); at all events they must have had sufficient influence with the captain to induce him to consult their wishes — ὅπως . . . . ἐν τῇ ᾽Ασίᾳ, *that it might not happen to him*, i. e. that he might avoid inducements, *to spend time in Asia*.   He might have gone to Ephesus and returned during the time that he remained at Miletus; but he feared to trust himself there lest the importunity of friends or the condition of the church might detain him too long, or even lead him to alter his purpose. — ἔσπευδε γάρ, κ.τ.λ., *for he was hastening, if it were possible for him*, etc.   More than three of the seven weeks between the Passover and Pentecost had elapsed already.   One had expired before they left Philippi; they were five days on their way to Troas, remained there seven days, and were four days on the way to Miletus. — For πεντηκοστῆς, see on 2, 1. — γενέσθαι implies motion, and takes after it εἰς.

VERSES 17–35.   *The Address of Paul to the Ephesian Elders at Miletus.*

V. 17.   His subject is fidelity in the ministerial office; first, as illustrated in his own example; and secondly, as required of those whom the Spirit has called to this office.   In v. 18–21 he reminds his hearers of his conduct while he lived among them; in v. 19–25 he informs them that he is about to be separated from them to meet no more on earth; and in v. 26–35 he charges them to be watchful for the safety of the flock which had been intrusted to them, and was to be exposed in future to so many dangers. — πρεσβυτέρους = ἐπισκόπους (v. 28).   Compare the note on 14, 23.   Our English translators render the latter term "overseers" in v. 28, contrary to their usual practice.   "The E. V.," says Mr. Alford very candidly, "has hardly dealt fairly in this case with the sacred text; since it ought there as in all other places to have been 'bishops,' that the fact of *elders* and *bishops* having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not." — Luke speaks only of the Ephesian elders as summoned to meet the apostle at

Miletus; but as the report of his arrival must have spread rapidly, it could not have failed to draw together others also, not only from Ephesus, but from the neighboring towns where churches had been established.   See on v. 25.

V. 18.   ὑμεῖς is emphatic; see on 10, 15. — ἀπὸ πρώτης . . . . Ἀσίαν, *from the first day I came unto Asia*, we are to connect with πῶς . . . . ἐγενόμην, *how I conducted* (Kuin. De Wet.); not with ἐπίστασθε, *ye know* (Mey.).   As was to be foreseen, Meyer corrects himself here in his last edition. — The duration of the period (πάντα χρόνον) is stated in v. 31.   The position of τόν before πάντα is exceptional, as in Gal. 5, 14, and 1 Tim. 1, 16.   See K. § 246. 5. β.

V. 19.   μετὰ πάσης ταπεινοφροσύνης, *with all*, the utmost (see on 4, 29), *lowliness of mind*, humility; its opposite is ὑψηλὰ φρονεῖν (Rom. 12, 16).   Compare Phil. 2, 3 and 1 Pet. 5, 5.   This use of πᾶς, says Tholuck,[1] is eminently Pauline; comp. Eph. 1, 3. 8; 4, 2; 6, 18; 2 Cor. 12, 12; 1 Tim. 3, 4; 2 Tim. 4, 2; Tit. 2, 15; 3, 2. — δακρύων, *with tears* of solicitude for their salvation; see v. 31.   Compare 2 Cor. 2, 4 and Phil. 3, 18.   πολλῶν before δακρύων in the common text should be dropped (Grsb. Mey. Tsch.). — πειρασμῶν, *trials*, persecutions which he suffered from his country-men.   Luke has not spoken distinctly of these Jewish machina-tions at Ephesus; but in 19, 9 he describes a state of feeling on the part of the Jews, which must have been a prolific source of hostility both to the person of the apostle and to the objects of his ministry.   That his situation there was one of constant peril we see from 1 Cor. 15, 31. 32; 16, 9; and 2 Cor. 1, 8-10.

V. 20.   ὡς οὐδὲν, κ. τ. λ., depends still on ἐπίστασθε (v. 18), but illustrates at the same time the intervening πῶς ἐγενόμην: *how* (not *that*) *I kept back nothing of the things expedient*, i. e. out of regard to men's censure or their favor.   How perfectly this re-mark harmonizes with Paul's character we have proof in such passages as 2 Cor. 4, 2; Gal. 1, 10; 1 Thess. 2, 4. — τοῦ μὴ ἀναγ-γεῖλαι, κ. τ. λ., *that I should* or *might* (telic, as if in denial of the possibility that he could mean to preach less than the entire truth) *not announce unto you and teach you*, viz. the things expedient for them.   But both clauses contain a negative idea, and the rule stated on 10, 47 may apply here: he withheld nothing from them, that *he should* (as the effect of such withholding) *not announce*

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[1] "Die Reden des Apostels Paulus in der Apostelgeschichte, mit seinen Briefen verglichen," in the Studien und Kritiken, 1839, p. 305 sq.   I have drawn several of the notes on this address from that instructive Article.

and teach. In other words, the infinitive states not the object of
ἐπεστειλάμεν as before, but a consequence of the suppression if
unhindered. See W. § 44. 4. Compare v. 27 below. — δημοσίᾳ,
in public, as in the synagogue (19, 8), or in the school of Tyran-
nus (19, 9). — κατ᾽ οἴκους, *in houses,* private assemblies.

V. 21.   τὴν εἰς τὸν θεὸν μετάνοιαν, *the repentance* (which is meet)
in respect to God, i. e. exercised towards him as especially wronged
by transgression. See Ps. 51, 4. De Wette supposes a brevilo-
quence, as in 8, 22 : *repentance* (with a return) *unto God.* Compare
26, 20. The first sense agrees best with the use of εἰς in the next
clause. " In God the Father," says Olshausen, " lies expressed
the idea of the strict righteousness, to which the repentance di-
rects itself, in Christ the idea of the compassion to which the faith
has reference." — " It appears," says Tholuck, " to belong to the
peculiarities of the apostle that he in particular appeals so often
to his blameless manner of life. The occasion for this lies some-
times in the calumnies of his enemies, as when he says in 2 Cor.
1, 12 : ' For our boasting (καύχησις) is this, the testimony of our
conscience, that in simplicity and godly sincerity, not with fleshly
wisdom, but by the grace of God, we have had our conversation
in the world, and more especially among you.' The eleventh
chapter shows what adversaries he had in view in this self-justi-
fication. But often these appeals spring only from that just con-
fidence with which he can call upon others to imitate him, as he
himself imitates the Saviour. Thus in 1 Cor. 11, 1 he cries : ' Be
ye followers of me, even as I also am of Christ ;' and in Phil.
3, 17 : ' Brethren, be followers together of me, and mark them
who walk so as ye have us for an ensample.' Such personal tes-
timonies are not found in the other Epistles of the New Testa-
ment, nor are they frequent in the writings of other pious men ;
on which account we are authorized to consider their occurrence
in this discourse (v. 18–21) as a mark of its historical character."

V. 22.   δεδεμένος τῷ πνεύματι, *bound in the spirit,* i. e. his own,
in his mind, feelings (19, 21) ; constrained by an invincible
impulse or sense of duty (Hnr. Kuin. De Wet. Rob.), so as to
be indifferent to danger on the one hand (v. 23), and perhaps
immovable under any remonstrance or appeal on the other
(21, 13). The expression may be compared with our mode of
speaking when we say " bound in good faith, in conscience," and
the like. Some understand πνεύματι of the Holy Spirit : urged
by his influence or command (Calv. Kypk. Wdsth.). But that
meaning is the more doubtful here, because τὸ ἅγιον in the next
verse appears to be added to distinguish that πνεῦμα from this

The sense *bound in the spirit*, i. e. viewing himself as already in chains, a prisoner in imagination, though not yet in body (Chrys. Grot. Bng. Hws.), anticipates the sequel of the sentence, and is too artificial where all the rest is expressed with so much simplicity. Meyer's first explanation was *bound on the Holy Spirit* (Rom. 7, 2 ; 1 Cor. 7, 27), i. e. dependent on him ; but I am pleased to see that in his last edition he defends the first of the views given above.

V. 23.　πλὴν, sc. εἰδώς, *but knowing*. — κατὰ πόλιν, *from city to city*, as he pursued the present journey. — διαμαρτύρεταί μοι, *testifies fully to me*, not by an inward revelation (for why should he have received that κατὰ πόλιν?), but through the prophetic announcement of others.　Luke has not recorded the instances ; they may have occurred at Philippi, at Troas, at Assos.　He mentions two such communications which were made to Paul after this ; see 21, 4. 11.　The common text leaves out μοι, which belongs after the verb. — μένουσιν, *await me*, not wherever he went, but at Jerusalem.　πορεύομαι εἰς Ἱερουσαλήμ determines the place. — Paley compares this verse with Rom. 15, 30, which Epistle the apostle had just written at Corinth.　He there entreats the Roman Christians "to strive together with him in their prayers to God for him, that he might be delivered from them who believed not in Judea."　The two passages, therefore, "without any resemblance between them that could induce us to suspect that they were borrowed from one another, represent the state of Paul's mind, with respect to the event of the journey, in terms of substantial agreement.　They both express his sense of danger in the approaching visit to Jerusalem ; they both express the doubt which dwelt upon his thoughts concerning what might there befall him."

V. 24.　οὐδενὸς λόγον ποιοῦμαι, *I make account of nothing*, i. e. which I may be called to suffer.　On the contrary, as he says in 2 Cor. 12, 10 : "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake."　Another reading draws the two clauses of the common text into one : ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ, *but of no account do I esteem my life worthy for myself.*　The construction is less simple than the other, and may have given place to it on that account (Tsch. Mey. Alf.). — ὡς τελειῶσαι τὸν δρόμον μου, *thus* (i. e. with this aim, to wit) *in order to finish my course.*　That he should shrink from no danger, that he should be willing to offer up his life for the sake of the gospel, he regarded as due to his office, as essential to his character as an approved minister of Christ.　ὡς strengthens merely the telic force of the construction

It occurs with the infinitive here only (unless we add 17, 14),
and in the phrase ὡς ἔπος εἰπεῖν (Heb. 7, 9). W. § 44. 1. Alford
refers ὡς to τιμίαν, held not his life *so precious as to finish*, etc.
But he must arbitrarily insert for that purpose the correlative
" so," and even then translates the common reading only and not
the one received into his text. — Some critics (Lchm. Mey. Tsch.)
omit μετὰ χαρᾶς after δρόμον μου. It is wanting in several impor-
tant authorities. — διαμαρτύρασθαι . . . . τοῦ θεοῦ defines in what
the διακονία consisted. The infinitive may depend on the verbal
idea involved in that noun (De Wet.) : (commanding or requiring)
that I should testify fully, etc.; or it may follow as epexegetical. —
In the sublime language of this verse we hear distinctly the voice
of the man who, on approaching the end of his career, could say :
" I am now ready to be offered, and the time of my departure
is at hand. I have fought a good fight; I have finished my
course, I have kept the faith. Henceforth there is laid up for
me a crown of righteousness, which the Lord, the righteous judge,
shall give me at that day " (2 Tim. 4, 6–8). Compare also Phil.
2, 17.

V. 25. καὶ νῦν resumes the thought in v. 22. — οἶδα expresses,
not an apprehension or a presentiment, but a conviction. γὰρ
οἶδα τοῦτο (T. R.) has more against it than for it. Paul's οἶδα
having been fulfilled, Zeller sees evidence of the *post eventum*
character of the word in that agreement. — ὅτι οὐκέτι, κ. τ. λ., *that
ye shall see no more*, etc. If Paul's Roman captivity closed with
his death, he certainly never saw the Ephesian elders after this
interview. " Nor, if we suppose him to have been liberated, can
any contradictory result be urged on that ground, since the tradi-
tions of the fathers decide nothing in regard to the journeys of
the apostle between his supposed liberation and his second cap-
tivity." (Mey.) It has been proposed to emphasize πάντες, as
if some of them at least might hope to renew their intercourse
with him ; but that qualification is inconsistent with v. 37. 38. —
ἐν οἷς διῆλθον, *among whom I went about*, may intimate a wider
circuit of labor than that furnished by a single city. The apostle
either addressed those who had come from different churches in
the region (see on v. 17), or at this point of the discourse recog-
nized those before him as representatives of these churches.
Some understand διῆλθον to describe Paul's labors in various parts
of Ephesus, or the visits which he made to the houses of the
presbyters. The expression favors the wider view, says Neander,
but is not inconsistent with the other.

V. 26. διό, *therefore ;* since it was proper for him to close his

ministry with such a testimony. — μαρτύρομαι = μαρτυρέω, *I testify*, declare as a witness, as in Gal. 5, 3, and Eph. 4, 17, and occasionally in the classics (Pape Lex., s. v.). It means properly *obtest*, call to witness, with the accusative of a person. — ὅτι καθαρὸς, κ. τ. λ. See on 18, 6. The expression is peculiar to Paul's speeches. In this clause εἰμί may have been displaced from the text (Grsb. Lach. Mey.).

V. 27. οὐ γὰρ, κ. τ. λ., *For I shrunk not back* (while among you) *that I should not declare unto you*. Compare on v. 20. — τὴν βουλὴν τοῦ θεοῦ, *the plan of God* as to the way of saving men, unfolded in the gospel.

V. 28. προσέχετε οὖν, κ. τ. λ., *Take heed, therefore*, (since in future the responsibility will rest on you,) *unto yourselves* (that ye be faithful), *and unto all the flock* (that they be kept from error). Here Paul speaks just as he writes in 1 Tim. 4, 16. — ἐν ᾧ, *in which*, since the bishops made part of the flock, while they had the direction of it. — τὸ πνεῦμα ἔθετο may refer to their having been chosen under the direction of the Spirit (13, 2; 14, 23), or to their having been qualified for their office by the Spirit (1 Cor. 12, 8). — ποιμαίνειν includes the idea not only of instruction, but of government and of supervision in general; comp. 1 Pet. 5, 2. See the note on 14, 23. — τὴν ἐκκλησίαν τοῦ κυρίου, or θεοῦ, *the church of the Lord* or *God*. The reading here is disputed. The external testimony preponderates in favor of κυρίου, and most of the recent critics accept that as the original word, as Griesbach, Lachman, Bornemann, Tischendorf, Meyer, Tregelles. Some, as Bengel, Rinck, Scholz, Mill, Alford, decide for θεοῦ. The internal argument is claimed on both sides. It is said that θεοῦ agrees best with the usage of Paul, since in his Epistles ἐκκλησία τοῦ θεοῦ occurs eleven times, ἐκκλησία τοῦ Χριστοῦ once, but never ἐκκλησία τοῦ κυρίου. It is replied to this, that the uncommon expression is more likely to have been exchanged for the ordinary one than the reverse.[1] Wordsworth inclines to θεοῦ, mainly for internal reasons. See Humphry's note on the other side. The variations τοῦ κυρίου θεοῦ, τοῦ θεοῦ καὶ κυρίου, and τοῦ κυρίου καὶ θεοῦ are too slightly supported to require notice. — ἣν περιεποιήσατο, *which he* (redeemed and thus) *obtained for himself* (as a possession); comp. ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον (Tit. 2, 14); and λαὸς εἰς περιποίησιν (1 Pet. 2, 9). — διὰ τοῦ

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[1] For a view of the testimonies in the case, see Davidson's Lectures on Biblical Criticism, p. 175 sq. He adopts *τοῦ κυρίου* as the probable reading. Green (p. 111) comes to the same conclusion.

ἰδίου αἵματος represents the atonement as consisting preëminently
in the sacrifice and death of Christ. See Matt. 20, 28; Rom. 3,
24; Eph. 1, 7; 1 Tim. 2, 6; Heb. 9, 12; 13, 12, etc.

V. 29.   τοῦτο gives prominence to the following clause; comp.
9, 21. — εἰσελεύσονται is said of those who should come to them
from other places. — μετὰ τὴν ἄφιξίν μου, not *after my decease* (De
Wet.), but *my departure*. μετὰ τὴν ἄπιξιν (Ion. for ἄφιξιν) τὴν εἰς
Θήβας occurs in Herod. 9. 17. — λύκοι βαρεῖς, *violent*, rapacious,
wolves, which represent here, not persecutors, but false teachers;
see v. 30, and Matt. 7, 15.   These men would be as far from cor-
responding to their professed character as guardians of the flock,
as fierce wolves are unlike the faithful shepherd.

V. 30.   ἐξ ὑμῶν αὐτῶν, *from you yourselves*, i. e. from their own
community; not necessarily from the number of those present. —
That the danger which Paul announced was realized, we learn
from the Epistles to Timothy (see especially 2 Tim. 2, 17) and
from Rev. 2, 2.   The latter passage shows that some of these
false teachers, in order to strengthen their influence, laid claim to
the authority of apostles.

V. 31.   διὸ γρηγορεῖτε, *Therefore watch;* since their vigilance
should be equal to the dangers which threatened them. — μνημο-
νεύοντες, κ. τ. λ., *remembering,* etc.   How they should *watch*, with
what constancy and solicitude, they had been taught by his own
example. — τριετίαν, *the space of three years,* may be a proximate
expression, but must come nearer to *three* years than *two*.   See
the note on 19, 10.   In Rev. 2, 2. 3, we have an interesting proof
that the apostle's admonition was not in vain.   " Thou hast tried
them," it is said of the church at Ephesus, "who say that they
are apostles and are not, and hast found them liars ; . . . . and for
my name's sake hast labored and hast not fainted."

V. 32.   παρατίθεμαι, κ. τ. λ., *I commend you to God and to the
word of his grace,* i. e. in this connection, to the power of this
word as the instrumentality which God employs for the religious
confirmation and security of his people. — ἀδελφοί fails in so many
copies as to be doubtful. — τῷ δυναμένῳ it is best to refer to θεῷ as
the principal word (Calv. Bng. Mey. De Wet.) ; not to λόγῳ (Hnr.
Kuin.). — ἐποικοδομῆσαι, *to build up further,* is Pauline, but has less
support here than οἰκοδομῆσαι.   " This term reminds us of Eph.
2, 20, and can be taken only in the sense of that passage.   Re-
markable, also, is the expression κληρονομία ἐν τοῖς ἡγιασμένοις πᾶσιν.
Here πάντες gives prominence to the idea of a great company of
the holy, and reminds us again of Eph. 3, 18.   The expression,
'an inheritance among the sanctified,' i. e. participation in the

spiritual blessings which exist among them, is likewise peculiarly Pauline, and occurs further only in the words of Paul in 26; 18 and in Eph. 1, 18." (Thol.)

V. 33. He warns them against avarice, against a sordid spirit. — ἐπεθύμησα, *coveted* when he was with them; not perf. as in E. V. — ἱματισμοῦ, *raiment*. The wealth of the Orientals consisted in part of costly garments; they trafficked in them or kept them in store for future use. See Ez. 2, 69; Neh. 7, 70; Job 27, 16; 2 Kings 5, 26. This fact accounts for the allusion to the destructive power of the moth, as well as rust, in Matt. 6, 19 and James 5, 2.

V. 34. καὶ τοῖς οὖσι μετ᾽ ἐμοῦ is an instance of varied construction: *and to* (the wants of) *those with me*. W. § 63. II. 1. Those referred to here are Timothy, Erastus, Luke, and others, who traversed sea and land with the apostle, attached to him as personal friends and still more as friends of the cause which they served. — αἱ χεῖρες αὖται, *these hands*, which we may suppose him to have held up to view as he spoke, and which may have been marked with traces of the toil to which they were inured. See the note on 17, 10 and 18, 3. — This allusion to the apostle's habit of manual labor while he was at Ephesus accords remarkably with 1 Cor. 4, 11. 12. Luke has said nothing of it in his narrative of Paul's residence in that city (19, 1 sq.). But in the above-named passage of the Epistle, which Paul wrote just before his departure from Ephesus, we find him saying: "*Unto this present hour* . . . . we labor, working with our own hands." Nothing could be more undesigned than this agreement. "It is manifest that, if the history in this passage had been taken from the Epistle, this circumstance, if it appeared at all, would have appeared in its *place*, that is, in the direct account of Paul's transactions at Ephesus. The correspondence would not have been effected, as it is, by a kind of reflected stroke, that is, by a reference in a subsequent speech to what in the narrative was omitted. Nor is it likely, on the other hand, that a circumstance which is not extant in the history of Paul at Ephesus, should have been made the subject of a fictitious allusion, in an Epistle purporting to be written by him from that place; not to mention that the allusion itself, especially in time, is too oblique and general to answer any purpose of forgery whatever." Paley.

V. 35. πάντα, not *all things* as the object of ὑπέδειξα (E. V., Hmph.), but adverbial, *in all ways*, i. e. by doctrine and by example; comp. 1 Cor. 10, 33; Eph. 4, 15. — οὕτω κοπιῶντας, *so laboring*, viz. as I have done. — δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, *that*

you ought to assist the weak, feeble, i. e. the poor, whom this mode
of designation contrasts with the rich, who are strong, powerful
(Chrys. Kuin. Olsh. De Wet. Rob. Hws.). The examples in
Wetstein sanction this meaning of ἀσθενούντων. See also Rob.
Lex. s. v. But the stricter sense of the word (4, 9; 5, 15; Matt.
25, 39, etc.) is entirely appropriate : *the weak*, i. e. those unable
in consequence of physical infirmity to labor for their own sup-
port. The apostle would enforce here the duty of industry and
self-denial, in order to procure the means of relieving those who
are disabled by any cause from taking care of themselves.   He
holds up to them his own example, his diligence in labor,
his disinterestedness, as worthy of their imitation.   Compare
2 Thess. 3, 7 sq. — Others understand ἀσθενούντων of the *weak*
in their religious faith or principles. The apostle's object as they
argue, was to exhort the elders to maintain themselves by their
own labor, out of regard to those who would not appreciate their
claim to support, who would take offence at the appearance of
anything like a mercenary spirit in their teachers.   So Calvin,
Bengel, Neander, Meyer, Tholuck, and others.   It is alleged that
this interpretation is necessary, in order to make the cases paral-
lel ; that, as Paul labored for his own support, so the object of
their labor must be the same. But οὕτω κοπιῶντας does not require
that sort of correspondence.   Instead of the same application
of the fruits of his industry, the οὕτω may refer equally well to
the *manner* and *spirit* of his labor, i. e. to his assiduity in it, and
his benevolence, which he would have them imitate, though the
class of persons to be benefited in the two cases was different.
The positive objections to this exegesis are first, that the lan-
guage is too mild, as understood of such illiberality; secondly,
that some word or the context should define ἀσθενούντων, qualified
by τῇ πίστει in Rom. 14, 1 sq., and in effect by τῇ συνειδήσει in
1 Cor. 8, 9 (compared with v. 7) ; and, thirdly, that it destroys
the opposition between the giving of personal favors and the re-
ception of them, as contemplated in the words of Christ.   The
use of τῶν ἀσθενῶν in 1 Thess. 5, 14 weakens, it is true, the second
objection. It may be added, that Paul, although he waived his
own right to a maintenance from those to whom he preached, was
remarkable for the decision with which he asserted that right in
behalf of others ; comp. Rom. 15, 27 ; 1 Cor. 9, 13. 14 ; Gal. 6, 6 ;
1 Tim. 5, 17. 18.   See also the Saviour's rule on this subject in
Luke 10, 7.   Hence, if the explanation under remark were cor-
rect, it would array the author of the speech against the Epistles.
It would justify Zeller's objection, that the true Paul after repre-

senting his own assumption of the expenses of his support (for example, in 1 Cor. 9, 1–27) as unprescriptive and voluntary, would not so forget himself as to impose his example in that respect upon the Ephesian teachers as one which they must follow. — ὅτι αὐτός, *that he himself.* Our English translation overlooks the emphasis. — μακάριον . . . . λαμβάνειν, *It is more blessed to give, than to receive.* The Evangelists have not recorded this saying of Christ. It comes down to us here as an interesting specimen of the many such words that fell from his lips and were treasured up in the memory of the first disciples, but which no similar application has rescued from oblivion. It will be noticed that Paul alludes to the remark as familiar to his hearers. — The best authorities read μᾶλλον διδόναι instead of the inverse order. — Nothing is wanting to attest the Pauline origin of this Miletian speech. It agrees with Paul's history, reflects Paul's character, bears the stamp of Paul's style. This last point deserves a fuller illustration. The following examples show the linguistic affinity between the discourse and the apostle's writings. δουλεύειν τῷ κυρίῳ, θεῷ or Χριστῷ occurs in v. 19 above; six times in Paul, elsewhere only in Matt. 6, 24 and Luke 16, 13. ταπεινοφροσύνη is found only in v. 19, five times in Paul, and once in Pet. 5, 5; ὑποστέλλω in v. 20. 27, and in Gal. 2, 12; τὸ συμφέρον in v. 20, once in Heb. 12, 20, and three times in the First Epistle to the Corinthians; διακονία in v. 24, and twenty-two times in Paul; μαρτύρομαι in v. 26, and in Gal. 5, 3 and Eph. 4, 17; φείδομαι in v. 29, in 2 Pet. 2, 4, and seven times in Paul; νουθετεῖν in v. 31, and seven times in Paul; κοπιᾶν in v. 35, in Paul on the contrary thirteen times; and the hortatory γρηγορεῖτε in v. 31, elsewhere only in 1 Cor. 16, 13. See Lekebusch, Composition der Apostelgeschichte, p. 339.

VERSES 36–38.   *Paul prays with the Elders, and embarks again.*

V. 36.   θεὶς τὰ γόνατα, *having kneeled* (7, 60; 9, 40). This was the attitude in prayer which prevailed among the early Christians, except on the Sabbath and during the seven weeks before Pentecost, when they generally stood. They regarded the latter posture as the more appropriate one for the expression of gratitude, and adopted it, therefore, on joyful occasions (Hmph.). It cannot be shown that the distinction was observed at this early period.

V. 37.   The scene here is a touching one; the simplicity of Luke's description heightens the effect of it. We feel instinctively that the eye must have seen what the pen has portrayed

in so natural a manner. — καὶ ἐπιπεσόντες . . . . Παύλου, *and having
fallen upon the neck of Paul*. In the same manner Joseph mani-
fested his strong affection for Benjamin his brother (Gen. 45, 14),
and for Jacob his father (Gen. 46, 29), after their long separation
from each other. It was in accordance with Oriental manners.
— κατεφίλουν, *kissed tenderly* (compound) and (imperf.) *again and
again*. The Evangelist uses this word to describe the affected
earnestness of the traitor's kiss (Matt. 26, 49).

V. 38. ᾧ εἰρήκει, *which he had spoken* (pluperf.); dative by
attraction. — ὅτι is declarative. — θεωρεῖν = θεάομαι (Tittm. de Syn.
p. 120), *behold*, contemplate. It suggests the idea of the interest
and affection with which they looked upon that countenance for
the last time. The writer's tact in using this word of the Ephe-
sians, but ὄψεσθε of Paul in v. 25, should be noticed. — προέπεμπον,
κ. τ. λ., *they sent him forward*, escorted him, *unto the ship*. See
the note on 15, 3, and the illustration on 21, 5. It is implied that
the roadstead where the vessel lay, was at some distance from
the town. The site of Miletus, though originally on the coast,
has gradually receded till it is now ten miles from the sea. It
must have lost its maritime position long before the apostle's
time, though not so far inland then as at present.

CHAPTER XXI.

Verses 1–6. *They continue the Voyage to Tyre.*

V. 1. ὡς δὲ ἐγένετο, κ. τ. λ., *When now it came to pass that we
put to sea*. The construction is like that in v. 5. Luke certainly
as one of the ἡμᾶς, Trophimus (21, 29), and Aristarchus (27, 2),
accompanied Paul to Jerusalem. As the others who belonged to
the company (20, 4) are not mentioned again, the probability is
(*ex silentio*) that they proceeded no further. Some suppose that
Timothy went at this time from Miletus to Ephesus, and assumed
or resumed the oversight of the church there. — ἀποσπασθέντας ἀπ'
αὐτῶν, *having departed from them* (De Wet. Rob.); less probably,
having torn ourselves away (Chrys. Kuin. Mey.). Usage weak-
ened the etymological sense, and in Luke 22, 41 an emphasis
appears to me out of place. — εὐθυδρομήσαντες, *having run straight*,
shows that the wind was in their favor; see on 16, 11. — Κῶ is
for Κῶν, like Ἀπολλώ in 19, 1. *Cos* was about forty miles from
Miletus; directly south, and could have been reached in six hours.

It was one of the smaller islands of the Archipelago, on the
Carian coast, between the promontories, on which stood Cnidus
and Halicarnassus. Its present name is *Stanchio*, which has
arisen from a slurred pronunciation of ἐς τὰν Κῶν, like Stambul
from ἐς τὰν πόλιν. — Having rounded Cape Crio, the ancient Tri-
opium, they turned their prow eastward, and sailed along the
southern shore of Asia Minor. *Rhodes* was at the entrance of
the Ægean, on the coast of Caria. The celebrated colossus was
prostrate at this time, having been overthrown by an earthquake.
— *Patara* was a coast-town of Lycia, at some distance from the
left bank of the Xanthus. " Now its port is an inland marsh,
generating poisonous malaria, and the mariner sailing along the
coast would never guess that the sand-hills before him blocked
up the harbor into which St. Paul sailed of old." [1] Patara was
best known for its celebrated oracle of Apollo, which, in the
height of its authority, had almost rivalled that of Delphos. How
near to it in the person of these wayfaring men was now brought
the power which was to subvert that great delusion of heathen-
ism ! How soon after this could it be said, in the words of Mil-
ton's Hymn on the Nativity of Christ :

> " The oracles are dumb,
> No voice or hideous hum
> Runs through the arched roof in words deceiving.
> Apollo from his shrine
> Can no more divine,
> With hollow shriek the steep of Delphos leaving.
> No nightly trance or breathed spell
> Inspires the pale-eyed priest from the prophetic cell."

V. 2. The party take now another vessel. We are not in
formed of the reason for this measure. The vessel which had
brought them thus far may have been adapted only to sailing
along the shore, or they may have engaged the use of it (see on
20, 16) only until they should find an opportunity like the present.
— διαπερῶν, *crossing over* just as they arrived ; so that (ἐπιβάντες)
they could proceed at once. This particularity is as graphic " as
if taken from a journal written during the voyage." The present
participle denotes often an appointed or approaching act; comp.
v. 3 ; 27, 6. W. § 45. 1. b.

V. 3. ἀναφανέντες δὲ τὴν Κύπρον, *And having had a view of Cyprus*,
lit. *having had it brought up to sight*, made visible to us above
the horizon. The language is that of an eye-witness, and of one
familiar with the phraseology of seamen, who are accustomed to

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[1] Travels in Lycia by Spratt and Forbes, Vol. I. p. 31.

speak of *raising* the land when they approach it. The opposite expression is ἀποκρύπτειν γῆν; see Krüg. on Thucyd. 5. 65; Stalb. on Prot. 338. A. The corresponding Latin words, says Mr. Humphry, are *aperire* and *abscondere* (Virg. Æn. 3. 275, 291). Some render, *being shown Cyprus*, having it pointed out to us in the distance (Rob.); but the composite form indicates a more specific sense. This verb, which in the active governs a dative and accusative, retains the latter in the passive. W. § 39. 1; K. § 281. 3. — καταλιπόντες αὐτήν, *having left it behind*. — εὐώνυμον, *on the left*, is an adjective, not an adverb. K. § 264. 3. a. They passed, therefore, to the south of the island. They must have had a fair wind to enable them to take that course. The view of Cyprus must have carried back the apostle's mind to the days which he and Barnabas had spent there in the missionary work. — ἐπλέομεν εἰς Συρίαν, *we sailed unto Syria*, refers to the voyage to Tyre; for in the Roman age Syria included Phœnicia (Win.), of which Tyre was the commercial emporium. For its present state; see Rob. Bibl. Res. III. p. 392 sq. The most important ruins lie at present beneath the sea. It was with melancholy interest that I looked down upon them through the calm waters, in the long twilight which closed the tenth of May, 1852. — ἐκεῖσε γὰρ, κ. τ. λ., is best taken as brachylogical : *for* having come *thither the ship was unlading* (viewed as present) *the cargo*. See W. § 45. 5. This use of the participle coincides essentially with that in v. 2; see further Matt. 26, 28; Luke 22, 19. Some understand ἐκεῖσε of the conveyance of the freight from the ship to the town; *for thither* (after the arrival) *was the ship unlading the cargo* (Mey. De Wet.). The writer would not be likely to specify so minute a circumstance. ἐκεῖσε is not to be confounded with ἐκεῖ. The clause assigns the reason (γάρ) for their stopping at this port. The voyage from Patara to Tyre need not have exceeded two days, if the wind was fair and the vessel in a good condition. The distance is three hundred and forty geographical miles.[1]

V. 4. καὶ ἀνευρόντες τοὺς μαθητάς, *and having found out the disciples* who lived there; because being strangers they must make inquiry. The English version overlooks both the preposition and the article. The gospel had been preached here at an early

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[1] The writer embarked at Beirut (on the coast to the north of Tyre) at half-past six o'clock, P. M.; the next day at ten o'clock, we arrived off against Larnica on the Island of Cyprus, and on the following night, at two o'clock, A. M., came to anchor in the harbor of Rhodes. This was very nearly the apostle's track, except in the inverse order. An ancient vessel, under circumstances entirely favorable, would almost equal the speed of a Levant steamer.

period; see on 11, 19. The Saviour had performed some of his
miracles in the vicinity of Tyre and Sidon; see Matt. 15, 21;
Mark 7, 24. — ἐπεμείναμεν. See on 10, 48. — ἡμέρας ἑπτά, *seven
days*, may be indefinite, as was remarked on 20, 6. We cannot
doubt that they occupied the time spent here in making known
the word, and in consulting for the welfare of the Tyrian church.
— οἵτινες . . . . εἰς Ἱερουσαλήμ, *who said to Paul through the Spirit
that he should not go up unto Jerusalem*, i. e. if he had any regard
to his own safety or personal welfare, or to their affectionate solic-
itude on his account ; comp. παρεκαλοῦμεν, κ. τ. λ., in v. 12. They
were informed by the Spirit that bonds and afflictions awaited
the apostle at Jerusalem ; but it was not revealed to them as the
will of God that he should desist from his purpose to proceed
thither.

V. 5.   ὅτε . . . . ἐξαρτίσαι. See the first clause in v. 1. — τὰς
ἡμέρας, *the days* named in v. 4. — προπεμπόντων, κ. τ. λ., *all sending
us forward*, etc.   See on 20, 38. — ἕως ἔξω τῆς πόλεως, *till out of the
city*, quite out of it, beyond the suburbs, where they could be
alone and undisturbed. — ἐπὶ τὸν αἰγιαλόν, *upon the beach*. The
word denotes a smooth shore as distinguished from one precipi-
tous or rocky; comp. 27, 39. Luke manifests an autoptic ac-
curacy here. A level, sandy beach extends for a considerable
distance on both sides of the site of the ancient Tyre. — Modern
missionary life presents its parallels to the scene so briefly
sketched in this verse.   The following extract occurs in the
journal of a college friend, whose field of labor is in the region
of Paul's birth-place. Speaking of his departure with his fam-
ily from Aintab for a temporary absence, the missionary says :
" More than a hundred of the converts accompanied us out of the
city; and there, near the spot where one of our number had once
been stoned, we halted, and a prayer was offered amid tears.
Between thirty and forty escorted us two hours further, on horses
and mules, singing hymns as we proceeded on our way. Then
another prayer was offered, and, with saddened countenances,
and with weeping, they forcibly broke away from us. It really
seemed as though they could not turn back." [1]

VERSES 7-16.   *From Tyre they proceed to Ptolemais, and thence
to Cæsarea and Jerusalem.*

V. 7.   ἡμεῖς . . . . εἰς Πτολεμαΐδα, *Now we, completing* (thereby)
the voyage, came down from Tyre to Ptolemais.   When the par-

[1] Rev. B. Schneider, in the Missionary Herald, Vol. xlviii. p. 201, (1852).

ticiple and the verb combined thus are both in the past tense, **the**
act of the participle may be antecedent to that of the verb **or**
simultaneous with it.   The sense must decide this ambiguity. —
ἀπὸ Τύρου in this position belongs to the verb, not to πλοῦν (E. V.).
Their arrival at Ptolemais terminated the sea part of their jour-
ney.   The distance is a moderate day's journey by land.   **A**
vessel with a good breeze would make the run in a few hours.
This city was the ancient Accho (Judg. 1, 31), still called Akka
by the Arabians, and Acre or St. Jean d'Acre by Europeans.
It is on the Mediterranean, at the north angle of a bay which
bears the same name, and sweeps in the form of a semicircle
towards the south, as far as Mount Carmel.   The graceful curve
of the bay appears to great advantage from the top of that moun-
tain. — τοὺς ἀδελφούς, *the brethren* who were there ; see on **v. 4.**

V. 8.   They now travelled by land.   Issuing from the south-
eastern gate, in ten minutes they would cross the Belus, now the
Nahmen, then for three hours would proceed along the beach
with the surf breaking at their feet, at the base of Carmel would
ford the mouth of the Kishon (El-Mukatta), and turning that
headland, follow the line of the coast to Cæsarea.   The distance
hither from Akka is about forty miles. — The received οἱ περὶ τὸν
Παῦλον after ἐξελθόντες is untenable.   A church reading began
here, and a more definite subject than ἡμεῖς was needed to sug-
gest the connection.   The gloss has passed into our English
translation. — εἰς Καισάρειαν.   This is the third time that Paul has
been at *Cæsarea*.   He was there on his journey from Jerusalem
to Tarsus (9, 30), and again on his return to Antioch from his
second missionary progress (18, 22). — Φιλίππου.   See on 8, 40. —
τοῦ εὐαγγελιστοῦ.   This title appears to have been given to those
who had no stated pastoral charge, but travelled from place to
place and preached as they had opportunity.   See Eph. 4, 11 ;
2 Tim. 4, 5. — τοῦ ὄντος τῶν ἑπτά, *who was of the seven* (E. V.), re-
calls Philip as already known to us in another capacity ; see 6, 5.
But the best critics reject τοῦ, and ὄντος becomes then ambiguous :
either causal, *since he was of the seven* (De Wet. Alf.), or simply
historical as in the other case.   See Green's Gr. p. 190.   It is
improbable that the office merely influenced Paul, and so much
the less, since according to this view it would be the inferior office
which Philip no longer held and not his present one.   ὄντος follows
the tense of the other verbs, and is past.   W. § 45. 1.   Philip, as
an Evangelist, had relinquished his service at Jerusalem ; perhaps
the occasion for it had been only temporary.

V. 9.   τούτῳ, κ. τ. λ., *Now this one had four daughters*, etc.   **Luke**

mentions the fact as remarkable, and not as related in any way to the history. It is barely possible that they too (see v. 10) foretold the apostle's approaching captivity.

V. 10. ἐπιμενόντων ἡμέρας πλείους, *remaining several days* (comp. 13, 31; 27, 20), a longer time than in the other places on the way. Having travelled rapidly since he left Miletus, and being now within two days of Jerusalem, the apostle had no occasion to hasten his journey; see 20, 16. — Ἄγαβος has been mentioned in 11, 28. He cannot well be a different person, as some have thought; for not only his name, but office (προφήτης), and residence (ἀπὸ τῆς Ἰουδαίας) are the same in both instances. Whether he had heard of Paul's arrival and came to Cæsarea on that account (Bmg.), must be left undecided.

V. 11. δήσας . . . . πόδας. The prophet performed the act on himself, not on Paul. The pronoun should be αὑτοῦ, not αὐτοῦ. Many of the best manuscripts read ἑαυτοῦ. — οὕτω . . . . Ἰουδαῖοι, *So shall bind at Jerusalem the Jews.* The Romans put the apostle in chains, but they did it at the instigation of the Jews. — Agabus, like the ancient prophets, accompanied his prediction with a symbolic act, which served to place the event foretold more vividly before them; the scene, being thus acted out before their eyes, was rendered present, real, beyond what any mere verbal declaration could possibly have made it.

> "Segnius irritant animos demissa per aurem
> Quam quæ sunt oculis subjecta fidelibus, et quæ
> Ipse sibi tradit spectator."

Examples similar to this are frequent in the Old Testament; see 1 Kings 22, 11; Is. 20, 1 sq.; Jer. 13, 1 sq.; Ezek. 4, 1 sq., etc.

V. 12. ἡμεῖς, *we*, viz. the writer, Trophimus, Aristarchus (see on 20, 4), and possibly others. — οἱ ἐντόπιοι restricts itself to the Christians of the place.

V. 13. τί ποιεῖτε is the language of remonstrance: *What are you doing that you weep*, etc. The same mode of expression occurs in Mark 11, 5. — ἐγὼ γὰρ, κ. τ. λ. Their opposition was not only painful to him (συνθρύπτοντές μου τὴν καρδίαν), but was useless; *for* (γάρ) he was not to be shaken in his purpose (De Wet.); or, which agrees better with ἑτοίμως ἔχω, their distress was unnecessary; *for* he deemed it a privilege, not a hardship, to suffer in the cause of Christ; comp. 5, 41.

V. 15. The text fluctuates here, but ἐπισκευασάμενοι has decidedly the best support: *having packed up our baggage*, having placed it upon the beasts of burden; comp. ἐπισκευασάμενοι ὑπο-

ζύγια in Xen. Hell. 7, 2. 18. This is ever an important item in
Eastern travelling, and it was natural that Luke, a companion of
the journey, should mention it. If the alms which they were
carrying to Jerusalem (24, 17) consisted in part of raiment or
provisions, the loading and unloading would require more than
ordinary attention.   Another reading is ἀποσκευασάμενοι, *having
packed away our baggage*, i. e. at Cæsarea, where they left it, or
at least the superfluous part of it (Olsh.).   The reason for such
a step is not obvious.   If it was their sea-luggage and unneces-
sary for the rest of the way, it is surprising that they did not
leave it at Ptolemais, where they ended the voyage.   Some in-
sist that, if we adopt this word rather than the other, we may
obtain from it the same meaning : *having packed our baggage
away*, i. e. from the place where they had stored it, in order to
carry it with them (Mey. De Wet.) : that appears to me a forced
interpretation.   παρασκευασάμενοι and ἀποταξάμενοι are explanatory
variations. — " The English version," says Mr. Humphry, " uses
the word 'carriage' in the sense of 'things carried,' baggage, as
in Judges 18, 21 and 1 Sam. 17, 22. Cranmer has 'took up our
burdens,' and the Geneva version 'trussed up our fardels.' " —
For the route "in going up" to Jerusalem, see on 23, 31.

V. 16.   συνῆλθον, sc. τινές, which governs μαθητῶν; comp. John
16, 17.   W. § 64. 4. — ἄγοντες . . . . Μνάσωνι stands by attraction
for ἄγοντες παρὰ Μνάσωνα παρ᾽ ᾧ ξενισθῶμεν, *bringing us to Mnason
with whom we should lodge* (Olsh. Mey. De Wet.).   His relation
to them as their host was more important to them than his name,
and presents itself first, therefore, in the order of statement.
Μνάσωνι could depend possibly on ἄγοντες, *bringing us to Mnason*
(W. § 31. 5) ; but the construction is hard.   Some render *bringing
Mnason*, i. e. with them from Cæsarea ; which attributes to them
an improbable act, while it leaves the dative equally irregular. —
ἀρχαίῳ μαθητῇ = μαθητῇ ἀπ᾽ ἀρχῆς, *an ancient* (not an *aged*) *disciple*,
i. e. who had long been such.   He may have been converted on
the day of Pentecost (comp. ἐν ἀρχῇ in 11, 15), or have been a
personal follower of Christ.

Verses 17–26. *Paul assumes a Vow, to conciliate the Jewish
Believers.*

V. 17.   The apostle arrives now at Jerusalem for the *fifth* time
since he left it on his persecuting errand to Damascus.   It is the
last recorded visit that he ever made to the Jewish capital.   His
present return could not have taken place later than the spring

of A. D. 59; since we must reserve two years for his imprisonment at Cæsarea (24, 27), and two for his imprisonment at Rome, before we come to A. D. 64. See Introduction, § 6. 5. If we fix upon this limitation on that side, we have then four years as the term of the apostle's third missionary excursion, which we may distribute as follows. He left Antioch about the beginning of A. D. 55 (see on 18, 23), and reached Ephesus in the spring of that year. Here he spent about three years (20, 31), and proceeded to Macedonia in the spring of A. D. 58 (see on 20, 1). He was occupied here and in other parts of Northern Greece during the summer and autumn of that year (see on 20, 2), and arrived at Corinth early in the following winter. Having spent the next three months in that city (20, 3), he returned to Macedonia and embarked for Syria in the spring of A. D. 59. Or, our scheme of chronology admits of a slightly different combination. If we suppose two years and six months or nine months to exhaust τριετίαν in 20, 31, we may assign Paul's return to Jerusalem to the spring of the preceding year, viz. that of A. D. 58. The apostle may have left Antioch on his third tour sufficiently early in A. D. 54 (see on 18, 22) to have spent several months at Ephesus before Pentecost in A. D. 55; and he could then have completed the two remaining years of his residence in that city, at Pentecost in A. D. 57. The advantage of this computation would be, that it frees us from the necessity of crowding the two years of the apostle's Roman captivity so near the year A. D. 64 — ἀσμένως .... ἀδελφοί, *the brethren received us gladly.* This may refer to the more private friendly greetings which preceded the interview on the next day. Luke may have been struck with this cordiality the more, because Paul and his friends as preachers to the heathen had reason to apprehend some coldness. See the note on 15, 4, and Rom. 15, 31. The interview would be likely to take place in the house of Mnason, but οἱ ἀδελφοί is too general to be understood merely of him and his family.

V. 18.   The notice here relates to a more public reception. — τῇ ἐπιούσῃ, *on the following day* after their arrival. — σὺν ἡμῖν, *with us,* viz. Luke and Paul's other companions. It was now probably that the gifts of the foreign churches were delivered up to the almoners. — Ἰάκωβον. This is *James* the Younger, who presided over the church at Jerusalem; comp. 12, 17. As no one of the other apostles is mentioned in this part of the narrative, it is probable that they were either not living or were laboring in foreign lands. — πρεσβύτεροι. The pastor and *the presbyters* are named as the principal persons (see 15, 6), not as excluding others.

V. 19. ἀσπασάμενος αὐτούς, *having embraced them.* He had performed the same act of courtesy on his preceding visit to them; see 18, 22. — διὰ τῆς διακονίας αὐτοῦ, *through his ministry* in the course of his recent journey.

V. 20. πόσαι μυριάδες, *how many myriads,* stands for a large but indefinite number, *what multitudes.* Compare 1 Cor. 4, 15 and 14, 19. — ζηλωταὶ τοῦ νόμου, *zealots for the law;* an objective or causative genitive (comp. Gal. 1, 14). K. § 265. 2. b.

V. 21. ὅτι ἀποστασίαν διδάσκεις, κ. τ. λ., *that thou dost teach apostasy from Moses,* etc. Neander presents the following just view of the transaction related here. "This accusation against Paul was certainly false in the form in which it was alleged; for he opposed the external observance of Judaism only so far as the justification and sanctification of men were made to depend upon it. It was his principle, that no one should abandon the national and civil relations in which he stood at the time of his conversion, except for important reasons; and in accordance with this principle he allowed the Jews to adhere to their peculiarities, among which was the observance of the Mosaic law (1 Cor. 7, 18). But it could not fail to happen that those who entered into Paul's ideas of the relations of the law to the gospel, and were thus freed from their scrupulous regard for the former, would be led into a freer line of conduct in this respect, and individuals might carry this disposition further than Paul desired. It may be that such instances gave occasion to the charge that he pursuaded the Jewish Christians to release themselves from the law. It is indeed true, that, when it was once admitted that circumcision avails nothing as a means of obtaining an interest in the kingdom of God, this rite must, sooner or later, fall away of itself. But Paul would not hasten this result by any arbitrary or violent act; he would leave it to be the work of time, and would have no one break away capriciously from the relations in which he has been called to be a Christian. Hence, without deviating from the principles of strict sincerity, he could repel that accusation of the Jewish zealots. He was far from entertaining the hatred against Judaism, and the ancient theocratic nation, with which his violent opponents charged him. In conformity with the principle avowed in his Epistles, viz. that he became a Jew to the Jews, as he became a heathen to the heathen and weak to those who were weak, he declared himself ready to do what James proposed to him, in order to refute that accusation. He consented to refute it by taking part in the Jewish worship in a mode which was highly esteemed by pious Jews."

V. 22. τί οὖν ἐστι; *What, therefore, is it?* viz. which the occasion requires; comp. 1 Cor. 14, 15. 16. — πάντως . . . . συνελθεῖν, *It is entirely necessary* (inevitable) *that a multitude* (viz. of the Jewish Christians) *should come together,* i. e. around Paul as he appeared in their public assemblies, in the temple and elsewhere, in order to watch his conduct and see whether their suspicions of him were just. It is not meant that the church would assemble in a body for the purpose of consultation (Calv. Grot.); for with that idea we should have had τό before πλῆθος (comp. 4, 32; 15, 12. 30). Nor does the language intimate that Paul's advisers apprehended any violent outbreak on the part of the Jewish Christians (Kuin.); the subsequent riot which led to his apprehension originated not with them, but with the unbelieving Jews (comp. v. 27).

V. 23. ὅ σοι λέγομεν, *which we say to thee,* viz. James and the elders; for the subject of this verb must be the same as that of εἶπον in v. 20. The narrative does not allow us to separate James from the others; as if he merely acquiesced in the proposal while the responsibility of suggesting it lay wholly with them (against Hws.). — The ἄνδρες τέσσαρες were certainly Jews, and may be supposed from the relation implied in εἰσὶν ἡμῖν to have been also Jewish believers. — εὐχὴν ἔχοντες ἐφ' ἑαυτῶν, *having a vow upon themselves,* which as appears from every circumstance of the description, must have been a Nazarite vow. This vow bound those who assumed it to let the hair grow, to abstain from intoxicating drink, and in other respects to maintain a life of ascetic rigor (Numb. 6, 2 sq.). It was left to their option how long they continued such a vow; though it seems to have been customary among the Jews of this period to extend it at least to thirty days (Jos. Bell. Jud. 2. 15. 1). " When the time specified in the vow was completed, the Nazarite offered a ram of a year old for a burnt-offering, a sheep of the same age for a sin-offering, a ram for a thank-offering, a basket of unleavened cakes, and a libation of wine. His hair was shaven off at the gate of the sanctuary, and cast into the fire where the thank-offering was burning. He offered as a wave-offering to God, the shoulders of the thank-offering and two cakes, which were both given to the priest." Jahn's Archæol. § 395.

V. 24. τούτους παραλαβών, *these taking with thyself,* as associates in the vow. — ἁγνίσθητι σὺν αὐτοῖς, *purify thyself with them ;* enter upon the same course of abstinence and religious consecration. Howson understands ἁγνίσθητι of the ordinary ablutions before entering the temple; but in that case σὺν αὐτοῖς loses its signifi-

cance, since the apostle's purification would have no more relation
to them than to any other Jews.— καὶ δαπάνησον ἐπ᾽ αὐτοῖς, *and
spend upon them*, incur expense on their account. "As, in some
instances, the Nazarites had not sufficient property to enable them
to meet the whole expense of the offerings, other persons who
possessed more defrayed the expense for them, or shared it with
them, and in this way were made parties to the vow." The
Jews looked upon it as an act of special merit to assist a Naza-
rite in this manner. Josephus relates (Antt. 19. 6. 1) that Agrippa
the First, on his arrival at Jerusalem after having obtained the
sovereignty of Palestine, paid the expense of numerous indigent
Nazarites who were waiting to be released from their vows. He
intended it as a thank-offering for his good fortune. — καὶ γνώ-
σονται πάντες, *and all shall know* by this act. γνῶσι and γνώσωνται,
all may know (E. V.), are grammatical corrections, founded on the
false view that this clause depends on ἵνα.— καὶ αὐτός, *also thyself*,
as well as other Jews.

V. 25.   περὶ δὲ τῶν πεπιστευκότων ἐθνῶν, *But* (as we are both
aware) *in regard to the Gentiles who have believed*, etc. — ἡμεῖς, *we*,
i. e. the apostles and Christians at Jerusalem; for the adoption
of the decree was properly their act (comp. 15, 22), and not that
of Paul and the other delegates from Antioch who submitted to
them the question which the decree settled (15, 1).   The object
of the reminiscent remark in this verse was to obviate any scru-
ple that Paul might feel, lest the proposed measure should inter-
fere with the liberty of the Gentile converts. — εἰ μὴ φυλάσσεσθαι,
κ. τ. λ.   See the note on 15, 20.

V. 26.   παραλαβών refers to his connecting himself with the
men (v. 24), while ἁγνισθείς defines the nature of the connection.
— τῇ ἐχομένῃ ἡμέρᾳ, *on the following day* after his interview with
James, and the third since his arrival at Jerusalem (v. 18). — σὺν
αὐτοῖς belongs certainly to ἁγνισθείς (see v. 24) and perhaps to
εἰσῄει; not, in the latter case, necessarily because he now took
them to the temple in order to absolve them at once from their
vow (Hws.), but because it may have been important that they
should be present when he declared his intention to assume their
expenses.— διαγγέλλων . . . . ἁγνισμοῦ, *announcing*, viz. to the priests
(εἰς τὸ ἱερόν suggests the persons) *the completion* (lit. *filling out*)
of the days of the purification; in other words, making known
the interval (viz. seven days) between this declaration and the
end of the vow and the bringing of the necessary offerings.   So
essentially Stier, Kuinoel, De Wette, Meyer, Wordsworth, and
others.   τοῦ before ἁγνισμοῦ defines *the purification* as that referred

to in σὺν αὐτοῖς ἁγνισθείς; hence that of those associated in the act, not that of the men merely and not that of Paul merely (both mistakes have been made). The convenience of the priests may have required this notification to enable them to prepare for the concluding ceremony at the temple.   Others (as Wiesl.) explain ἐκπλήρωσιν of the actual expiration of the days during which the men's vow was to continue.   Such a view leaves no time for the apostle's partnership with them, and thus conflicts both with σὺν αὐτοῖς ἁγνισθείς, and with εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ in 21, 18. The apostle's arrest (v. 27) was subsequent to his present appearance in the temple, and at the time of the arrest, as we see from the words just quoted, he was still observing his part of the vow. — ἕως οὗ, κ. τ. λ., *until the offering* (known as necessary) *was brought*.   This clause depends naturally on διαγγέλλων, κ. τ. λ., and as it formed a part of the notice which Paul gave in the temple (hence *oratio directa*) would have naturally the subjunctive (*until it should be brought*, as in 23, 12. 21; 25, 21), instead of the indicative.   It may be an instance, as Meyer suggests, in which the direct form of the announcement glides over into the past of the narrative.   See K. Ausfh. Gr. § 846.   Some carry back the clause to εἰσῄει εἰς τὸ ἱερόν as elliptical: *went into the temple* and staid there *until the offering was brought*.   In that case we must pass over the nearer point of connection for a remoter one, and must even insert the word in the text which renders that connection possible.   Further, it is improbable that Paul lodged two or three days in the temple; and yet as he speaks of himself as there on the day of the riot, in order to bring the final offerings (24, 18), it would follow on this view of the subject that he had remained there from his first repairing to the temple till that time.   The true emphasis of ὑπὲρ ἑνὸς ἑκάστου lies in the fact that Paul was to be answerable for the expenses of the offering of *each one*; not (as Hws.) that he would remain in the temple until *each one's* offering was presented.

VERSES 27–30.   *Paul is seized by the Jews, and dragged from the Temple.*

V. 27.   ὡς δὲ ἔμελλον, κ. τ. λ., *Now as the seven days were about to be completed*, i. e. in all probability the seven days announced to the priests as the limit to which the vow of the Nazarites would extend, and as the period also of the apostle's partnership in that consecration.   This is the readiest explanation and the one to which most critics assent (Bng. Kuin. Olsh. Mey. De Wet.

Alf.). Neander's idea is that their vow embraced only seven days in all, and that Paul joined them on the last of these days. Against that construction stands the inference from εὐχὴν ἔχοντες ἐφ᾽ ἑαυτῶν in v. 23, that the vow had been resting on them for a considerable time before the apostle's connection with them, and, also, that ἵνα ξυρήσωνται τὴν κεφαλήν (v. 24) would signify very little if the ceremony was to take place at the expiration of a single week. — Wieseler (p. 105) has revived the opinion of some of the older interpreters, viz. that *the seven days* were those observed as the feast of Pentecost. His arguments are mainly two: first, as obviating an objection, that this meaning suggests itself readily enough after the information (20, 16) that Paul was hastening to keep the Pentecost at Jerusalem; and, secondly, that the reckoning of the twelve days between his arrival there and his subsequent trial at Cæsarea demands this explanation. Howson adopts the same view. But the article before ἑπτὰ ἡμέραι recalls quite irresistibly *the days of the purification* just spoken of, and the twelve days mentioned in 24, 11 may be computed in different ways (see note there), and hence though compatible with that theory do not establish it. Above all, the assumption that the Jews observed Pentecost as a hebdomadal festival is too uncertain to be made the basis of an explanation. The law of its institution prescribed but one day though the later Jews, it would seem, added a second. Win. Realw. I. p. 243. — οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, *the Jews from Asia*, i. e. the province of that name where Paul had resided so long (20, 31). Some of them may have been from Ephesus, who would recognize Trophimus (v. 29) as a fellow-townsman. The Jews here, the authors of this riot, were not believers and hence not of the class of Jews whom the apostle expected to conciliate.

V. 28. βοηθεῖτε, *help*, i. e. to apprehend him, or to wreak vengeance on him. — ἔτι τε καί, *and further also;* comp. 2, 26. It is one of Luke's peculiar phrases. — Ἕλληνας may be the plural of the class or category, because what Paul had done in the case of one, he might be said in point of principle to have done for many; or it may have been an exaggeration for the purpose of increasing the tumult. — εἰς τὸ ἱερόν, *into the temple*, i. e. the part of it interdicted to foreigners. The outer court or inclosure was called the court of the Gentiles, and could be entered by them without profanation. The second court, or that of the Israelites, was surrounded with marble pillars, on which, as Philo states, was inscribed in Latin and Greek : " On penalty of death let no foreigner go further."

V. 29. ἦσαν προεωρακότες, *had seen before*, on some previous occasion ; or possibly, *had seen away*, at a distance (Mey.). In this compound the preposition refers elsewhere to the future (out of question here) or to space, not to past time (R. and P. Lex.). The retrospective sense lies so near to the use of πρό, and occurs so readily here, that we need not scruple to admit it. — For *Trophimus*, see on 20, 4. He was a foreigner (᾿Εφέσιον), and not a Jew from Ephesus. — ὃν ἐνόμιζον, κ. τ. λ., *whom they were supposing*, etc. They had seen Trophimus in the city with him, and from that rushed to the conclusion that he had brought Greeks into the temple. " Zelotæ *putantes*," says Bengel, " sæpe errant."

V. 30. εἷλκον . . . . ἱεροῦ, *they dragged him out of the temple*, so as not to pollute it with blood (Olsh. Mey. De Wet.). They had determined already to kill him. Bengel conjectures (whom Bmg. follows) that they wished to prevent him from taking refuge at the altar. But the Mosaic law restricted the right of asylum to those who had been guilty of accidental murder; see Ex. 21, 13. 14. — ἐκλείσθησαν αἱ θύραι, *the doors* (of the second court) *were closed*, probably by the Levites, who had the care of the temple , see the note on 4, 1. They may have feared that the crowd would return, or some new disturbance arise.

Verses 31–40.   *The Roman Commander rescues Paul from the Hands of the Jews.*

V. 31. ζητούντων δὲ αὐτὸν ἀποκτεῖναι, *Now while they are seeking to kill him;* they were beating him for that purpose (see v. 32). But as the onset had been sudden, and they were not furnished with weapons, some delay intervened. It was nothing in all human appearance but that momentary delay, that saved now the life of the apostle. The Roman officer had time to appear and snatch him from impending death. — ἀνέβη, κ. τ. λ., *a report went up to the chiliarch of the cohort;* see his name in 23, 26. It was but the work of a moment to convey to him the information. He had his station in the castle of Antonia, which was on a rock or hill at the northwest angle of the temple-area. The tower at the southeast corner of the castle " was seventy cubits high, and overlooked the whole temple with its courts. The fortress communicated with the northern and western porticos of the temple-area, and had flights of stairs descending into both ; by which the garrison could at any time enter the court of the temple and prevent tumults." Bibl. Res. I. p. 432. During the festivals it was customary to keep the troops in readiness to suppress the

riots which were so liable to occur at such times (comp. on **10,**
37). See Jos. Antt. 20. 5. 3; Bell. Jud. 5. 5. 8. — The Turkish
garrison stands at present very nearly on the site of the old
castle. The traveller obtains his best view of the court of the
Haram or mosque of Omar, the ancient temple-area, from the
ɪɔof of this garrison.

V. 32. ἑκατοντάρχους, *centurions*, each with his proper comple-
ment of men. The chiliarch ordered out a force sufficiently large
to intimidate all opposition. — κατέδραμεν ἐπ᾽ αὐτούς, *ran down upon
them*. To that despatch Paul was indebted for his escape; note
also ἐξαυτῆς. This verb corresponds to ἀνέβη in v. 31 — οἱ δὲ ἰδόν-
τες, κ. τ. λ., *Now when they saw the chiliarch*, etc. They knew the
consequences too well to run the risk of a collision with the Ro-
man troops. See on 19, 24.

V. 33. δεθῆναι ἁλύσεσι δυσί, *to be bound with two chains*, i. e. to
have his arms fastened to two soldiers, one on each side of him.
The mode was described in the note on 12, 6. — τίς ἂν εἴη, *who he
might be*, since his name and rank were uncertain. — καὶ τί ἐστι
πεποιηκώς, *and what he has done*. The form of the inquiry presup-
poses that he had committed some crime. W. § 41. 4. c. He put
the question to the crowd, as the responsive clamor shows in the
next verse.

V. 34. εἰς τὴν παρεμβολήν, *into the garrison* or *barracks;* not the
castle as a whole (E. V.), but the part of it assigned to the sol-
diers.

V. 35. ἐπὶ τοὺς ἀναβαθμούς, *upon the stairs* which led up to the
castle. On arriving here, the crowd pressed on Paul so as to
awaken the fear of some outrage or treachery. Some think that
he was lifted off his feet by the throng, and then taken and
carried up the stairs. — συνέβη, κ. τ. λ., *it happened that he was
borne* (in their arms or on their shoulders) *by the soldiers*. συνέβη
is not superfluous. ἐβαστάζετο alone would have pointed out less
distinctly the peril of his situation, as evinced by their adopting
such a precaution.

V. 36. Now was heard again the shout which thirty years
before surrounded the praetorium of Pilate, " Away with him,
away with him" (Hws.). αἶρε is imperative present because
ἠκολούθει (imperf.) represents the cry as a continued one; see 22,
22. Compare ἆρον in John 19, 15, where the aorist precedes.

V. 37. Ἑλληνιστὶ γινώσκεις; *Dost thou know Greek?* The ad-
verb stands in the place of the object (comp. οὕτω in 20, 13), and
λαλεῖν is not to be supplied (Kuin.); comp. τοὺς Συριστὶ ἐπισταμένους
in Xen. Cyr. 7. 5. 31, and in Latin *Græce nescire* (Mey. De Wet.).

V. 38.   οὐκ ἄρα, κ. τ. λ., *Art thou not therefore the Egyptian?* i. e.
as I supposed. οὐ indicates an affirmative answer with reference
to the speaker's former state of mind. W. § 57. 3. The com-
mander, on being addressed in Greek, concludes that he is mis-
taken; for it was notorious (it would seem) that the Egyptian
was unable to speak that language. He could not have drawn
that inference solely from his Egyptian origin, for the Greek was
now spoken more or less in almost every country. — Of this
Egyptian impostor, Josephus has given two different accounts
which need to be reconciled with each other, as well as with
Luke. In his Bell. Jud. 2. 13. 5, he relates that a juggler (γόης),
whom he also denominates ὁ Αἰγύπτιος, having procured for him-
self the reputation of a prophet, led a great multitude of about
thirty thousand men out of the desert to the Mount of Olives,
and promised them that the walls of Jerusalem would fall down
at his command; but Felix fell upon them, the Egyptian fled μετ'
ὀλίγων, with a small number, most of his followers were slain or
taken prisoners, and the rest of the crowd (τὸ λοιπὸν πλῆθος) dis-
persed. In his Antt. 20. 7. 6 (he wrote this work later than his
Jewish War), he states that this Egyptian came to Jerusalem,
that he persuaded the populace to go out with him to the Mount
of Olives, where he would exhibit to them the wonder before
mentioned; and then he speaks of the attack of Felix, and in
that connection says merely that *four hundred* of the Egyptian's
people were slain, and *two hundred* were taken captive, without
any further addition. " Here now," says Tholuck (Glaubwürdig-
keit, p. 169), "Josephus has in all appearance contradicted him-
self in the most glaring manner; for in one case the Egyptian
brings the people from the desert to the Mount of Olives, in the
other, from Jerusalem ; in the one case the greater part of thirty
thousand people are slain or taken prisoners ; in the other, the
number of the slain amounts to only four hundred, that of the
prisoners to only two hundred. This example serves to illustrate
an important rule of criticism, so often violated by sceptical writers
in relation to the Bible ; and that is, that, if the general credibil-
ity of an historian be acknowledged, we are bound to reconcile
an apparent difference by interpretation or combination. The
application of this principle here enables us to view the matter
thus. The man had at first a band of *sicarii*, and a rabble had
also attached themselves to him; these people he leaves behind
on the Mount of Olives, and leads thither out of Jerusalem an
additional crowd, so that the entire multitude might amount to
about thirty thousand men. As usually happens in such cases,

curiosity merely had drawn together most of them. Only a smaller
company belonged to the train of his followers, and among these
were the *sicarii*, the attack of the Romans was directed properly
against these, of whom Felix slew four hundred, and made two
hundred prisoners. With a small number, i. e. *with the four thou-
sand of whom Luke speaks*, he escaped into the desert; the re-
maining mass, i. e. τὸ πλῆθος, of which the first passage of Jose-
phus speaks, dispersed. In this, or in a similar way, the Jewish
historian may be reconciled with himself, and with the writer of
the Acts." — εἰς τὴν ἔρημον, *into the desert*, viz. between Egypt and
Palestine, as he came from that direction. — τοὺς τετρακισχιλίους,
the four thousand. The event was so recent that the precise
number was still known. The same Felix was procurator of
Judea at this time ; see 23, 24. — σικαρίων, *assassins*, a Latinism.
They received their name from the Roman *sica*, a curved dagger
adapted by its form to be concealed beneath the clothes; they
could use it for striking a fatal blow, in a crowd, without being
observed.

V. 39.   ἐγὼ . . . . Ταρσεύς, as analyzed by Meyer, contains two
clauses : *I am indeed* (μέν) not the Egyptian, but *a Jew from Tar-
sus*.   δέ below can hardly be antithetic. — Κιλικίας depends on
πόλεως; not in apposition with an implied genitive in Ταρσεύς
(E. V.). — οὐκ ἀσήμου, *not unnoted;* on the contrary, says Josephus
(Antt. 1. 6. 1), the most important city of all Cilicia.   Many of
the coins of Tarsus bear the title of *Autonomous* and *Metropolis*.
See on 9, 30.

V. 40.   Παῦλος ἑστὼς, κ. τ. λ.   " What nobler spectacle," ex-
claims Chrysostom, " than that of Paul at this moment !   There
he stands bound with two chains, ready to make his defence to
the people.   The Roman commander sits by, to enforce order by
his presence.   An enraged populace look up to him from below.
Yet in the midst of so many dangers, how self-possessed is he,
how tranquil !" — τῇ Ἑβραΐδι διαλέκτῳ, *in the Hebrew dialect*, i. e.
in the Syro-Chaldaic or Aramæan, as in John 5, 2 ; 19, 13.   See
on 6, 1.   In that language, if he was not more intelligible to most
of his hearers, he could at least " speak more directly to the
hearts of the people."

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CHAPTER XXII.

VERSES 1-21. *Paul's Speech on the Stairs of the Castle.*

V. 1. As we examined Luke's account of Paul's conversion
(9, 1-1ε) in connection with this address, it will be sufficient for
the most part to refer the student to the notes there, so far as the
two narratives coincide. I subjoin Mr. Humphry's introductory
paragraph. " Though the subject-matter of this speech has been
related before, it assumes here a fresh interest from the manner
in which it is adapted to the occasion and the audience. The
apostle is suspected of disaffection to the Mosaic law. In order
to refute this charge, he addresses them in Hebrew; he dwells on
his Jewish education, and on his early zeal for the law; he shows
how at his conversion he was guided by Ananias, a man devout
according to the law, and of good report among the Jews at Da-
mascus, and how he subsequently worshipped in the temple at
Jerusalem. So far they listen to him; but he no sooner touches
on the promulgation of the gospel among the heathen (v. 21)
than he is interrupted, and his fate would probably have been
the same as Stephen's, had he not been under the protection of
the Roman captain." — For ἀδελφοὶ καὶ πατέρες, see on 7, 2. Some
of the rulers mingled with the crowd, whom Paul knew person-
ally or recognized by some badge of office. Here too (1, 16)
ἄνδρες is complimentary and belongs with that force to both nouns.
— μου depends not on ἀκούσατε (comp. 1, 4), but on ἀπολογίας.

V. 3. The common rule would place μέν after γεγεννημένος. It
stands out of its place now and then in the best writers. W. §
61. 5. The opposition lies evidently between Paul's foreign birth
and his education at Jerusalem. — Κιλικίας depends not on πόλει
understood, but on Ταρσῷ under the rule of possession. W. § 30. 2.
— Critics point this sentence differently. Many of the older com-
mentators, whom Meyer follows, place the comma after Γαμαλιήλ,
instead of ταύτῃ, so as to bring a participle at the head of the
several clauses. This division promotes the rhythm at the ex-
pense of the sense. The comma should be put undoubtedly
after ταύτῃ (Grsb. Lchm. De Wet.). Tischendorf follows this
punctuation in his second edition. παρὰ τοὺς πόδας Γαμαλιήλ, *at
the feet of Gamaliel*, is appropriate to πεπαιδευμένος, but not to ἀνα-
τεθραμμένος; the latter having respect to his physical growth or
progress to manhood, the former to his professional training. ἀνα-

46

τεθραμμένος ἐν τῇ πόλει ταύτῃ, *having been brought up in this city*, forbids the supposition that Paul was an adult when he went to reside at Jerusalem. Compare, also, 26, 4. He must have removed thither from Tarsus in his boyhood or early youth. It is surprising that Eichhorn and Hemsen should maintain, in opposition to such evidence, that Paul did not enter the school of Gamaliel until the thirtieth year of his age. See note on 7, 58. *To be taught at one's feet* was a proverbial expression among the Jews, founded on the fact that in their schools the teachers, whether they stood or sat, occupied a higher place than the pupils. Schöttg. Hor. Hebr. p. 477. — κατὰ ἀκρίβειαν = κατὰ τὴν ἀκριβεστάτην αἵρεσιν in 26, 5. Paul had been a Pharisee, and in his zeal for Judaism had surpassed all the adherents of that sect who had been students with him under Gamaliel (see Gal. 1, 13). — πατρώου νόμου = νόμου τῶν πατέρων; comp. τῷ πατρῴῳ θεῷ in 24, 14. — θεοῦ is like the genitive in 21, 20.

V. 4. ταύτην τὴν ὁδόν (19, 23), stands concisely for *those of this way;* comp. 9, 2. — ἄχρι θανάτου, *unto death*, not the aim merely (Grot. Mey.), but result of his persecution. The facts in the case justify the strongest sense of the expression; see v. 20 and 26, 10. — ἄνδρας, κ. τ. λ. See on 8, 2.

V. 5. ὡς καὶ . . . . μοι, *as also the high-priest testifies* (= is witness) *for me;* i. e. the ἀρχιερεύς at that time (see on 9, 1), who was known to be still living. Some construe the verb incorrectly as future. — πρὸς τοὺς ἀδελφούς = πρὸς τὰς συναγωγάς in 9, 2 ; i. e. unto the Jewish rulers of the synagogue whom Paul recognizes as brethren (as in v. 1), to show that he was not hostile to his countrymen or alienated from them (21, 28) ; comp. Rom. 9, 1 sq. — ἐπορευόμην, *was journeying;* not *went* (E. V.). — ἄξων . . . . ὄντας, *in order to bring also those there*, lit. *thither*, because the speaker's mind passes from where he is to them ; not the emigrants *thither* (Mey. Alf.), since the Jews had resided there too long to be viewed in that light. — ἵνα τιμωρηθῶσιν, *that they might be punished*, viz. by imprisonment (v. 4 ; 8, 3), by stripes (v. 19 ; 26, 11), or by death (v. 4 ; 8, 1).

V. 6. ἐγένετο, κ. τ. λ., *But it happened to me as I journeyed* (the participle as imperfect) *that*, etc. — μοι πορευομένῳ is not an instance of the dative absolute, but depends on ἐγένετο; comp. v. 17. W. § 31. 2. R. 2. — περὶ μεσημβρίαν, *about mid-day.* See on 9, 3. That he should have had such a vision (φῶς ἱκανόν) at such an hour made it the more impossible that he should be deceived. — For περί in περιαστράψαι repeated before ἐμέ, see on 3, 2.

· V. 7. ἔπεσα, which is changed in some copies to ἔπεσον, is an

Alexandrian form; comp. Gal. 5, 4. W. § 13. 1. a.   Transcribers
have probably altered this termination to the second aorist in
some other passages, as John 6, 10; Heb. 3, 17; Rev. 7, 11. For
ἔπεσα in the classics, see K. § 154. R. 2; B. § 114.

V. 9. οἱ σὺν ἐμοὶ ὄντες = οἱ συνοδεύοντες αὐτῷ in 9, 7 (comp. 26,
14). So those might be described who happened to be travelling
with Saul in the same caravan; but the common view is more
correct, that they are the men who accompanied him as his as-
sistants. He would need the aid of others to enable him to con-
vey his prisoners in safety to Jerusalem (v. 5). — τὴν δὲ φωνὴν οὐκ
ἤκουσαν, *but the voice of him who spoke to me they understood not.*
For this translation, see the remarks on 9, 7.

V. 11. ὡς δὲ οὐκ ἐνέβλεπον, *As now I saw not*, i. e. any thing;
here only without an object. — ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, *from
the glory*, splendor, *of that light*, which was "above the brightness
of the sun;" see 26, 13. "The history (9, 9) mentions simply
the fact of his blindness, but the apostle states its cause, as an
eye-witness would naturally do." Birks, p. 328.[1]

V. 12. εὐσεβής is the authorized word, not εὐλαβής. "The his-
torian (9, 10) calls Ananias a disciple; but the apostle 'a devout
man according to the law, having a good report of all the Jews
who dwelt there.' Such a description was admirably suited to
his immediate object, to conciliate his audience in every lawful
way.   How consistent it was with the other account appears
from 21, 20, in the words of James : 'Thou seest, brother, how
many thousands of Jews there are who believe, and *they are all
zealous of the law*.'" Birks, p. 329. — κατοικούντων, sc. ἐν Δαμασκῷ.
— ἐπιστάς, *standing near*, in order to place his hands upon him ;
comp. 9, 17. — The recapitulation here omits the vision to Ana-
nias, related so fully in the history (comp. 9, 10 sq.). The cir-
cumstances of that event were unimportant to the apostle's
defence, and would have made his commission to the Gentiles
needlessly prominent at this stage of the address.

V. 13. ἀνάβλεψον, *look up* and see ; and so in the next clause,
ἀνέβλεψα εἰς αὐτόν, *I looked up upon him.* We are to think of
Paul as sitting there blind, and Ananias as standing before him
(Mey).   The verb does not vary its meaning, but suggests in
the first instance what it asserts in the second.   The involved
idea prevails over the direct one in such a use as that in 9, 12.

V. 14. ὁ θεὸς τῶν πατέρων ἡμῶν, *the God of our fathers*, is another of

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[1] Horæ Apostolicæ, by the Rev. T. R. Birks, late Fellow of Trinity College,
Cambridge (London 1850).

" those conciliatory touches which mark a real discourse." — προ-
εχειρίσατο, κ. τ. λ., *appointed* (destined, as in 3, 20) *thee to know his
will*, not as to the way of saving men (i. e. βουλήν in 20, 27), but
as to what he was to do and suffer in his future sphere of labor;
comp. 9, 15. 16. — καὶ ἰδεῖν. See the last remark on 9, 7. — τὸν
δίκαιον, as in 3, 14 ; 7, 52.

V. 15. ὅτι ἔσῃ . . . . ἀνθρώπους, *for thou shalt be a witness for him
unto all men.* This is the reason why Christ had revealed him-
self to Paul ; comp. Gal. 1, 16. πάντας ἀνθρώπους takes the place
of ἐθνῶν καὶ βασιλέων, υἱῶν τε Ἰσραήλ in 9, 15. The more guarded
phraseology here evinces the tact of the speaker. Paul would
keep back for the present the offensive εἰς ἔθνη which when
uttered at length (v. 21) was the last word that the bigoted Jews
would bear from him. — The idea of our English " martyr " was
not attached to μάρτυρ or μάρτυς till a later period. We see the
word in its progress to that signification in v. 20 and Rev. 17, 6.
Towards the close of the second century it had become so hon-
orable a title, that the Christians at Lyons who had been con-
demned to suffer torture or death, fearful that they might waver
in the moment of extremity, refused to be called " martyrs."
" This name," said they, " properly belongs only to the true and
faithful Witness, the Prince of Life ; or, at least, only to those
whose testimony Christ has sealed by their constancy to the end.
We are but poor, humble confessors, i. e. ὁμόλογοι." (Euseb.
Hist. 5. 2). — ὧν instead of ἅ, which the verb requires, arises from
the suppressed ἐκείνων after μάρτυς.

V. 16. ἀναστάς stands opposed to μέλλεις, i. e. *without delay ;*
see on 9, 18. — βάπτισαι, *be baptized*, or, with a stricter adherence
to the form, *have thyself baptized* (De Wet.). One of the uses of
the middle is to express an act which a person procures another
to perform for him. W. § 38. 3 ; K. 250. R. 2. This is the only
instance in which the verb occurs in this voice, with reference to
Christian baptism. In the analogous case (1 Cor. 10, 2) the read-
ing is ἐβαπτίσαντο or ἐβαπτίσθησαν. — καὶ ἀπόλουσαι τὰς ἁμαρτίας σου,
and wash (bathe) *away thy sins.* This clause states a result of
the baptism, in language derived from the nature of that ordi-
nance. It answers to εἰς ἄφεσιν ἁμαρτιῶν in 2, 38, i. e. submit to
the rite in order to be forgiven. In both passages baptism is rep-
resented as having this importance or efficacy, because it is the
sign of the repentance and faith which are the conditions of salva-
tion. Compare ἀπελούσασθε in 1 Cor. 6, 11. The sort of outward
washing expressed by this verb has been noticed on 16, 33.
Hence there can be no question as to the mode of baptism in

this instance; for if it be maintained that βάπτισαι is uncertain in its meaning, a definition is added in ἀπόλουσαι which removes the doubt. — ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ supplies essentially the place of ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ in 2, 38; see the note on that clause. τοῦ κυρίου after ὄνομα has much less support than αὐτοῦ. The pronoun can refer only to Christ; comp. on 9, 14.

V. 17. For this journey to Jerusalem, see on 9, 10. — ἐγένετο governs μοι as in v. 6. — In προσευχομένου μου the construction changes to the genitive absolute. On account of this intervening clause, με accompanies γένεσθαι, though ἐγενέτο has the same logical subject (see on 15, 23). W. § 44. 3. — On ἐκστάσει, see 10, 10. Some, as Schott, Wieseler, and others, would identify this "ecstasy" with the vision to which Paul alludes in 2 Cor. 12, 2; and would establish by this coincidence the date of the composition of that Epistle. But as the apostle had so many similar revelations in the course of his life, and as the character of this vision is so unlike that described in 2 Cor. 12, 2, the conjecture that they are the same must be pronounced vague and improbable.

V. 18. ἐν τάχει, quickly, accords with Gal. 1, 18. On this first visit Paul remained at Jerusalem but fifteen days, and received this command probably on one of the last of them. In that passage of the Epistle the apostle says nothing respecting this vision in the temple, as it was sufficient for his object to mention the reason for this journey thither and the brevity of his stay. — διότι . . . . περὶ ἐμοῦ, because they (viz. his unconverted countrymen) will not receive thy testimony, i. e. although he should continue to declare it to them. See the note on 9, 30.

V. 19. εἶπον, κ. τ. λ. The apostle states the reason here why he supposed Jerusalem to be his proper field of labor. His history as a converted blasphemer and persecutor was notorious in that city; the testimony of such a man might be expected to have more weight among those who had witnessed the change in his character, than among those to whom his previous life was unknown.

V. 20. μάρτυρός σου, thy witness, not "martyr" (E. V.); see on v. 15. — καὶ οὗτός, then (see on 1, 10) I myself. — In respect to συνευδοκῶν, see the note on 8, 1. τῇ ἀναιρέσει αὐτοῦ the critical editions of the text omit, or put in brackets. It is probably an addition from 8, 1. — On φυλάσσων, κ. τ. λ., see 7, 58.

V. 21. πορεύου is present, because he was to obey at once. He proceeded to Syria and Cilicia (9, 30 and Gal. 1, 21), and remained there three or four years before his arrival at Antioch (see on 9, 30). As he was ordered to leave Jerusalem because

God would send him to the Gentiles, we may infer (though this is not the common opinion) that he preached to heathen as well as Jews during his sojourn in those regions. See note on 13, 3. — "Paul relates this vision to show," as Alford remarks, "that his own inclination and prayer had been, that *he might preach the gospel to his own people;* but that it was by the imperative command of the Lord himself that he went to the Gentiles."

VERSES 22-29. *Paul pleads his Roman Citizenship, and escapes the Torture.*

V. 22. ἤκουον, *continued to hear.* — ἄχρι τούτου τοῦ λόγου, *unto this word,* viz. that God would send him to the heathen. — αἶρε is present because it was a repeated cry; see on 21, 37. — For τόν with τοιοῦτον, *the one such as he,* see on 19, 25. — οὐ γὰρ καθῆκεν αὐτὸν ζῆν, *for it was not fit he should live;* imperfect because he had forfeited life long ago. W. § 41. 2. Meyer refers the past tense to the chiliarch's interference; he ought not to have rescued the man, but should have left him to his fate. Some copyists, stumbling apparently at the imperfect, wrote καθῆκον or καθήκει.

V. 23. ῥιπτούντων τὰ ἱμάτια means, not *throwing off their garments* as a preparation for stoning Paul (Grot. Mey.), for he was now in the custody of the Roman captain; but *throwing them up,* tossing them about, as a manifestation and an effect of their incontrollable rage. Their *casting dust into the air* was an act of the same character. This mode of demonstrating their feelings was suited also to inflame the populace still more, and to impress the tribune with the necessity of conceding something to their demands. Sir John Chardin, as quoted by Harmer,[1] says that it is common for the peasants in Persia, when they have a complaint to lay before their governors, to repair to them by hundreds, or a thousand, at once; they place themselves near the gate of the palace, where they suppose they are most likely to be seen and heard, and there set up a horrid outcry, rend their garments, and throw dust into the air, at the same time demanding justice.

V. 24. ἐκέλευσεν, κ. τ. λ. It is not surprising that the chiliarch gave this order. He had been unable to follow Paul's address on account of his ignorance of the language; and witnessing now this renewed outburst of rage, he concludes that the prisoner must have given occasion for it by some flagrant offence, and determines, therefore, to extort a confession from him. — εἰπὼν . . . . αὐτόν, *directing that he should be examined by scourges.* The plural

[1] Observations, Vol. IV. p. 203.

refers to the blows or lashes of the scourge. It was proposed to torture him into an acknowledgment of his supposed crime. — ἵνα ἐπιγνῷ, *that he might ascertain.* — οὕτως ἐπεφώνουν αὐτῷ, *were so · crying out against him;* not *cried out* (E. V.).

V. 25. ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμᾶσιν has received two different explanations. Some, as De Wette, Meyer, Robinson, render: *But as they* (sc. the soldiers, see on v. 29) *stretched him forth for the thongs,* i. e. for the scourge, which consisted sometimes of two or more lashes or cords. They placed the apostle in an upright posture, so as to expose him more fully to the blows, or caused him to lean forward in order to receive them more effectually The stripes, it will be remembered, were inflicted on the naked back (see 16, 22). Others translate, *they stretched him forth with the thongs,* against a block or pillar, i. e. bound him to it with them, preparatory to his being scourged. The article in this case would designate *the thongs* as those which it was customary to use on such occasions. Böttger (Schauplatz, p. 84), who advocates the view last stated, deduces a strong confirmation of it from v. 29. It is said that the chiliarch feared when he ascertained that Paul was a Roman citizen, because he *had bound him;* but that fear could not relate to the command in 21, 33, for he kept Paul in chains until the next day (v. 30), and Felix left him still in that condition at the expiration of his term of office (24, 27). It was not contrary to the Roman laws for a magistrate to bind a criminal or suspected person for safe-keeping, although he was known to be a Roman citizen; and hence it is difficult to see what can be meant by δεδεκώς in v. 29, unless it be the binding connected with the scourging to which the commander had ordered Paul to be subjected. That was an outrage which was not to come near the person of a Roman even after condemnation; the infliction of it on the part of a judge or magistrate exposed him to the severest penalty. (Wdsth. concurs in this view.) Several critics (e. g. Kuin. Olsh.) render προέτειναν, *delivered,* consigned, i. e. to the scourge, which is too vague for so specific a term. — πρὸς τὸν ἑστῶτα ἑκατόνταρχον, *unto the centurion standing there,* having charge of the inquisition. It was the custom of the Romans to commit the execution of such punishments to that class of officers; comp. Mark 15, 39. — καὶ ἀκατάκριτον, *and* (that too) *uncondemned,* without previous trial; see on 16, 37.

V. 26. ὅρα, rendered *take heed* in the English version, Griesbach and others omit, after decisive authorities. It was added apparently to give more point to the caution. — ὁ γὰρ, κ. τ. λ., *for this man is a Roman.* It may excite surprise that the centurion

believed Paul's word so readily. We have the explanation of this in the fact, that a false claim of this nature was easily exposed, and liable to be punished with death. (Suet. Claud. c. 25.) It was almost an unprecedented thing that any one was so foolhardy as to assert the privilege without being entitled to it.

V. 27. λέγε μοι, κ. τ. λ. He asks the question, not from any doubt of Paul's veracity, but in order to have the report confirmed from his own lips, and at the same time to elicit an explanation of so unexpected a fact. The inquiry indicates his surprise that a man in Paul's situation should possess a privilege which he himself had procured at such expense.

V. 28. πολλοῦ κεφαλαίου, *for a great sum.* It has been inferred from this circumstance, and from his name, that Lysias was a Greek. It was very common under the emperors to obtain the rights of citizenship in this way. Havercamp says in a note on Josephus (Antt. 1. p. 712), that a great many Jews in Asia Minor were Roman citizens at this time, who had purchased that rank. It did not always require great wealth to procure it. A few years earlier than this, in the reign of Claudius, "the rights of Roman citizenship were sold by Messallina and the freedmen, with shameless indifference, to any purchaser, and it was currently said that the Roman *civitas* (Dict. of Antt. s. v.) might be purchased for two cracked drinking-cups." — καί, *also,* connects the fact of his freedom with its origin. — γεγέννημαι, sc. Ῥωμαῖος, i. e. he had inherited his rights as a Roman citizen. In what way the family of Paul acquired this distinction is unknown. Many of the older commentators assert that Tarsus enjoyed the full privileges of citizenship, and that Paul possessed them as a native of Tarsus. But that opinion (advanced still in some recent works) is certainly erroneous. The passages in the ancient writers which were supposed to confirm it are found to be inconclusive ; they prove that the Romans freed the inhabitants of Tarsus from taxation, allowed them to use their own laws, and declared their city the metropolis of Cilicia ; but they afford no proof that the Romans conferred on them the birthright of Roman citizenship. Indeed, the opinion to that effect, could it be established, so far from supporting Luke's credibility, would bring it into question ; for it is difficult to believe that the chiliarch, after being told that Paul was a citizen of Tarsus (21, 39), would have ordered him to be scourged, without any further inquiry as to his rank. It only remains, therefore, that Paul's father, or some one of his ancestors, must have obtained Roman citizenship in some one of the different ways in which foreigners could obtain that

privilege. It was conferred often as a reward for fidelity to the
Roman interest, or for distinguished military services ; it could be
purchased, as was mentioned above ; or it could be acquired by
manumission, which, when executed with certain forms, secured
the full immunities of freedom to the emancipated. In which
of these modes the family of Paul became free can only be con-
jectured. Some adopt one supposition, some another. Nothing
is certain beyond the fact that Paul inherited his citizenship.

V. 29.   οἱ μέλλοντες are soldiers who aided the centurion (v. 25).
Luke does not mention the command of Lysias, which caused
them to desist so promptly. — ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι, *having
ascertained that he is a Roman.* " Illa vox et imploratio, ' Civis
Romanus sum,' quæ sæpe multis, in ultimis terris, opem inter
barbaros et salutem tulit," [1] proved itself effectual, also, in this
instance. — ὅτι . . . . δεδεκώς, *because he had bound him.* Those who
understand this of his having ordered him to be chained in 21, 33,
must suppose that his present fear was very transient. ἔλυσεν
in v. 30 shows that Paul was kept in chains during the night.

Verse 30.   *Paul is examined before the Sanhedrim.*

V. 30.   For the use of τό before the interrogative clause, see
on v. 21. — τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, *why he is accused on
the part of the Jews,* not directly or formally, but, in point of fact,
by their persecution of him, their clamor for his death. παρά is a
more exact preposition for this sense (W. § 47. p. 327) than ὑπό,
which has taken its place in some manuscripts. Some have
joined παρὰ τῶν Ἰουδαίων with γνῶναι τὸ ἀσφαλές, as if it could not
follow a passive verb. — ἀπὸ τῶν δεσμῶν after ἔλυσεν expands the
idea, and was added to the text probably for that purpose. It is
destitute of critical support. — καταγαγὼν τὸν Παῦλον, *having brought
down Paul* from his prison in the castle (see on 21, 31) to the
lower place where the Sanhedrim assembled. According to Jew-
ish tradition, that body transferred their sittings at length from
Gazith, an apartment in the inner temple (see on 6, 13), to a
room on Mount Zion, near the bridge over the Tyropœon. It
was here probably that the council met at this time ; for Lysias
and his soldiers would not have presumed to enter the sacred
part of the temple. The Romans conceded to the Jews the right
of putting any foreigner to death who passed the forbidden limits ;
comp. on 21, 28. See Lewin, II. p. 672.[2]

[1] Cic. in Verr. Act. 2. 5. 57

[2] The Life and Epistles of St. Paul, by Thomas Lewin of Trinity College,
Oxford (1851).

CHAPTER XXIII.

VERSES 1–10.   *Paul's Speech before the Jewish Council.*

V. 1.   πάσῃ συνειδήσει ἀγαθῇ, *with all good conscience;* or, more
strictly, *consciousness,* i. e. of integrity and sincerity.   See on 20,
21.— πεπολίτευμαι τῷ θεῷ, *I have lived unto God,* i. e. for his service
and glory; dative of the object (see Rom. 14, 18; Gal. 2, 19).
The verb refers to his conduct in all respects; not specially to
his political or civil relations.   Compare ἀξίως τοῦ εὐαγγελίου πολι-
τεύεσθε in Phil. 1, 27.— ἄχρι ταύτης τῆς ἡμέρας, *unto this day,* from
the time that he became a Christian.   As his conduct before his
defection from Judaism was not in question now, he had no oc-
casion to speak of that part of his life, though he could claim in
some sense to have acted conscientiously even then (see 26, 9).

V. 2.   ὁ ἀρχιερεὺς Ἀνανίας.   This *Ananias* is to be distinguished
from the Annas, or Ananus, of whom we read in 4, 6; Luke 3, 2,
and John 18, 13.   He is unquestionably, says Winer (Realw. I. p.
57), the son of Nebedæus, who obtained the office of high-priest
under the procurator Tiberius Alexander, in the year A. D. 48, and
was the immediate successor of Camydus or Camithus (Jos. Antt.
20. 5. 2).   He filled this office also under the procurator Cumanus,
but, having been implicated in a dispute between the Jews and
the Samaritans, he was sent by the Syrian proprætor to Rome,
in A. D. 52, in order to defend himself before the Emperor Clau-
dius.   The subsequent history of Ananias is obscure.   He either
lost his office in consequence of this journey, or, which is more
probable (Jos. Antt. 20. 6. 3), he was acquitted, and continued to
officiate as high-priest until he was superseded by Ismael, son of
Phabi, just before the departure of Felix from Judea.   In the
latter case, says the same writer, he was the actual high-priest at
the time of the occurrence related here, and is called ἀρχιερεύς on
that account, and not because he had formerly held the office, or
because he occupied it during a vacancy.— τοῖς παρεστῶσιν αὐτῷ,
those who stood near to him; not members of the council, or spec-
tators, but the ὑπηρέται, the servants in attendance; see on 4, 1.
— τύπτειν αὐτοῦ τὸ στόμα, *to strike his mouth.*   The mouth must be
shut that uttered such a declaration.   It was not to be endured
that a man arraigned there as an apostate from the religion of his
fathers should assert his innocence.   This mode of enjoining

silence is practised in the East at the present day. "As soon as the ambassador came," says a traveller in Persia, "he punished the principal offenders by causing them to be beaten before him; and those who had spoken their minds too freely, he smote upon the mouth with a shoe." He relates another instance: "'Call the Ferasches,' exclaimed the king; 'let them beat the culprits until they die.' The Ferasches appeared and beat them violently; and when they attempted to say anything in their defence, they were struck on the mouth." [1]

V. 3. τύπτειν .... ὁ Θεός, *God shall smite thee.* The apostle declares in terms suggested by the outrage that God would punish the author of the brutal insult; he does not imprecate vengeance on him, or predict that he would die by violence. As Ananias was killed by an assassin (Jos. Bell.Jud. 2. 17. 9), some have supposed Paul's language to prefigure such an end. — τοῖχε κεκονιαμένε, *thou whited wall,* i. e. hypocrite, because, as stated in the next clause, he did one thing while he professed another. For the origin of the expression, see Matt. 23, 27. The Jews painted their sepulchres white, so as not to defile themselves by coming unexpectedly in contact with them; hence they were fair to the eye while they were full of inward corruption. Jahn's Archæol. § 207. — καὶ σὺ κάθῃ, *And dost thou sit?* etc. The verb is a later form for κάθησαι. Lob. ad Phryn. p. 358. καί conforms here to its use in questions designed to bring out the inconsistency of another's views or conduct. Compare Mark 4, 13; Luke 10, 29. K. § 321. R. 1. — κρίνων με κατὰ τὸν νόμον, *judging me according to the law,* states what was true of him in theory, παρανομῶν, *transgressing the law,* what was true in point of fact.

V. 5. οὐκ ᾔδειν, *I did not know* at the moment, bear in mind (Bng. Wetst. Kuin. Olsh. Wdsth.). Compare the use of this verb in Eph. 6, 8; Col. 3, 24. Some understand that Paul *did not know,* was ignorant, that Ananias was now the high-priest; a possible ignorance, certainly, since he had been absent from the country so long, and the high-priest was changed so frequently at that period. On the contrary, if the high-priest presided on such occasions or wore an official dress, Paul could tell at a glance who that dignitary was, from his position or his costume. But this view is liable to another objection; it renders the apostle's apology for his remark irrelevant, since he must have perceived from the presence of Ananias that he was at least one of the rulers of the people, and entitled to respect on account of his

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[1] Morier's Second Journey through Persia, pp. 8, 94.

station. Others think that Paul spoke ironically, meaning that
he did not know or acknowledge such a man as high-priest (Mey.
Bmg.). The sarcasm so covertly expressed would not have been
readily understood, and the appeal to Scripture in that state of
mind, becomes unmeaning, not to say irreverent. — γὰρ γέγραπται
connects itself with an implied thought : Otherwise I should not
have so spoken ; *for it is written*, viz. in Ex. 22, 28. The passage
applies to any civil magistrate, as well as to the high-priest. Paul
admits that he had been thrown off his guard ; the insult had
touched him to the quick, and he had spoken rashly. But what
can surpass the grace with which he recovered his self-possession,
the frankness with which he acknowledged his error? If his
conduct in yielding to the momentary impulse was not that of
Christ himself under a similar provocation (John 18, 22. 23),
certainly the manner in which he atoned for his fault was *Christ-
like*.

V. 6. γνοὺς δὲ, κ. τ. λ. Neander: " In order to secure the voice
of the majority among his judges, Paul availed himself of a meas-
ure for promoting the triumph of the truth which has been oftener
employed against it, — the *divide et impera* in a good sense ; in
order to produce a division in the assembly, he addressed himself
to the interest for the truth which a great part of his judges ac-
knowledged, and by which they really approached nearer to him
than the smaller number of those who denied it. He could say
with truth that he stood there on trial because he had testified
of the hope of Israel, and of the resurrection of the dead ; for he
had preached Jesus as the one through whom this hope was to
be fulfilled. This declaration had the effect of uniting the Phar-
isees present in his favor, and of involving them in a violent dis-
pute with the Sadducees. The former could find no fault with
him. If he said that the spirit of a deceased person, or that
an angel, had appeared to him, no one could impute that to him
as a crime ; what he meant by this, and whether what he alleged
was true or not, they did not trouble themselves to decide." —
περὶ ἐλπίδος, κ. τ. λ., *for hope's sake and* (that) *a resurrection of the
dead* (Mey. De Wet.), i. e. by hendiadys, *the hope of the resurrec-
tion* (Kuin. Olsh.). The first mode of stating it analyzes the
grammatical figure.

V. 7. ἐγένετο στάσις, *there arose a dissention*, difference of views
respecting Paul's case ; see on 15, 2. — As the effect of this dif-
ference, ἐσχίσθη τὸ πλῆθος, *the multitude was divided*, took opposite
sides.

V. 8. μὴ εἶναι . . . . πνεῦμα, *that there is no resurrection, nor*

angel or spirit. See Mark 12, 18. μηδέ adds a second denial to the first, while μήτε expands this denial into its parts. See W. § 55. 6. Josephus confirms this statement as to the belief of the Sadducees. In one place (Bell. Jud. 2. 8. 14) he says, that "the Sadducees reject the permanence or existence of the soul after death, and the rewards and punishments of an invisible world;" and in another place (Antt. 18. 1. 4), that "the Sadducees hold that the souls of men perish with their bodies." The Talmudists and other Jewish writers make the same representation. — τὰ ἀμφότερα, *both,* i. e. according to the above analysis, a resurrection and the reality of spiritual existences, whether angels or the souls of the departed. Josephus belonged to the sect of the Pharisees, and he represents their opinion to have been, "that souls have an immortal vigor, and are destined to be rewarded or punished in another state according to the life here, as it has been one of virtue or vice; that the good will be permitted to live again (i. e. in another body on the earth), and that the wicked will be consigned to an eternal prison." (Antt. 18. 1. 3.) "There was a variety of opinions concerning the resurrection," says Biscoe, "among the Pharisees, or traditionary Jews. In this account of it, which resembles the heathen idea of transmigration, Josephus, as I apprehend, has given us that which comes nearest to his own belief, or which he was inclined to have the Greek philosophers understand to be his own. For he is accused by learned men, and certainly not without reason, of sometimes accommodating the Jewish revelation to the sentiments of the heathen, or bringing it as near to what was taught by them as might be."

V. 9. οἱ γραμματεῖς, κ. τ. λ., *the scribes of the party of the Pharisees contended,* disputed violently. They appear as the champions of their party, because they were the men of learning, and accustomed to such debates. — εἰ δὲ πνεῦμα, κ. τ. λ., *but if a spirit spoke to him, or an angel* ——; undoubtedly, a designed aposiopesis. A significant gesture or look towards the Sadducees expressed what was left unsaid: that is not an impossible thing, the matter then assumes importance, or something to that effect. See W. § 64. II. For other examples of aposiopesis, see Luke 19, 42 and 22, 42. Some maintain that the sentence is incomplete, because the remainder was unheard amid the tumult that now ensued. The common text supplies μὴ θεομαχῶμεν as the apodosis; but the testimonies require us to reject that addition. It was suggested, probably, by θεομάχοι in 5, 39.

V. 10. μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, *lest Paul should be pulled in pieces by them,* as the parties struggled to obtain posses-

sion of him; their object being on the one side to protect him,
and on the other to maltreat or kill him. — τὸ στράτευμα, *the sol-
diery,* some of the troops stationed in the castle; see v. 27.— Ob-
serve the collateral τε after ἄγειν, since the rescue and the con-
veyance to the garrison are parts of the same order.

Verses 11–15. *A Conspiracy of the Jews to slay Paul.*

V. 11. ὁ κύριος, i. e. Christ. — θάρσει, *be courageous still.* The
tense is present. Though he had not begun to despond, he was
on the eve of trials which would expose him to that danger. —
Παῖλε in the T. R., which the E. V. retains, is to be struck out.
—εἰς Ἱερουσαλήμ and εἰς Ῥώμην involve an ellipsis like that noticed
on 8, 40.— δεῖ, *is necessary,* because such was the purpose of God;
comp. 27, 24. Paul had long cherished a desire to see Rome
(19, 21; Rom. 1, 13); but as far as we know, he was now as-
sured for the first time that such was to be his destiny

V. 12. ποιήσαντες συστροφήν, *having formed a combination* (Mey.
Rob.), which συνωμοσίαν in v. 13 defines more precisely. — οἱ Ἰου-
δαῖοι, *the Jews,* since this party of them manifested the Jewish
spirit; see the last remark on 4, 1. τινὲς τῶν Ἰουδαίων is an unap-
proved reading.

V. 14. τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, *the chief-priests and
the elders,* i. e. those of these classes who were hostile to Paul,
the Sadducee members of the council (Mey. De Wet.). This
limitation suggests itself without remark, after the occurrence
which has just been related. — ἀνεθεματίσαμεν ἑαυτούς, *we cursed
ourselves.* The expression points to some definite ratification of
the atrocious oath. The reflexive of the third person (see v. 12)
may follow a subject of the first or second person. K. § 303. 8;
B. § 127. n. 5.

V. 15. σὺν τῷ συνεδρίῳ, *with the Sanhedrim,* i. e. in the name
of that body, as if it was their united request. — αὔριον has been
added to the text in some copies, because it occurs in v. 20. —
ἀκριβέστερον, *more exactly* than on the former trial. — πρὸ τοῦ ἐγγίσαι
αὐτόν, *before he has come near,* i. e. to the place of assembly. Their
plan was to kill him on the way; see v. 21.— τοῦ ἀνελεῖν depends
on ἕτοιμοι as a genitive construction.   W. § 44. 4.— It would be
difficult to credit the account of such a proceeding, had Luke
related it of any other people than the Jews. Here, as Lardner
suggests (Credibility, I. p. 224), are more than forty men who
enter into a conspiracy to take away Paul's life in a clandestine
manner; and they make no scruple to declare it to the council,

relying upon their approbation. It is clearly implied that these
teachers of religion, these professed guardians of the law, gave
their assent to the proposal ; they had nothing to object, either to
so infamous a design, or to the use of such means for accomplish-
ing it. But, out of place as such a passage would be in any
other history, it relates a transaction in perfect harmony with the
Jewish opinions and practices of that age. A single testimony
will illustrate this. Philo, in speaking of the course to be pur-
sued towards a Jew who forsakes the worship of the true God,
lays down the following principle : " It is highly proper that all
who have a zeal for virtue should have a right to punish with
their own hands, without delay, those who are guilty of this crime ;
not carrying them before a court of judicature, or the council,
or, in short, before any magistrate ; but they should indulge the
abhorrence of evil, the love of God, which they entertain, by
inflicting immediate punishment on such impious apostates, re-
garding themselves for the time as all things, senators, judges,
prætors, sergeants, accusers, witnesses, the laws, the people ;
so that, hindered by nothing, they may without fear, and with all
promptitude, espouse the cause of piety." Josephus mentions a
similar combination against the life of Herod into which a party
of the Jews entered on account of the religious innovations which
they charged him with introducing. (Antt. 15. 8. 1–4.)

Verses 16–22.　*The Plot is disclosed to the Roman Commander.*

V. 16. ὁ υἱὸς τῆς ἀδελφῆς, *the son of his sister.* Whether the
family of this sister resided at Jerusalem, or the nephew only,
does not appear from the narrative. His anxiety for the safety of
Paul may have arisen from a stronger interest than that prompted
by their relationship to each other. See the note on 9, 30. He
was not a bigoted Jew at all events ; for in that case he would
have allowed no tie of blood, no natural affection to interfere
with the supposed claims of his religion. — εἰσελθὼν, κ. τ. λ., *hav-
ing entered into the castle,* whence it appears that his friends, as
afterward at Cæsarea (24, 23), had free access to him. Lysias
may have been the more indulgent, because he would atone for
his fault in having bound a Roman citizen. — τὴν ἐνέδραν, *the am-
bush* which the Jews were preparing.

V. 18. ὁ δέσμιος shows that Paul was still bound, i. e. by a
chain to the arm of a soldier. — ἔχοντά τι λαλῆσαί σοι, *since he has
something to say to thee ;* comp. ἔχει γὰρ, κ. τ. λ., in v. 17.

V 21. ἐνεδρεύουσι, *lie in wait,* which they were doing inasmuch

as their plot was already so mature; comp. ἐνέδραν ποιοῦντες in 25, 3. — τεσσαράκοντα, sc. ἀνδρῶν, as in v. 13. — ἕτοιμοί εἰσι, sc. τοῦ ἀνελεῖν αὐτόν; comp. v. 15. — προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν, *awaiting the* (expected) *promise from thee*. ἐπαγγελία has this constant sense in the New Testament.

V. 22.   Note the change to the direct style in ὅτι ταῦτα ἐνεφάνισας πρός με.   W. § 63. II. 1.   Compare Luke 5, 14.   The opposite change occurs in v. 24.

VERSES 23–30.   *The Letter of Lysias to Felix.*

V. 23.   δύο τινὰς τῶν ἑκατοντάρχων, *some two or three of the centurions;* not *one or two* (Hws.), from the nature of the expression and because less than two would be an inadequate command for so large a force.   Though it is not said expressly, the inference is that these officers were to take charge of the expedition, as well as prepare for it.   τὶς joined with numerals renders them indefinite; comp. δύο τινὰς τῶν μαθητῶν in Luke 7, 19.   W. § 25. 2. b; K. § 303. 4. — στρατιώτας, *soldiers*, who, as they are distinguished from the other two classes named, must be the ordinary, heavy-armed legionaries. — δεξιολάβους occurs only here and in two obscure writers of the iron age.   " Its meaning," says De Wette, "is a riddle."   The proposed explanations are these: παραφύλακες, military lictors who guarded prisoners, so called from their taking the right-hand side (Suid. Bez. Kuin.); *lancers* (Vulg. E. V.); a species of light-armed troops (Mey.), since they are mentioned once in connection with archers and peltasts.   Codex A reads δεξιοβόλους, *jaculantes dextra* (Syr.).   See De Wette's note here. — ἀπὸ τρίτης ὥρας, *from the third hour*, i. e. nine o'clock with us; it being implied that they were to march at that hour as well as be ready.

V. 24.   κτήνη τε παραστῆσαι, *and that they should provide beasts of burden*, as two or more would be needed for relays, or for the transportation of baggage.   The discourse changes at this point from the direct to the indirect; comp. on 19, 27. — ἵνα ἐπιβιβάσαντες, κ. τ. λ., *that having mounted Paul* (on one of them) *they might convey him in safety unto Felix*.   διά in the verb refers to the intermediate space, not to the dangers through which they were to pass; comp. 18, 27; 27, 44; 1 Pet. 3, 20. — *Felix* was the procurator of Judea, having received this office from the Emperor Claudius, probably in the autumn of A. D. 52 (Win. Ang. Mey.). He was originally a slave, was a man of energy and talents, but avaricious, cruel, and licentious.   Tacitus (Hist. 5. 9) has drawn

his character in a single line: "Per omnem sævitiam ac libidinem jus regium servili ingenio exercuit."   See further, on 24, 3. 24.

V. 25.   γράψας belongs to the subject of εἶπεν in v. 23. — περιέχουσαν τὸν τύπον τοῦτον, *containing this outline*, draught, i. e. a letter to this effect. The Roman law required that a subordinate officer, in sending a prisoner to the proper magistrate for trial, should draw up a written statement of the case. The technical name of such a communication was *elogium*.

V. 26.   κρατίστῳ is an honorary epithet; see on 1, 1. — ἡγεμόνι stands in the New Testament for the more specific ἐπίτροπος (comp. Matt. 27, 2). — χαίρειν. Compare the last remark on 15, 23.

V. 27.   τὸν ἄνδρα is the object of ἐξειλόμην, which αὐτόν repeats on account of the distance of the noun from the verb; comp. τούτων in 1, 22. — μέλλοντα ἀναιρεῖσθαι, *on the point of being killed;* not *should have been* (E. V.). — σὺν τῷ στρατεύματι, *with the military* (see v. 10). — μαθὼν ὅτι Ῥωμαῖός ἐστι, *having learned that he is a Roman*, which is stated as a reason why Lysias was so prompt to rescue him. It was not until after he had taken Paul into his custody that he ascertained his rank; but, as was not unnatural, he wished to gain as much credit as possible in the eyes of his superior. This deviation from truth, says Meyer, testifies to the genuineness of the letter. Some resolve μαθών into καὶ ἔμαθον, as if he learned the fact that Paul was a Roman citizen after his apprehension. The Greek of the New Testament affords no instance of such a use of the participle. See W. § 46. 2. Luke with his inquisitive habits (see his Gospel 1, 1) would find an opportunity to copy the letter during his abode of two years at Cæsarea.

V. 28.   βουλόμενος, κ. τ. λ., *Wishing to know* or *ascertain* (γνῶναι and ἐπιγνῶναι are both found) *the crime* (not *charge*), of which at this stage of the affair Paul was supposed to be guilty. The weaker sense of αἰτίαν (Hws.) makes ἐνεκάλουν repetitious. — δι' ἣν, κ. τ. λ., *on account of which they were accusing him*, not formally, but by their continued outcry, as Luke has related. — κατήγαγον αὐτόν, *I brought him down* in person, as he must be present to gain the desired information ; see on 22, 30.

V. 29.   περὶ ζητημάτων τοῦ νόμου αὐτῶν, *concerning questions of their law*. See the note on 18, 15. — As θανάτον and δεσμῶν denoted the highest and lowest penalties of the law, the idea is that Paul had no crime alleged against him that required his detention or punishment (Böttg.). Every Roman magistrate before whom the apostle is brought declares him innocent.

V. 30. The writer falls out of his construction here. He says
μηνυθείσης at the beginning of the sentence, as if he would have
added τῆς μελλούσης; but in the progress of the thought adds
μέλλειν, as if he had commenced with μηνυσάντων . . . . ἐπιβουλὴν,
κ. τ. λ.   The idea of the thing disclosed gives place to that of the
persons who disclose it. W. § 63. I. — ὑπὸ τῶν Ἰουδαίων after ἔσεσ-
θαι the recent editors omit (Tsch. De Wet. Mey.). — ἔπεμψα, *I
sent;* since the future act would be past on the reception of the
letter (comp. Phil. 2, 28 ; Philem. 11).   W. § 41. 5. 2. — ἐπὶ σοῦ,
before thee.

Verses 31–35.   *Paul is sent to Felix at Cæsarea.*

V. 31.   ἀναλαβόντες, *having taken up,* answers to ἐπιβιβάσαντες
in v. 24. — διὰ τῆς νυκτός, *during the night,* which would include the
hours from nine o'clock, P. M. (v. 23) to six, A. M. — εἰς τὴν Ἀντι-
πατρίδα, *unto Antipatris,* which was about thirty-eight miles from
Jerusalem, on the route to Cæsarea.   It was built by Herod the
Great, on the site of a place called Caphar Saba, and was named
by him Antipatris, in honor of his father Antipater.   See Jos.
Antt. 16. 5. 2; Bell. Jud. 1. 21. 9.   The modern Kefr Sâba, about
ten miles from Lud, the ancient Lydda, stands no doubt on the
same spot.[1]   It is an instance, like Ptolemais (21, 7), in which the
original name regained its sway, on the decline of the power
which imposed the foreign name.   The Romans had two military
roads from Jerusalem to Antipatris ; a more southerly one by the
way of Gibeon and Beth-horon, and a more northerly one by
way of Gophna.   Bibl. Res. II. p. 138.   If Paul's escort took
the latter as the more direct course, they would arrive at Gophna
about midnight, and at day-break would reach the last line of
hills which overlooked the plain of Sharon.   Antipatris lay on a
slight eminence, at a little distance from the base of these hills.
To perform this journey in the time allowed, would require them

[1] See the account of a visit to Kefr Sâba by the late Dr. Smith, in the Biblio-
theca Sacra, 1843, p. 478 sq.   "It is a Muslim village, of considerable size, and
wholly like the most common villages of the plain, being built entirely of mud.
We saw but one stone building, which was apparently a mosque, but without a
minaret.   No old ruins, nor the least relic of antiquity, did we anywhere discover.
A well by which we stopped, a few rods east of the houses, exhibits more signs
of careful workmanship than anything else.   It is walled with hewn stone, and is
fifty-seven feet deep to the water.   The village stands upon a slight circular emi-
nence, near the western hills, from which it is actually separated, however, by a
branch of the plain."   Raumer (Palästina, p. 132, 3d ed.) and Ritter (Erdkunde,
XVI. p. 571) suppose Antipatris to have been at this place.

to proceed at the rate of about four miles an hour. As those who conducted Paul had a good road (traces of the old Roman pavement are still visible), they could accomplish a forced march of that extent, in nine hours. Strabo says that an army, under ordinary circumstances, could march from two hundred and fifty to three hundred stadia in a day, i. e. an average of about thirty miles. Forbiger (Handb. der Geog. p. 551) gives a table of the various distances of a day's journey among the ancients. Some understand ἤγαγον διὰ τῆς νυκτός to mean that they *brought him by night*, in distinction from the day; in which case they could have occupied two nights on the road. It is suggested that the escort may have proceeded to Nicopolis the first night, which was twenty-two Roman miles from Jerusalem, and, remaining there the next day, have arrived at Antipatris the night following. Biscoe, Meyer,[1] Kuinoel, and others, adopt this opinion. In this case τῇ ἐπαύριον in v. 32 must denote *the morrow* after the arrival at Antipatris on the second night, instead of *the morrow* after leaving Jerusalem, as the text would more obviously suggest. If it be thought necessary, we may consider διὰ τῆς νυκτός as applying only to the greater part of the journey. It would be correct to speak of the journey, in general terms, as a journey by night, although it occupied two or three hours of the following day. This view, which Winer maintains (Realw. I. p. 65), allows us to assign twelve hours to the march, and the rate of travelling would then be a little more than three miles the hour.

V. 32.   ἐάσαντες, κ. τ. λ.   The remaining distance to Cæsarea was not more than twenty-five miles. They were now so far from the scene of danger that they could with safety reduce the escort. Whether they had orders to do this or acted on their own discretion, we are not told. They commenced their return to Jerusalem on *the morrow*, but after so hurried a march would travel leisurely, and may have occupied two days on the way.

V. 34.   ὁ ἡγεμών appears in the common text, without sufficient reason — ἐπερωτήσας, κ. τ. λ., *having asked from what province he is* He makes the inquiry, perhaps, because the letter stated that Paul was a Roman citizen.

V. 35.   διακούσομαί σου, *I will hear thee fully.*   Observe the compound.   The expression exhibits a singular conformity to the processes of Roman law.   The rule was, *Qui cum elogio* (see on

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[1] J. A. G. Meyer in his Versuch einer Vertheidigung und Erläuterung der Geschichte Jesu und der Apostel aus Griechischen und Römischen Profanscribenten (p. 461).

v. 25) *mittuntur, ex integro audiendi sunt.* The governor of a province was not to give implicit credit to the document with which a prisoner was sent to him; he must institute an independent examination of the case for himself. See Böttger, Beiträge, u. s. w., II. p. 8. — ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου, *in the prætorium of Herod,* i. e. in the palace built by him at Cæsarea, and now occupied as the residence of the Roman procurators. Paul was confined in some apartment of this edifice, or within its precincts. See Win. Realw. II. p. 324.

CHAPTER XXIV.

Verses 1–9. *Tertullus accuses Paul before Felix.*

V. 1. As to *Ananias,* see on 23, 2. — μετὰ δὲ πέντε ἡμέρας, *Now after five days,* i. e. in popular usage, on the fifth since Paul's departure from Jerusalem (Kuin. Mey. De Wet.) ; not since his capture there, or since his arrival at Cæsarea. The escape from the Jewish conspiracy is nearest to the mind here after what has been related ; and further, according to Roman usage, a case referred like this should be tried on the third day, or as soon after that as might be possible (comp. 25, 17). See Böttger, II. p. 9. The reckoning in v. 11 admits of this decision. — μετὰ τῶν πρεσβυτέρων, *with the elders,* i. e. the Sanhedrists, represented by some of their number. τινῶν is a gloss. — ῥήτορος Τερτύλλου. As the people in the provinces were not acquainted with the forms of Roman law, they employed advocates to plead for them before the public tribunals. *Tertullus* was one of this class of men, and may have been a Roman or a Greek. It is not certain, that "the proceedings before Felix were conducted in Latin. In ancient times the Romans had attempted to enforce the use of Latin in all law courts, but the experiment failed. Under the Emperors trials were permitted in Greek, even in Rome itself, as well in the senate as in the forum, and it is unlikely that greater strictness should have been observed in a distant province." Lewin, II. p. 684. — ἐνεφάνισαν, κ. τ. λ., *informed the governor against Paul,* lodged their complaint. "The beginning of any judicial action," says Geib, "consisted in the formal declaration on the part of the accuser, that he wished to prosecute a particular person on account of a certain crime." [1]

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[1] Geschichte des Römischen Criminal-processes, p. 115.

V. 2. κληθέντος αὐτοῦ, *he having been called,* after information of the case had been given (ἐνεφάνισαν), but before the charges against him were produced. The Roman law secured that privilege to the accused; see 25, 16. Nothing could be more unstudied than this conformity to the judicial rule. — ἤρξατο κατηγορεῖν, *proceeded to accuse.* Tertullus insisted on three charges; viz. sedition (κινοῦντα στάσιν), heresy (πρωτοστάτην τῶν Ναζωραίων), and profanation of the temple (ὃς καὶ, κ. τ. λ.); see on v. 5. 6.

V. 3. In this verse the participial clause forms the object of ἀποδεχόμεθα; comp. εὐχαριστῶ τῷ θεῷ πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν in 1 Cor. 14, 18. W. § 46. 1. a. Translate, *That we enjoy much peace through thee, and* (the benefit of) *many* (sc. πολλῶν) *excellent deeds performed for this nation by thy prudence, we acknowledge, with all gratitude.* Most critics transfer the idea of πολλῆς to κατορθωμάτων (De Wet. Mey. Rob.), which term refers to the general measures of his administration. The speaker employs the first person plural, because he identifies himself with his clients. — πάντῃ τε καὶ πανταχοῦ some join with γινομένων: *both in every way and everywhere* (Rob.); others with ἀποδεχόμεθα, and render, *both always and everywhere;* not merely now and here (De Wet. Mey.). The first is the surer sense of πάντῃ. The best editors write this word without iota subscript. W. § 5. 4. e. — The language of Tertullus is that of gross flattery. History ascribes to Felix a very different character. Both Josephus and Tacitus represent him as one of the most corrupt and oppressive rulers ever sent by the Romans into Judea. He deserved some praise for the vigor with which he suppressed the bands of robbers by which the country had been infested. The compliment had that basis, but no more.

V. 4. ἵνα . . . . ἐγκόπτω, *But that I may not hinder,* weary, *thee too much,* I will be brief, i. e. in what he proposes to advance. ἐπὶ πλεῖον refers, not to the few words of his preamble (Mey.), as if that was beginning to be tedious, but to his subsequent plea. — ἀκοῦσαι ἡμῶν συντόμως, *to hear us briefly,* where the adverb qualifies the verb. It is unnecessary to supply λεξόντων after ἡμῶν.

V. 5. The sentence is irregular. We should have expected ἐκρατήσαμεν αὐτόν at the beginning of the apodosis; but instead of that the writer says ὃν καί, influenced apparently by ὃς καί in the clause which precedes. W. § 46. 2. — γάρ, *namely:* the case is as follows (comp. 1, 20). — λοιμόν, *pest,* like our use of the word. — κινοῦντα . . . . 'Ιουδαίοις, *exciting disturbance unto all the Jews,* i. e. among them and to their detriment. The latter idea occasions

the use of the dative. The charge is, that he set the Jews at variance with one another; not that he excited them to rebel against the Romans. — Ναζωραίων occurs here only as a term of reproach (Olsh.); see on 2, 22.

V. 6. ὃς . . . . βεβηλῶσαι, *who also attempted*, etc. See 21, 28. — The entire passage καὶ κατά . . . . ἐπὶ σέ (v. 6–8) is of doubtful authority. It is rejected by Griesbach, Bengel, Mill, Lachmann, Tischendorf, De Wette, and others. Manuscripts of the first class omit the words, and others contain them with different variations. "If they are genuine," says Meyer, "it is difficult to see why any one should have left them out; for κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν would be no more offensive in the mouth of the advocate who speaks in the name of his client, than the preceding ἐκρατήσαμεν. The indirect complaint against Lysias in v. 7 was entirely natural to the relation of the Jews to this tribune, who had twice protected Paul against them." It is urged for the words that their insertion answers no apparent object, and that they may have been dropped accidentally (Wdsth.). — ἠθελήσαμεν, κ. τ. λ., *we wished to judge*, etc. We obtain a very different view of their design from 21, 31; 26, 21.

V. 7. In μετὰ πολλῆς βίας, *with much violence*. Tertullus misstates the fact. The Jews released Paul without any struggle, on the appearance of Lysias; see 21, 32. — ἐπὶ σέ, *before thee*.

V. 8. παρ' οὗ would refer to Paul, if we exclude the uncertain text which precedes; but more naturally to Lysias, if we retain it (comp. v. 22). — ἀνακρίνας may be used of any judicial examination. It is impossible to think here of a trial by torture, since both Paul and Lysias were exempt from it in virtue of their rank as Roman citizens. It was illegal at all events to have recourse to this measure. See Howson's note, II. p. 322.

V. 9. συνεπέθεντο, κ. τ. λ., *And the Jews also assailed him at the same time*, viz. by asserting that the charges were true. This is a better reading than συνέθεντο, *assented*, agreed, though we have that word in 23, 20.

Verses 10–23. *Paul's Defence before Felix.*

V. 10. ἐκ πολλῶν ἐτῶν, *since many years*. As Felix became procurator probably in A. D. 52 (see on v. 24), he had been in office six or seven years, which was comparatively a long time, at this period when the provincial magistrates were changed so rapidly. Some of them exceeded that term of service, but a

greater number of them fell short of it. Before his own appoint-
ment as procurator, he had also governed Samaria for some years,
under Cumanus, his predecessor. See Hertz. Encycl. IV. p. 354.
— ἔθνει depends on κριτήν as dat. comm., *judge for this nation*,
since the relation existed ideally for their benefit. B. § 133. 2. h ;
W. § 31. 2. Paul avoids the usual λαός and says ἔθνος, because
he is speaking to a foreigner ; see, also, v. 17. — εὐθυμότερον, *more
cheerfully* (T. R.) ; or εὐθύμως, *cheerfully* (Tsch.) ; the former more
correct since the comparative as less obvious was liable to be dis-
placed.

V. 11. δαναμένου σου γνῶναι, *since you are able to know*, i. e. by
inquiry ; or, ἐπιγνῶναι (Tsch.), *to ascertain*. Paul adds this as an-
other reason why he was encouraged to reply. The subject lay
within a narrow compass. Felix could easily ascertain how the
prisoner had been employed during the time in which he was
said to have committed the crimes laid to his charge. — The com-
mon text inserts ἤ before δεκαδύο, which the later editions omit.
See on 4, 22. The best mode of reckoning the *twelve days* is the
following : First, the day of the arrival at Jerusalem (21, 17) ;
second, the interview with James (21, 18) ; third, the assumption
of the vow (21, 26) ; fourth, fifth, sixth, and seventh, the vow
continued, which was to have been kept seven days (being inter-
rupted on the fifth) ; eighth, Paul before the Sanhedrim (22, 30 ;
23, 1–10) ; ninth, the plot of the Jews and the journey by night
to Antipatris (23, 12. 31) ; tenth, eleventh, twelfth, and thirteenth,
the days at Cæsarea (24, 1), on the last of which the trial was
then taking place. The number of complete days, therefore,
would be twelve ; the day in progress at the time of speaking
not being counted. The *five days* mentioned in v. 1 above agree
with this computation, if, as suggested there, we reckon the day
of leaving Jerusalem as the first of the five, and that of the arriv-
al at Cæsarea as the last. So essentially Wetstein, Anger, Meyer,
De Wette, and others. Some, as Kuinoel, Olshausen, would ex-
clude the days spent at Cæsarea, and extend the time assigned
to the continuation of the vow. But εἰσί μοι (note the tense)
evidently represents the days as reaching up to the present time.
According to Wieseler's hypothesis, that Paul was apprehended
on the second day of the vow, the αἱ ἑπτὰ ἡμέραι in 21, 27 form no
part of the series. He distributes the time as follows : two days
on the journey from Cæsarea to Jerusalem (21, 15) ; third, inter-
view with James ; fourth (πεντηκοστή), seizure of Paul in the
temple ; fifth, the session of the Sanhedrim ; sixth, the departure
by night to Cæsarea ; seventh, the arrival at Cæsarea ; twelfth

(five days after that), the journey of Ananias from Jerusalem
(24, 1); and thirteenth, his arrival at Cæsarea, and the trial of
Paul. — ἀφ᾽ ἧς is abbreviated for ἀπὸ τῆς ἡμέρας ἧς. — προσκυνήσων,
in order to worship, i. e. in the temple; which was an object en-
tirely different from that imputed to him. For this use of the
future participle, see B. § 144. 3.

V. 12. The grammatical analysis here requires attention. The
first οὔτε extends to ὄχλου, and ἤ, *or* (not *nor*), connects merely the
participial clauses, not εἶρον expressed with that verb repeated.
Before the second and third οὔτε we are to insert again εὗρον . . . .
ὄχλον; so that both acts, the having disputed and the having ex-
cited a tumult, are denied with reference to the temple, the syna-
gogues, and the city. — The διαλεγόμενον was not in itself censur-
able, but in this instance he could urge that he had not even had
any religious discussion during the few days in question. — ἐν ταῖς
συναγωγαῖς, *in the synagogues* at Jerusalem, where they were nu-
merous; see on 6, 9. — κατὰ τὴν πόλιν, *throughout the city*, up and
down the streets (Alf.); not excluding διαλεγόμενον, but refering
especially to ἐπισύστασιν.

V. 14. Having replied to what was falsely alleged, he states
now (δέ adversative) what was true in the case. — ὅτι κατὰ τὴν ὁδὸν,
κ. τ. λ., *that according to* (those of) *the way* (9, 2; 19, 9, etc.) *which*
(not *in which*) *they call a sect* (αἵρεσιν, with a shade of reproach)
so (i. e. after their mode) *I worship*, etc. This appears to me
more simple than to make οὕτω prospective : *so*, viz. *by believing all
things*, etc. (Mey. De Wet.). — κατὰ τὸν νόμον, *throughout the law*,
in all the books of Moses; see on 13, 15.

V. 15. ἐλπίδα . . . . θεόν, *having a hope in reference to God*, i. e.
founded on him, since his word and his promise furnish the only
basis of such a hope. — ἣν καὶ, κ. τ. λ., *which also these themselves
entertain, that it is appointed there shall be* (see on 10, 28) *a resur-
rection of the dead*, etc.　αὐτοὶ οὗτοι are the Jews present, viewed
as representatives of the nation. Hence most of his accusers
here were Pharisees, and the breach between them and the
Sadducees (23, 7) had been speedily repaired.　νεκρῶν in T. R.
lacks the requisite support (Lehm. Tsch.). — δικαίων τε καὶ ἀδίκων,
not only of the just (those accepted as such by faith), *but of the
unjust*. The resurrection of the wicked in order to be punished
is as clearly taught here, as that of the righteous to be rewarded.
The apostle represents this hope as the prevalent Jewish faith.
Comp. 26, 7. "The Sadducees," says Biscoe, (p. 68) "were so few
in number, that they were not worthy of his notice by way of ex-
ception. Josephus expressly tells us, 'that they were a few men

only of the chief of the nation' (Antt. 18. 1. 4); that they prevailed only with the rich to embrace their sentiments, and that the common people were all on the side of the Pharisees (Ib. 13. 10. 6)."

V. 16. ἐν τούτῳ, *therefore* (comp. John 16, 30), i. e. in anticipation of such a day. — καὶ αὐτός, *also I myself*, as well as others who exemplify the proper effect of this doctrine. It is impossible, the apostle would argue, that he should entertain such a persuasion, and yet be guilty of the crimes imputed to him. — ἀσκῶ, *I strive*, exert myself. — ἀπρόσκοπον, *blameless*, lit. not made to stumble, preserved from it, and hence unoffended. The term is passive here, as in Phil. 1, 10, but active in 1 Cor. 10, 32.

V. 17. The defence here (δέ metabatic) goes back to the specification in v. 6. — δι' ἐτῶν πλειόνων, *after several years*, i. e. of absence. It was now A. D. 58 or 59. He had made his last visit to Jerusalem in the year A. D. 54 or 55. — ἐλεημοσύνας ποιήσων, *in order to bring alms* which he had collected in the churches of Macedonia and Achaia, for the relief of the believers at Jerusalem; see Rom. 15, 25. 26; 1 Cor. 16, 1–4; 2 Cor. 8, 1–4. This allusion is very abrupt. It is the first and only intimation contained in the Acts, that Paul had been taking up contributions on so extensive a plan. The manner in which the Epistles supply this deficiency, as Paley has shown, furnishes an incontestable proof of the credibility of the New Testament writers. — προσφοράς depends loosely on ποιήσων: and while there I was making or would have made, *offerings;* which after the information in 21, 26 we naturally understand of those that he engaged to bring in behalf of the Nazarites. They are not *the oblations* which were made during the feast of Pentecost; since no connection would exist then between προσφοράς and the purification spoken of in the next verse.

V. 18. ἐν οἷς, *in which*, the business of the offerings. For this use of the pronoun, comp. 26, 12. — εὗρον . . . . ἐν τῷ ἱερῷ, *they*, sc. the Jews, *found me purified as a Nazarite in the temple.* ἡγνισμένον must have this sense here, since it points back so evidently to 21, 24. 26. — οὐ μετὰ ὄχλου, *not with a mob*, as Tertullus had given out (v. 5), but conducting himself altogether peaceably. — He now retorts this charge of a riot upon the true authors of it. τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, *but certain Jews from Asia*—it is they who excited a tumult, not I. The verb could be omitted (a true picture of the speaker's earnestness) because it suggests itself so readily from θορύβου, and because the details of the affair have been related at such length (21, 27). The common text omits δέ

and makes τινές the subject of εὗρον. This is incorrect, as δέ must
be retained. Our English translation is founded on the omission
of this particle.

V. 19. οὖς ἔδει, *whom it became to be present;* imperfect because
they should have been there already (comp. καθῆκεν in 22, 22).
The instigators of the riot were the persons to testify how it
arose. — εἴ τι ἔχοιεν, *if they might have anything;* a possibility
purely subjective, and hence optative.

V. 20. ἢ αὐτοὶ οὗτοι, *or* (since the proper witnesses are not
here) *let these themselves* (see v. 1. 15) *say what crime they found.*
With εἰ in the T. R. we must read *if they found any,* etc. (E. V.);
but εἰ is unauthorized.

V. 21. ἢ περὶ μιᾶς ταύτης φωνῆς, *No other offence than* (that) *con-
cerning this one expression.* The sentence is framed as if τί ἄλλο
ἀδίκημα had preceded (Mey. De Wet.). The Sadducees might
object to his avowal of a belief in the resurrection, but the rest
of his countrymen would esteem that a merit and not a crime. —
ἧς ἔκραξα, *which I cried;* an attracted genitive, instead of the ac-
cusative, which this verb would properly take as having a kin-
dred sense. In Matt. 27, 50, and Mark 1, 26, φωνῇ after the same
verb denotes the instrument of speech, not, as here, what was
spoken. See W. § 24. 1.

V. 22. αὐτούς, *them,* viz. both parties like ὑμᾶς just below. —
ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, *knowing the things in regard to
the way* (the Christian sect) *more accurately,* i. e. than to give a
decision against Paul (comp. 25, 10), or than the complaint against
him had taken for granted. " Since Felix," says Meyer, " had
been already procurator more than six years, and Christianity had
spread itself, not only in all parts of Judea, but in Cæsarea itself,
it is natural that he should have had a more correct knowledge
of this religion than the Sanhedrists on this occasion had sought
to give him ; hence he did not condemn the accused, but left the
matter in suspense." Other explanations of the comparative are
the following : *knowing the case more accurately,* i. e. as the result
of the present trial (which would have been a reason for decid-
ing it, instead of deferring it) ; *knowing it more accurately* than to
postpone it, i. e. (a remark of Luke) Felix should have acquitted
Paul at once (which brings a severe reflection on his conduct
into too close connection with the account of his lenity in the
next verse) ; and, finally, *knowing the case more exactly,* i. e.
(joined with what follows) when I thus know it, after hearing
the testimony of Lysias, judgment shall be given. This last
sense is out of the question, because it disregards utterly the

order of the words, as well as the proper meaning of διαγνώσομαι, *I will know fully*, not *will decide*.

V. 23. The τῷ before ἑκατοντάρχῃ, designates *the centurion* as the one who had charge of Paul, and perhaps other prisoners (see 27, 1; 28, 16); whether he belonged to Cæsarea or had come from Jerusalem. This officer is not necessarily the one who had conducted the troops from Antipatris (23, 32) in distinction from the one who returned, since τῷ admits of the other explanation, and since δύο τινάς in 23, 23 leaves the number indefinite. Hence as the article does not identify the centurion, the inference to that effect (Blunt,[1] p. 323 and Birks, p. 344) is not to be urged as a proof of the verity of the history. — τηρεῖσθαι αὐτόν, not middle, *to keep him* (E. V.), but *that he should be kept as a prisoner*, be guarded. — ἔχειν τε ἄνεσιν, *and should have respite* or *alleviation*, i. e. be treated with indulgence, and not subjected to a severe captivity. One of the favors which he received is mentioned in the next clause. — The grammatical subject changes before κωλύειν of which καί (note τέ between the other verbs) admonishes the reader. — ὑπηρετεῖν, *serve him*, minister to his wants. — ἢ προσέχεσθαι is doubtful, and may be borrowed from 10, 28.

Verses 24–27.   *Paul testifies before Felix and Drusilla.*

V. 24. παραγενόμενος, *having come*, not to Cæsarea, after a temporary absence, but to the place of audience; comp. 5, 21; 25. 23. — σὺν Δρουσίλλῃ . . . . Ἰουδαίᾳ, *with Drusilla, his wife, being a Jewess*, which would imply that she still adhered to the Jewish religion. This Drusilla was a younger daughter of Agrippa the First, who was mentioned in 12, 1 sq., and a sister of Agrippa the Second, who is mentioned in 25, 13. We turn to Josephus (Antt. 20. 7. 1 sq.) and read the following account of her: "Agrippa gave his sister Drusilla in marriage to Azizus, king of the Emesenes, who had consented to be circumcised for the sake of the alliance. But this marriage of Drusilla with Azizus was dissolved in a short time after this manner. When *Felix was procurator for Judea*, he saw her, and, being captivated by her beauty, persuaded her to desert her husband, transgress the laws of her country, and marry himself." "Here," as Paley observes, "the public station of Felix, the name of his wife, and the circumstance of her religion, all appear in perfect conformity with the

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[1] Undesigned Coincidences in the Writings of the Old and New Testaments by Rev. J. J. Blunt, London 1847.

sacred writer." The fate of this woman was singular. She had
a son by Felix, and both the mother and the son were among
those who lost their lives by the eruption of Mount Vesuvius,
in A. D. 79. — Luke does not inform us why Felix summoned
Paul to this conference. We may infer from the presence of
Drusilla, that it was on her account. In all probability it was to
afford her an opportunity to see and hear so noted a leader of the
Christian sect.

V. 25. περὶ δικαιοσύνης, *concerning justice,* which the conduct
of Felix had so outraged. Tacitus (Ann. 12. 54) draws this pic-
ture of him as a magistrate : " Relying upon the influence of his
brother at court, the infamous Pallas, this man acted as if he had
a license to commit every crime with impunity." — καὶ ἐγκρατείας,
and self-control, especially continence, chastity. Here we have
another and double proof of the apostle's courage. At the side
of Felix was sitting a victim of his libertinism, an adultress, as
Paul discoursed of immorality and a judgment to come. The wo-
man's resentment was to be feared as well as that of the man.
It was the implacable Herodias and not Herod, who demanded
the head of John the Baptist. — ἔμφοβος γενόμενος, *having become
alarmed.* — τὸ νῦν ἔχ ι, *as to what is now,* for the present (Kyp.
De Wet. Mey.). The construction is that of an adverbial accu-
sative. K. § 279. R. 10. — Place a comma or colon, not a period,
at the end of the verse.

V. 26. ἅμα καὶ ἐλπίζων, *at the same time also* (that he gave this
answer) *hoping.* The participle connects itself with ἀπεκρίθη
(comp. 23, 25), and is not to be taken as a finite verb. — ὅτι χρή-
ματα, κ. τ. λ., *that money will be given to him by Paul,* i. e. as an
inducement to release him. — ὅπως λύσῃ αὐτ . (T. R.), *that he
might loose him* (E. V.), suggests a correct idea, but is not genu-
ine. Felix had conceived the hope that his prisoner would pay
liberally for his freedom. He may have supposed him to have
ample resources at his command. He knew that his friends
were numerous, and had been informed (see v. 17) that they
were not too poor or too selfish to assist one another.

V. 27. διετίας δὲ πληρωθείσης, *Two years now having been com-
pleted,* i. e. since Paul's imprisonment at Cæsarea. — ἔλαβε διάδοχον
ὁ Φῆλιξ Πόρκιον Φῆστον, *Felix received Porcius Festus as successor.*
Luke wrote first, or we might suspect him of having copied Jose-
phus who says, Πορκίον δὲ Φῆστον διάδοχον Φήλικι πεμφθέντος (Antt.
20. 8. 9). As to the year in which this change in the procurator-
ship took place, see Introd. § 6. 4. — θέλων . . . . τοῖς Ἰουδαίοις, *and
wishing to lay up favor for himself with the Jews,* to make himself

popular among them; which was the more important at this time,
as they had a right to follow him to Rome, and complain of his
administration if they were dissatisfied with it. His policy was
unsuccessful; see Introd. § 6. 4. An act like this, on leaving
such an office, was not uncommon. Thus Albinus, another cor-
rupt procurator of Judea, having heard that Gessius Florus had
been appointed to succeed him, liberated most of the state pris-
oners at Jerusalem, in order to conciliate the Jews. — κατέλιπε,
κ. τ. λ., *left Paul behind chained*, still a prisoner, instead of setting
him at liberty. I correct my former note here in view of Mr.
Howson's suggestion. As we are not to infer from ἄνεσιν in 24,
23 that Paul was freed from his chains, δεδέμενον does not mean
that he was rebound after a temporary release. Wieseler (p. 380)
has shown that the *custodia libera* was granted only to persons of
rank, and hence Paul could not have enjoyed that favor, as is
proved, also, by his subjection to the surveillance of the centu-
rion. Meyer has changed the note in his last edition to agree
with this view. According to De Wette, Felix loaded Paul again
with the chains which he had removed. Lange (II. p. 326),
speaks of the *custodia libera* as exchanged now for the *custodia
militaris*.

CHAPTER XXV.

Verses 1–5. *Festus refuses to bring Paul to Jerusalem.*

V. 1. οὖν, *therefore*, since he was the successor of Felix. — "The
new procurator," says Mr. Lewin (II. p. 699), "had a straight-
forward honesty about him, which forms a strong contrast to the
mean rascality of his predecessor. He certainly did not do all
the justice that he might have done; but allowing somewhat for
the natural desire to ingratiate himself with the people of his
government, his conduct, on the whole, was exemplary, and his
firmness in resisting the unjust demands of the Jews cannot fail
to elicit our admiration." — μετὰ τρεῖς ἡμέρας, *after three days*, i. e.
on the third, which allows him one day for rest between his ar-
rival at Cæsarea and his departure for Jerusalem.

V. 2. If ὁ ἀρχιερεύς (T. R.) be correct, this *high-priest* must
have been Ismael, son of Phabi, who succeeded Ananias (Jos.
Antt. 20. 8. 8). Two years have elapsed since the trial before
Felix (24, 1 sq.), at which Ananias was so active. Instead of

the singular, some read οἱ ἀρχιερεῖς (Lehm. Tsch.), which was in-
troduced probably to agree with v. 15 (De Wet. Alf.). — οἱ πρῶτοι,
the first men, are the *chief-priests and the elders* in v. 15, except
that the ἀρχιερεύς mentioned separately here would be one of the
ἀρχιερεῖς there. — παρεκάλουν, as imperfect, shows their impor-
tunity.

V. 3. αἰτούμενοι χάριν, κ. τ. λ., *asking for themselves a favor against
him*, viz. *that he would send for him*, etc. — ἐνέδραν ποιοῦντες, *mak-
ing an ambush*, arranging for it; see 23, 21. They anticipated
no obstacle to their plan, and may have already hired their as-
sassins and pointed out to them the cave or rock whence they
were to rush forth upon their victim.   Compare the note on
v. 16.

V. 4. ἀπεκρίθη, *answered*, viz. to their second request (see note
on v. 16). — τηρεῖσθαι, κ. τ. λ., *that Paul was kept as a prisoner at*
(lit. *unto*) *Caesarea*. as the Jews were aware; and hence as the
governor was about to proceed thither, it would be more conven-
ient to have the trial at that place. The English version, viz.
that Paul should be kept, conveys the idea of a too peremptory re-
fusal. So decided a tone would have given needless offence.
τηρεῖσθαι announces a fact rather than a purpose. — εἰς Καισάρειαν
(more correct than ἐν with the dative) opposes tacitly his being
kept back *unto Caesarea* to his removal thence; not unlike εἰς
Ἀσίαν in 19, 22.

V. 5. οἱ δυνατοὶ ἐν ὑμῖν, *the powerful among you*, your chief men;
not those who are able, who may find it easy or possible to perform
the journey (Calv. Grot. E. V.). Their attendance at the trial
was imperative, and the magistrate would not speak as if they
were to consult their convenience merely in such a matter.
Kuinoel has shown that Ἰουδαίων οἱ δυνατοί was common among
the Jews as a designation of their rulers; see Jos. Bell. Jud. 1.
12. 4; 2. 14. 8 and elsewhere. Compare, also, 1 Cor. 1, 26 and
Rev. 6, 15. Howson, after Meyer, renders *those who are compe-
tent*, are authorized to act as prosecutors, but without offering any
proof of that absolute use of the term. — φησί should stand be-
fore ἐν ὑμῖν, not after it (T. R.).

VERSES 6–12.   *Paul appeals from Festus to Caesar.*

V. 6. διατρίψας, κ. τ. λ., *Having now spent not more than eight
or ten days*, i. e. having returned speedily, as he had intimated
(ἐν τάχει in v. 4).   Instead of οὐ πλείους ὀκτὼ ἢ δέκα (Grsb. Tsch.
Mey.) as above, the received text (and so E. V.) reads πλείους ἢ

δέκα, *more than ten days*, as if Festus (δέ, adversative, *but*) had not fulfilled his word (v. 4). — τῇ ἐπαύριον = τῇ ἑξῆς in v. 17.

V. 7.　περιέστησαν, *stood around him*, not the tribunal (Kuin.); comp. περὶ οὗ σταθέντες in v. 18. — Most manuscripts omit κατὰ τοῦ Παύλου after φέροντες. Tischendorf writes καταφέροντες; but others defend the simple participle. — The *heavy charges* (βαρέα αἰτιώματα) as the defence of the apostle shows (v. 8), were heresy, impiety, and treason; comp. 24, 5. 6.

V. 9.　ἐκεῖ . . . . ἐπ' ἐμοῦ, *there to be judged* (viz. by the Sanhedrim) *before me*, i. e. in his presence, while he should preside (Mey. De Wet. Wiesl.), and perhaps confirm or reject the decision. There are two views as to the import of this proposal. One is, that Festus intended merely to transfer the trial from Cæsarea to Jerusalem; and the other is, that he wished to change the jurisdiction in the case, to surrender Paul to the Jews, and allow them to decide whether he was innocent or guilty. The explanation last stated agrees best with the intimations of the context. The reply of the apostle (ἐπὶ τοῦ βήματος . . . . κρίνεσθαι in v. 10), and the fact that he proceeds at once to place himself beyond the power of Festus, would appear to show that he regarded the question (θέλεις, κ. τ. λ.) as tantamount to being deprived of his rights as a Roman citizen.

V. 10.　ἐπὶ τοῦ βήματος, κ. τ. λ., *before the tribunal of Cæsar am I standing*, am under Roman jurisdiction since Festus was the representative of the emperor. The answer of Festus, *unto Cæsar hast thou appealed, unto Cæsar shalt thou go* (v. 11), is founded on the apostle's subsequent Καίσαρα ἐπικαλοῦμαι, and is not proof (Wdsth.) that Paul viewed himself as "already standing in his own resolve before *Cæsar's* judgment-seat." — οὗ . . . . κρίνεσθαι, *where I ought to be judged* (present), to be having my trial; as matter of right (δεῖ), not because it is God's will (comp. v. 24 and 24, 19). — ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις, *as also thou perceivest better*, i. e. than to make such a proposal; comp. 24, 22. W. § 35. 4. Such a comparative is very convenient as suggesting something which it might be less courteous to express (Wdsth). After hearing the charges against Paul, and his reply to them, Festus knew that the prisoner was entitled to be set free, instead of giving him up to a tribunal where his accusers were to be his judges. The temporizing Roman confesses in v. 18 that Paul was right in imputing to him such a violation of his convictions.

V. 11.　εἰ οὖν ἀδικῶ, *if therefore I am unjust*, guilty, i. e. in consequence of past wrong-doing. The verb expresses here the result

of an act, instead of the act itself. See W. § 40. 2. c. γάρ in the common text (*for* in E. V.) is incorrect. The clause is illative with reference to the assumption (v. 9) that the Jews might find him guilty. Some combine the present and past in ἀδικῶ, and render *if I have done and am doing wrong*. See K. § 255. R. 1. — καὶ ἄξιον . . . . τι defines the degree of guilt. If it was such that he deserved to die, he was willing to die. — εἰ οὐδέν ἐστιν ὧν = εἰ οὐδέν ἐστι τούτων ἅ.

V. 12. συλλαλήσας μετὰ τοῦ συμβουλίου, *having spoken with the council*, i. e. the assessors or judges (πάρεδροι, *consiliarii*) who assisted him at the trial. It was customary for the proconsul, or his substitute, to choose a number of men whose office it was to aid him in the administration of justice. The proconsul himself presided, but was bound to consult his assessors, and to decide in accordance with the views of the majority. See Geib's Geschichte, p. 243 sq. The subject of consultation in this instance, doubtless, was whether the appeal should be allowed or refused. Writers on Roman law inform us that the provincial magistrates had a certain discretionary power in this respect. An appeal to the emperor was not granted in every case. It was necessary to consider the nature of the accusation, and also the amount of evidence which supported it. Some offences were held to be so enormous as to exclude the exercise of this right ; and when the crime was not of this character, the evidence of guilt might be so palpable as to demand an immediate and final decision. — Καίσαρα ἐπικέκλησαι is declarative (not a question as in E. V.) and repeats Paul's last word before the consultation, for the purpose of attaching to it the verdict. — ἐπὶ Καίσαρα πορεύσῃ, *unto Cæsar shalt thou go*, be sent, announces the ready conclusion in regard to the present appeal. I perceive no severity in this answer (Bng.), beyond that of the abrupt official form. The prisoner is told that the government would carry out his appeal, and take measures to convey him to Rome ; see on 27, 1.

Verses 13–22. *Festus confers with Agrippa concerning Paul.*

V. 13. ἡμερῶν, κ. τ. λ., *certain days being past* since the appeal. —Ἀγρίππας ὁ βασιλεύς. This *Agrippa* was a son of the Agrippa whose tragical end has been related in 12, 20–24. At his father's death, as he was considered too young to succeed him on the throne, Judea was committed again to the government of procurators. He passed his early life at Rome. In A. D. 50, on the death of Herod, his uncle, he received the sovereignty of Chalcis,

and in A. D. 53 the dominions of Philip, and Lysanias (Luke 3, 1), at which time he assumed the title of king. In the year A. D. 55 Nero added to his possessions a part of Galilea and Perea.   He died, after a reign of nearly fifty years, in A. D. 100. It will be observed that, although Luke in this passage styles Agrippa a king, he does not style him king of Judea ; whereas, in speaking of his father (12, 1 sq.), he not only applies to him this title, but mentions an instance of his exercise of the regal power at Jerusalem.   The facts stated above show how perfectly this distinction conforms to the circumstances of the case. — Βερνίκη. *Bernice* was the eldest daughter of Agrippa the First, and a sister of Drusilla (24, 24).   She was noted for her beauty and her profligacy.   Luke's accuracy in introducing her at this stage of the history is worthy of remark.   After a brief marriage with her first husband, she became the wife of Herod, her uncle, king of Chalcis, and on his death remained for a time with Agrippa her brother.   She was suspected of living with him in a criminal manner.   Her third marriage with Polemon, king of Cilicia, she soon dissolved, and returned to her brother, not long before the death of the Emperor Claudius.   She could have been with Agrippa, therefore, in the time of Festus, as Luke represents in our narrative.   Her subsequent connection with Vespasian and Titus made her name familiar to the Roman writers.   Several of them, as Tacitus, Suetonius, and Juvenal, either mention her expressly or allude to her. — ἀσπασόμενοι τὸν Φῆστον, *in order to salute Festus.*   It was their visit of congratulation.   Agrippa, being a vassal of the Romans, came to pay his respects to this new representative of the power on which he was dependent.

V. 15. ἐνεφάνισαν, *informed,* i. e. judicially, brought accusation ; comp. v. 2 ; 24, 1. — αἰτούμενοι . . . . δίκην, *asking for themselves justice against him.*   The idea of condemnation lies in κατ' αὐτοῦ, not in δίκην.   Tischendorf decides against καταδίκην.

V. 16. In v. 3 the request of the Jews was that Paul might be brought to Jerusalem ; and in that case the accusers and the accused would have met face to face.   Hence the reply of Festus here, in order to warrant his objection, must relate to a differ ent proposal, viz. that he would condemn Paul at once (see v. 24) and in his absence.   On his declaring that as a Roman magistrate he could not be guilty of such injustice, the Jews, as it would seem, changed their tactics.   If it was so that the parties must confront each other, they asked then that he would summon the prisoner to Jerusalem and have him tried there.   But this second request was a mere pretence.   They knew the weak-

ness of their cause too well to await the result of a trial, and
wanted only to secure an opportunity to waylay and kill the apos-
tle on the road. The two proposals may have been made at dif-
ferent times; so that in the interval they could have begun the
ambuscade (as intimated in v. 3), believing that though baffled
in their first attempt they could not fail in the second. — ὅτι
. . . . Ῥωμαίοις, *that it is not a custom for Romans*, if it was for
Jews. The article (E. V.) obscures the opposition. — ἄνθρωπον
(as generic) declares the rule to be universal. The claim to this
impartiality was a *human* right in the eye of the Roman law. —
εἰς ἀπώλειαν after ἄνθρωπον (T. R. and hence E. V.) is unapproved.

V. 18.   περὶ οὗ, *around whom*, belongs to σταθέντες (comp. v. 7),
not to ἐπέφερον, *against whom* (E. V.). The antecedent of οὗ is
ἄνδρα, not the remoter βήματος. — αἰτίαν, sc. τούτων. — ὧν (= ἃ by
attraction) ὑπενόουν, *which I was suspecting*, i. e. some capital of-
fence, as treason, murder, or the like.

V. 19.   περὶ τῆς ἰδίας δεισιδαιμονίας, *concerning their own religion;*
not *superstition*. Compare the note on δεισιδαιμονεστέρους in 17,
22. Agrippa was known to be a zealous Jew, and Festus would
not have been so uncourteous as to describe his faith by an offen-
sive term. ἰδίας refers not to the subordinate οὗ, *his own*, viz.
Paul's, but to κατήγοροι, the leading subject. — περί τινος Ἰησοῦ,
κ. τ. λ., *concerning a certain Jesus*, etc. As to Luke's candor in
recording this contemptuous remark, see note on 18, 15.

V. 20.   ἀπορούμενος, *perplexed*, uncertain, as Festus may have
said with truth, but could not honestly assign as the motive for
his proposal; see v. 9 above. — εἰς τὴν περὶ τούτου ζήτησιν, *in regard
to the dispute concerning this one*, viz. Jesus (v. 19); not *this mat-
ter*; as if it were neuter. But the best reading is περὶ τούτων,
concerning these things, viz. in relation to their religion and the
resurrection of Jesus.

V. 21.   τοῦ δὲ Παύλου, κ. τ. λ., *But Paul having appealed* (and so
demanded) *that he should be kept* in Roman custody, instead of
being tried at Jerusalem. — εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, *with a
view to the examination of Augustus*. The Senate conferred this
title on Octavius in the first instance; but it was given also to
his successors. — ἐκέλευσα . . . . αὐτόν, *I commanded that he should
still be kept* (infinitive present) at Cæsarea. In τηρηθῆναι just
before, the time is entirely subordinate to the act. — ἕως οὗ πέμψω
αὐτόν, *until I shall send him* (T. R.); but the surer word is ἀνα-
πέμψω, *shall send up* (Lchm. Tsch. Mey.); comp. Luke 23, 7. 11.
Festus would intimate that he was waiting only until a vessel
should sail for Italy.

V. 22.　*ἐβουλόμην καὶ αὐτός*, *I myself also could wish*, i. e. were it possible. The Greeks employed the imperfect indicative to express a present wish which the speaker regarded, or out of courtesy affected to regard, as one that could not be realized. Compare Rom. 9, 3; Gal. 4, 20.　W. § 41. 2; S. § 138. 3; K. § 259. R. 6.　It is less correct to understand the wish as one long entertained.

Verses 23–27.　*Paul is brought before Agrippa.*

V. 23.　*μετὰ πολλῆς φαντασίας*, *with much pomp*, display, which consisted partly in their personal decorations (comp. 12, 21), and partly in the retinue which attended them. — *εἰς τὸ ἀκροατήριον*, *unto the place of audience*, which the article represents as the customary one (Olsh.), or as the one to which they repaired on this occasion (Mey.). — *σὺν τοῖς χιλιάρχοις*, *with the chiliarchs*, the commanders of the cohorts stationed at Cæsarea, which were five in number (Jos. Bell. Jud. 3. 4. 2).　Compare the note on 27, 1.

V. 24.　The procurator could say *πᾶν τὸ πλῆθος τῶν Ἰουδαίων*, *all the multitude of the Jews*, because he had reason to know that the Jewish rulers (v. 2. 15) who had demanded the death of Paul represented the popular feeling.　Meyer suggests that a crowd may have gone with them to the procurator and enforced their application by clamoring for the same object. — *ἐνέτυχόν μοι*, *interceded* (in its bad sense here) *with me*, against him　A genitive or dative may follow this verb. — Some manuscripts read *ζῆν αὐτόν*, and others *αὐτὸν ζῆν*; and so, in the next verse, some read *θανάτου αὐτόν*, and others *αὐτὸν θανάτου*.　Such transpositions, which have no effect on the sense, show how unimportant are many of the various readings of the sacred text. — *ἐπιβοῶντες*, *crying against* him, etc.; see on v. 15. — *μηκέτι*.　A qualification like this in a negative sentence requires a compound, containing the *μή* or *οὐκ* which precedes.　K. § 318. 6; B. § 148. 6. — *ἔκρινα*, *I decided*, viz. at the time of the trial when he appealed.　The perfect (E. V.) is less accurate than the aorist.

V. 26.　*περὶ οὗ, κ. τ. λ.*, *Concerning whom I have nothing sure*, definite, *to write to the sovereign*.　In such cases of appeal it was necessary to transmit to the emperor a written account of the offence charged as having been committed, and also of all the judicial proceedings that may have taken place in relation to it. Documents of this description were called *apostoli*, or *literæ dimissoriæ*. — *κυρίῳ* is the Greek for *dominus*.　The writer's accuracy should be remarked here.　It would have been a mistake to have

applied this term to the emperor a few years earlier than this.
Neither Augustus nor Tiberius would allow himself to be called
dominus, because it implied the relation of master and slave.
The appellation had now come into use as one of the imperial
titles. — σχῶ τι γράψω, *may have what* (future) *I shall write;* **not**
τι γράψαι (T. R.), *what to write* (E. V.). Some repeat **ἀσφαλές**
after τι (Mey.), which is not necessary. Meyer leaves out the
ellipsis in his new edition.

V. 27. ἄλογον γάρ μοι δοκεῖ, *For it appears to me absurd.* It
was illegal, too; but Festus thinks of the act as being a violation,
not so much of the law, as of the propriety which dictated the
law. — πέμποντα, sc. τινὰ, κ. τ. λ., *that any one* (De Wet.) *sending a
prisoner should not also signify the charges* (not *crimes*) *against
him.* Some would make πέμποντα the subject of σημᾶναι, without
any ellipsis. K. § 238, R. 2. c. Some supply ἐμέ as the subject.
It is more forcible in such a case to state the general rule or prin-
ciple which controls the particular instance. — Josephus (Bell. Jud.
2. 14. 1) describes Festus as a reasonable man, who was not des-
titute of a regard for justice and the laws, and who approved him-
self to such of the Jews as were willing to submit to any foreign
rule. What Luke relates of him shows him to be worthy of this
encomium.

CHAPTER XXVI.

Verses 1–23.   *Paul's Speech before Agrippa.*

V. 1. This speech of the apostle is similar to that which he
delivered on the stairs of the castle (22, 1 sq.). The main topic
is the same in each, viz. the wonderful circumstances of his con-
version; but in this instance he recounts them, not so much for
the purpose of asserting his personal innocence, as of vindicating
the divine origin of his commission, and the truth of the message
proclaimed by him. So far from admitting that he had been un-
faithful to Judaism, he claims that his Christian faith realized the
true idea of the religion taught in the Old Testament. On the
former occasion, "he addressed the infuriated populace, and made
his defence against the charges with which he was hotly pressed,
of profaning the temple and apostatizing from the Mosaic law.
He now passes by these accusations, and, addressing himself

to a more intelligent and dispassionate hearer, he takes the highest ground, and holds himself up as the apostle and messenger of God. With this view, therefore, he paints in more striking colors the awful scene of his conversion, and repeats more minutely that heavenly call which was impossible for him to disobey (v. 19), and in obeying which, though he incurred the displeasure of his countrymen (v. 21), he continued to receive the divine support (v. 22)." Humphry, p. 192. — ἐπιτρέπεται . . . . λέγειν. It is Agrippa who gives the permission to speak, because as he was the guest on this occasion and a king, he presides by right of courtesy; comp. 21, 40. — ἐκτείνας τὴν χεῖρα, *having stretched forth the hand*, is the same as κατασείσας τῇ κειρί in 13, 16 (comp. 21, 40), and κατασείσας τὴν χεῖρα in 19, 33. The gesture was the more courteous, because the attention asked for was certain from the known curiosity of the hearers. On the arm which Paul raised hung one of the chains, to which he alludes in v. 29.

V. 2. ὑπὸ Ἰουδαίων, *by Jews*, without the article (comp. 22, 30) because he would represent the accusation as purely *Jewish* in its character. The best manuscripts omit τῶν before the proper name. — βασιλεῦ. For Agrippa's claim to the title, see on 25, 13. — Some copies place ἐπὶ σοῦ after μακάριον, others after ἀπολογεῖσθαι. The first is the best position, because it secures a stronger emphasis to the pronoun (Grsb. Tsch.). — The object of ἥγημαι is the same as the subject, but the latter, which is more prominent, controls the case of μέλλων. This verb is perfect, *have thought;* not *think* (E. V.). Paul distinguishes the tenses in Phil. 3, 7. 8.

V. 3. μάλιστα, *especially*, rendered *namely* in the older versions (Tynd. Cran. Gen.) states why Paul was so eminently fortunate; not how much Agrippa knew. — γνώστην ὄντα σε, *since thou art expert*, lit. *a knower*. The accusative is anacoluthic, instead of the genitive (Mey. Win. Rob.). W. § 32. 7. Some explain it as an instance of the accusative absolute; but we have no clear example of that construction in the New Testament. ὀφθαλμούς in Eph. 1, 18, has been cited as an example of it, but stands really in apposition with πνεῦμα, or depends on δῴη. Beza's unauthorized εἰδώς (whence "knowing" in E. V.) obviates the irregularity. The Rabbinic writers[1] speak of Agrippa as having excelled in a knowledge of the law. As the tradition which they follow could not have flowed from this passage, it confirms the representation here by an unexpected agreement. — κατὰ Ἰουδαί-

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[1] Sepp gives the testimonies in his Das Leben Christi, Vol. IV. p. 138.

ους, *among Jews*, of whom we are led to think as existing in different places. W. § 53. d. — δίό, *therefore*. In the presence of such a judge, he proposes to speak at length, and requests a patient hearing.

V. 4. οὖν, *therefore*, i. e. encouraged thus he will proceed. **The** apostle enters here on his defence — ἐκ νεότητος, *from youth*. See on 22, 3. — ἀπ᾽ ἀρχῆς, *from the beginning*, refers to the same period of his life, but marks it more strongly as an early period. It will be observed that, while the apostle repeats this idea in the successive clauses, he brings forward in each case a new circumstance in connection with it. He states, first, *how long* the Jews had known him; secondly, *where* they had known him so long (ἐν τῷ ἔθνει μου ἐν ῾Ιεροσολύμοις); and, thirdly, *what* (ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν, κ. τ. λ.) they had known of him so long and in that place.

V. 5. προγινώσκοντές με, *knowing me before* (i. e. the present time). — ἐὰν θέλωσι μαρτυρεῖν, *if they would be willing to testify*, as he had not the confidence in their honesty to expect. — ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν, *that according to the strictest sect* in regard both to doctrine and manner of life. See 22, 3. Josephus describes this peculiarity of the Pharisees in similar language : εὐσεβέστερον εἶναι τῶν ἄλλων καὶ τοὺς νόμους ἀκριβέστερον ἀφηγεῖσθαι (Bell. Jud. 1. 5. 2). ὅτι reaches back to ἴσασι.

V. 6. καὶ νῦν, *and now*, compares his present with his former position. If his rigor as a Pharisee had been a merit in the eyes of the Jews, his hope as a Christian was merely that of the true Israel, and should as little be imputed to him as a crime. — τῆς πρὸς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης, *of the promise* (i. e. of a Messiah) *made unto our fathers* (Kuin. Olsh. De Wet. Mey.). The same expression occurs in Paul's discourse at Antioch (13, 32), where it is said that God fulfilled *the promise*, or showed it to be fulfilled, by raising up Jesus from the dead. See the note on that passage. Compare 28, 20. — εἰς ἥν, *unto which*, viz. the promise, its accomplishment. This is the natural antecedent and not the remoter ἐλπίδι. — δωδεκάφυλον (= ταῖς δώδεκα φυλαῖς in James 1, 1) exists only here, but is formed after the analogy of other compounds from δώδεκα. The Jewish nation consisted of those who were descended from the twelve tribes ; which fact justifies the expression historically, though the twelve tribes had now lost their separate existence. — ἐν ἐκτενείᾳ, *with earnestness*. See on ἐκτενής in 12, 5. The noun is a later Grecism. Lob. Phryn. p. 311. Such forms help us to fix the age of the New Testament writings. — νύκτα καὶ ἡμέραν λατρεῦον, *worshipping night and day*. This was

a phrase which denoted habitual worship, especially as connected with fasting and prayer.   See Luke 1, 75; 2, 37; 18, 1; 1 Thess. 5, 17; 1 Tim. 5, 5.

V. 7.   περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, *concerning which hope I am accused.*   The apostle means to say, that he was accused of maintaining that this hope of a Messiah had been accomplished in Jesus, and had been accomplished in him because God raised him from the dead.   The presence of the latter idea in the mind of the apostle leads to the interrogation in the next verse.—'Αγρίππα after βασιλεῦ has decisive evidence against it — ὑπὸ 'Ιουδαίων, *by Jews,* is reserved to the end of the sentence, in order to state more strongly the inconsistency of such an accusation from such a source.   Here, too, the article (E. V.) weakens the sense, and is incorrect.

V. 8.   τί is printed in some editions as a separate question: *What?   Is it judged incredible?*   Other editions connect τί with the verb: *Why is it judged incredible?*   Griesbach, Kuinoel, De Wette, Howson, and others, prefer the first mode; Knapp, Hahn, Meyer, Tischendorf, and others, prefer the second mode.   The latter appears to me more agreeable to the calm energy of the apostle's manner.   " It is decisive against the other view," says Meyer in his last edition, " that τί *alone* was not so used; the expression would be τί γάρ, τί οὖν, or τί δέ."   The examples of τί as interrogative in Rom. 3, 3. 9; 6, 15 and Phil. 1, 18 agree with this criticism. — ὑμῖν extends the inquiry to all who were present.   The speaker uses the singular number when he addresses Agrippa personally; see v. 2. 3. 27. — εἰ ὁ θεὸς, κ. τ. λ., *if God raises the dead;* where εἰ is not for ὅτι, but presents the assertion as one that the sceptic might controvert. — ἐγείρει is present because it expresses a characteristic act.   The resurrection of Jesus was past, but illustrated a permanent attribute or power on the part of God.

V. 9.   This verse is illative, with reference to the preceding question.   ἐγὼ μὲν οὖν, *I indeed, therefore,* i. e. in consequence of a spirit of incredulity, like that of others. — ἔδοξα ἐμαυτῷ, *I seemed to myself,* thought.   The pronoun opposes his own to another and higher judgment.   This same act in which Paul gloried at the time, appeared to him as the crime of his life after he became a Christian.   In 1 Cor. 15, 9 he declares that he " was the least of the apostles, that he was not meet to be called an apostle, because he persecuted the church of God." — πρὸς τὸ ὄνομα 'Ιησοῦ, *against the name of Jesus;* comp. πρός in Luke 23, 12. — πολλά ἐναν τία, *many things hostile.*

V. 10.   ὅ refers to the collective idea in πολλὰ ἐναντία. — καὶ connects ἐποίησα with ἔδοξα. — καὶ πολλοὺς, κ. τ. λ., adds the facts in illustration of what was stated in general terms. — τῶν ἁγίων, *the saints*, is no doubt a chosen word here.   It does not occur in Luke's account of the apostle's conversion (9, 1 sq.).   Paul himself avoids it in his speech to the Jews (22, 4 sq.) who were so sensitive in regard to any claim of merit in behalf of the Christians.   " But here before Agrippa, where there was no such need of caution, the apostle indulges his own feelings, by giving them a title of honor which aggravates his own guilt."   Birks, p. 327. — ἐγώ, emphatic.   The imprisoning was the speaker's act. — The common text omits ἐν before φυλακαῖς, *I shut up unto prisons*, which would be an instance of the local dative sometimes found after verbs compounded with κατά.   See Bernh. Synt. p. 243. But Griesbach, Tischendorf, and others, allege good authority for reading ἐν φυλακαῖς, which would be the ordinary construction ; comp. Luke 3, 20. — παρὰ τῶν ἀρχιερέων.   See the note on 9, 2. — ἀναιρουμένων . . . . ψῆφον, *and as they* (which refers to ἁγίων as a class, not to all those imprisoned) *were put to death, I brought or cast my vote against them*, i. e. encouraged, approved the act (Bng. Kuin. De Wet. Mey.) ; comp. συνευδοκῶν in 22, 20.   Some insist on the literal sense of the phrase, and infer from it that Paul was a member of the Sanhedrim, and voted with the other judges to put the Christians to death.   But the Jews required, as a general rule, that those who held this office should be men of years ; and Paul at the time of Stephen's martyrdom, could hardly have attained the proper age.   It is said, too, on the authority of the later Jewish writers, that one of the necessary qualifications for being chosen into the Sanhedrim was that a man should be the father of a family, because he who is a parent may be expected to be merciful ; a relation which, from the absence of any allusion to it in the apostle's writings, we have every reason to believe that he never sustained.   The expression itself affords but slight proof that Paul was a voter in the Sanhedrim.   ψῆφος, a stone used as a ballot, like our " suffrage," signified also opinion, assent, and accompanied various verbs, as τιθέναι and καταφέρειν, as meaning to think, judge, sanction, with a figurative allusion only to the act of voting.   Plato uses the term often in that sense.   See R. and P. Lex., p. 2576. — αὐτῶν agrees with the intimation of other passages (8, 3 ; 9, 1 ; 22, 4), that Stephen was not the only victim whose blood was shed at this time.

V. 11.   καὶ κατὰ πάσας, κ. τ. λ., *and punishing them often through out all the synagogues* in the different places where he pursued

his work of persecution. See 22, 19. "The chief rulers of the synagogues," says Biscoe (p. 81), "being also the judges of the people in many cases, especially those which regarded religion (comp. on 9, 2), chose to give sentence against offenders, and see their sentence executed in the synagogue. Persons were always scourged in the presence of the judges (Vitr. de Synag. Vett. p. 177). For punishment being designed 'in terrorem,' what more likely to strike the mind with awe, and deter men from falling into the like errors, than to have it executed in their religious assemblies, and in the face of the congregation? Our Lord foretold that his disciples should be scourged in the synagogues (Matt. 10, 17; 23, 34), and we learn here that Paul was an instrument in fulfilling this prediction, having beaten them that believed in every synagogue." — ἠνάγκαζον βλασφημεῖν, ·I was constraining them (i. e. urged them by threats and torture) to blaspheme, viz. Jesus, or the gospel; comp. 13, 45; James 2, 7. The imperfect states the object, not the result of the act. That, among the many who suffered this violence, every one preserved his fidelity, it would be unreasonable to affirm. We learn from Pliny's letter to Trajan (Lib. X. 97), that heathen persecutors applied the same test which Saul adopted, for the purpose of ascertaining who were truly Christians. "Propositus est libellus sine auctore, multorum nomina continens; qui negarent se esse Christianos aut fuisse, quum præeunte me deos appellarent et imagini tuæ (quam propter hoc jusseram cum simulacris numinum adferri) thure ac vino supplicarent, præterea maledicerent Christo; *quorum nihil cogi posse dicuntur qui sunt revera Christiani.*" — ἕως καὶ εἰς τὰς ἔξω πόλεις, *as far as even unto foreign cities*, as those would be called which were out of Judea. Among these Luke and Paul single out Damascus, because a train of such events followed the apostle's expedition to that city.

V. 12.   ἐν οἷς καί, *in which also*, while intent on this object; comp. ἐν οἷς in 24, 18.   καί, so common in Luke after the relative, some of the best copies omit here.— ἐξουσίας and ἐπιτροπῆς strengthen each other; he had ample power to execute his commission.

V. 13.   ἡμέρας μέσης, *at midday*.   "μέση ἡμέρα, pro meridie communis dialecti est, at μέσον ἡμέρας, aut μεσημβρία (22, 6) elegantiora."   See Lob. ad Phryn. p. 55. — κατὰ τὴν ὁδόν, *along the way* (Mey. Rob.); not *on the way* (De Wet.). — For με after περιλάμψαν, see on 9, 3. — For τοὺς σὺν ἐμοὶ πορευομένους, *those journeying with me*, see on 22, 9.

V. 14   πάντων . . . . εἰς τὴν γῆν, *And we all having fallen down*
51

upon the earth, from the effect of terror, not as an act of reverence; comp. 9, 4 ; 22, 17. In regard to the alleged inconsistency between this statement and εἱστήκεισαν in 9, 7, see the note on that passage. — σκληρόν σοι πρὸς κέντρα λακτίζειν, *It is hard for thee to kick against goads.* The meaning is, that his opposition to the cause and will of Christ must be unavailing; the continuance of it would only bring injury and ruin on himself. Wetstein has produced examples of this proverb from both Greek and Latin writers. Euripides (Bacch. v. 791) applies it as here : θυμούμενος πρὸς κέντρα λακτίζοιμι, θνητὸς ὢν θεῷ. Terence (Phorm. 1. 2. 27) employs it thus : " Num quæ inscitia est, Advorsum stimulum calces ?" Plautus (4. 2. 55) has it in this form : " Si stimulos pugnis cædis, manibus plus dolet." The Scholiast on Pind. Pyth. 2. 173 explains the origin of the expression : ἡ δὲ τροπὴ ἀπὸ τῶν βοῶν · τῶν γὰρ οἱ ἄτακτοι κατὰ τὴν γεωργίαν κεντριζόμενοι ὑπὸ τοῦ ἀροῦντος, λακτίζουσι τὸ κέντρον καὶ μᾶλλον πλήττονται. The same or a similar proverb must have been current among the Hebrews, though this is the only instance of it found in the Scriptures. The common plough in the East at present has but one handle. The same person, armed with a goad six or eight feet long, holds the plough and drives his team at the same time. As the driver follows the oxen, therefore, instead of being at their side as with us, and applies the goad from that position, a refractory animal of course would kick against the sharp iron when pierced with it. In early times the Greeks and Romans used a plough of the like construction.

V. 16. εἰς τοῦτο prepares the mind for what follows ; see on 9, 21. — γάρ shows that the command to arise was equivalent to assuring him that he had no occasion for such alarm (v. 14) ; the object of the vision was to summon him to a new and exalted sphere of effort. — προχειρίσασθαί σε ὑπηρέτην, *to appoint thee as a minister*, call him to his destined work. The antecedent purpose must be sought in the nature of the act, rather than in the verb. See on 3, 20. — Understand τούτων after μάρτυρα as the attracting antecedent of ὧν.— ὧν τε ὀφθήσομαί σοι is an unusual construction. The best solution is, that ὧν stands for ἅ, as a sort of explanatory accusative (K. § 279. 7) : *as to which*, or = δι' ἅ, *on account of which* (Mey.), *I will appear unto thee.* See W. § 39. 3. 1. Many commentators assign an active sense to ὀφθήσομαι : *which I will cause thee to see* or *know.* This use of the verb has no warrant either in classic or Hellenistic Greek.

V. 17. ἐξαιρούμενός . . . . ἐθνῶν, *delivering thee from the people*, i. e. of the Jews (see on 10, 2), *and the heathen.* For this sense

of the participle, see 7, 10; 12, 11; 23, 27. Such a promise was
conditional from the nature of the case. It pledged to him the
security which he needed for the accomplishment of his work
until his work was done. Some render ἐξαιρούμενός σε, *selecting
thee*, so as to find here the idea of σκεῦος ἐκλογῆς in 9, 15 (Kuin.
Hnr. Rob. Hws.). This interpretation would suit τοῦ λαοῦ, but, as
De Wette and Meyer remark, it is inappropriate to τῶν ἐθνῶν.
Paul was not one of the heathen, and could not be said to be
chosen from them. — εἰς οὕς, *unto whom*, refers to both the nouns,
which precede. — The correct text inserts ἐγώ before σέ, and
omits νῦν. — ἀποστέλλω is present, *I send*, because his ministry
is to begin at once.

V. 18. It is important to obseve the relation of the different
clauses to each other. ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, *to open their eyes*,
states the object of ἀποστέλλω. — τοῦ ἐπιστρέψαι, *that they may turn*,
derives its subject from αὐτῶν. The verb is intransitive (see v.
20; 14, 15); not active, *in order to turn them* (E. V.). This clause
states the designed effect of the illumination which they should
receive. — τοῦ λαβεῖν, κ. τ. λ., *that they may obtain forgiveness of
sins*, expresses the direct object of the second infinitive and the
ultimate object of the first. — For κλῆρον ἐν τοῖς ἡγιασμένοις, *an in-
heritance among the sanctified*, see the note on 20, 32. — πίστει τῇ
εἰς ἐμέ, *by faith on me*, our English translators and some others
join with ἡγιασμένοις; but the words specify evidently the condi-
tion by which believers obtain the pardon of sin and an interest
in the heavenly inheritance. ἡγιασμένοις is added merely to in-
dicate the spiritual nature of the κλῆρον.

V. 19. ὅθεν, *whence*, accordingly, i. e. having been so instructed,
and in such a manner. — οὐκ ἐγενόμην ἀπειθής, *I proved not disobe-
dient*, affirms the alacrity of his response to the call more strongly
than if the mode of expression had been positive, instead of neg-
ative. ἀπειθής attaches itself to the personal idea of ὀπτασίᾳ, and
demands that element in the meaning of the word. The service
required of him and so promptly rendered evidently was that he
should preach the gospel to Jews and Gentiles (v. 17). It is im-
possible to reconcile such intimations with the idea that the
apostle after this remained for years inactive in Arabia, or spent
the time there in silent meditation and the gradual enlargment
of his views of the Christian system. I cannot agree with Dr.
Davidson, that "Paul was not a preacher of the gospel in Arabia,
but went through a process of training there, for the purpose of
preaching it." See his Introduction, II. p. 80. — τῇ οὐρανίῳ ὀπτα-
σίᾳ, *the heavenly vision*, manifestation of the Saviour's person:

comp. Luke 1, 22; 24, 23; 2 Cor. 12, 1. See the note on
9, 7.

V. 20. τοῖς ἐν Δαμασκῷ πρῶτον, *to those in Damascus first*, as
stated in 9, 20, and implied in Gal. 1, 17. — Ἱεροσολύμοις with ἐν
repeated, *in Jerusalem;* hardly *unto* as a direct dative (Mey.). —
εἰς πᾶσαν, κ. τ. λ., *and unto* (i. e. with a union of the local idea
with the personal, the inhabitants of) *all the region of Judea;*
comp. ἀπήγγειλαν εἰς τὴν πόλιν in Luke 8, 34. Meyer extends τοῖς
from the other clause into this ; *and unto those throughout all the
region.* But in his last edition he gives up this analysis and ap-
proves the other. — The apostle during his labors in Syria and
Cilicia, after his first visit to Jerusalem, was as yet unknown in
person to the churches of Judea. See Gal. 1, 22. Hence he
must have preached there, as intimated in this passage, at a later
period. He could have done so when he went thither at the
time of the famine (see on 11, 30) or while he was at Jerusalem
between his first and second mission to the heathen (18, 22). —
ἄξια τῆς μετανοίας ἔργα, *deeds worthy of repentance*, such as showed
that they were changed in heart and life. Zeller charges that
Paul would not have spoken so, because his doctrine was that of
justification by faith alone. The answer is that in Paul's sys-
tem good works are the necessary evidence of such faith, and
further, that πίστει τῇ εἰς ἐμέ above (v. 18) shows that he adhered
fully on this occasion to his well-known doctrinal view. — πράσ-
σοντας deserts the case of ἔθνεσιν and agrees with αὐτούς as the
suppressed subject of the verbs.

V. 22. ἐπικουρίας .... θεοῦ, *Having therefore obtained assistance
from God;* since exposed to such dangers in the fulfilment of
his ministry (ἐπειρῶντο διαχειρίσασθαι in v. 21) he must otherwise
have perished. The assistance was an inference (οὖν) from his
present safety. — μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ, *testifying to both
small and great* (Rev. 11, 18; 13, 16; 19, 5); not *young and old*
(5, 10). The phrase admits either sense, but the more obvious
distinction here is that of rank, not of age. The grace of God
is impartial ; the apostle declared it without respect of persons.
It is uncertain whether this is the correct participal or the re-
ceived μαρτυρούμενος. The latter would mean *attested*, approved,
both by small and great (Bretsch. Mey.) ; comp. 6, 3 ; 10, 22 ; 16, 2.
It is objected that the sense with the latter reading is impossi-
ble, because Paul was so notoriously despised and persecuted by
Jews and heathen (Alf.). But the meaning might be that though
not openly approved he had received that verdict at the bar of
their consciences ; he had not failed to commend himself and his

doctrine to every man's better judgment. The avowal would
imply no more than Paul affirms to be true of all who preach
faithfully the system of truth which he preached; see 2 Cor. 4, 2.
Some render μαρτυρούμενος as middle, *bearing witness*, instead
of passive; but confessedly without any example of that use.
Knapp, Hahn, Tischendorf, Baumgarten, and others, approve of
μαρτυρόμενος. It has no less support than the other word, and
affords an easier explanation.

V. 23. This part of the sentence attaches itself to λέγων rather
than to μελλόντων γίνεσθαι. — εἰ παθητὸς ὁ Χριστός, *if the Messiah
can suffer* (*passibilis* in Vulg.), not so much as a possibility of his
nature, as one of the conditions of his office, i. e. would be ap-
pointed or allowed to suffer, and so could be subject to infirmity,
pain, death. Verbals in τός express possibility and correspond to
Latin adjectives in *ilis*. B. § 103. N. 2. The apostle, as I under-
stand, approaches the question on the Jewish side of it, not on
the Christian; and that was, whether the Messiah, being such as
many of the Jews expected, *could suffer*; not whether *he must
suffer*, in order to fulfil the Scriptures. εἰ presents the points as
questions which he was wont to discuss. Many of the Jews
overlooked or denied the *suffering* character of the Messiah, and
stumbled fatally at the gospel because (their σκάνδαλον) it re-
quired them to accept a *crucified* Redeemer. Some make εἰ =
ὅτι, *that*, i. e. the sign of a moderated assertion. — ὁ Χριστός, *the
Messiah* as such; not a personal name here.— πρῶτος ἐξ ἀναστά-
σεως νεκρῶν = πρωτότοκος ἐκ τῶν νεκρῶν in Col. 1, 18. If Moses
and the prophets foretold that the Messiah would suffer, die, and
rise from the dead, it followed that Jesus was the promised Sav-
iour of men, and the author of eternal life to those who believe
on him. The apodosis (μέλλει καταγγέλλειν, κ. τ. λ.) depends log-
ically on the protasis (εἰ παθητός, εἰ πρῶτος, κ. τ. λ.).

VERSES 24-29. *The answer of Paul to Festus.*

V. 24   ταῦτα refers more especially to the words last spoken
(Mey.), and not in the same degree to the entire speech (De
Wet.). The idea of a resurrection, which excited the ridicule
of the Athenians (17, 32), appeared equally absurd to the Roman
Festus, and he could listen with patience no longer. It is evi-
dent that τούτων in v. 26 has reference to ἐξ ἀναστάσεως νεκρῶν in
v. 23, and the intermediate ταῦτα would not be likely to turn the
mind to a different subject. — ἀπολογουμένου may be present, be-
cause Festus interposed before Paul had finished his defence

(Mey.). — μεγάλῃ τῇ φωνῇ. See on 14, 10. The "loud voice"
was the effect of his surprise and astonishment. — μαίνῃ, thou art
mad, which he says earnestly, not in jest (Olsh.), because it real-
ly appeared to him that Paul was acting under an infatuation
which could spring only from insanity (Neand. Mey. De Wet.).
Bengel : "Videbat Festus, naturam non agere in Paulo ; gratiam
non vidit." — τὰ πολλὰ γράμματα admits of two senses : the many
writings which thou readest (Kuin. Mey. Hws.), or the much learn-
ing which thou hast or art reputed to have (Neand. De Wet.
Alf.). The latter is the more natural idea (as Meyer now holds),
and may have been suggested to the mind of Festus from his
having heard that Paul was distinguished among the Jews for
his scholarship. It is less probable that he was led to make the
remark because he was struck with the evidence of superior
knowledge evinced in Paul's address. It was able and eloquent,
but would not be characterized as learned in any very strict sense
of the term.

V. 25.   οὐ μαίνομαι, κ. τ. λ., I am not mad, etc.   This reply of
Paul is unsurpassed as a model of Christian courtesy and self-
command.   Doddridge takes occasion to say here, that, "if great
and good men who meet with rude and insolent treatment in the
defence of the gospel would learn to behave with such modera-
tion, it would be a great accession of strength to the Christian
cause." — κράτιστε, most excellent, as in 23, 26. — ἀληθείας, of truth,
as opposed, not to falsehood (his veracity was not impeached),
but to the fancies, hallucinations, of a disordered intellect. —
σωφροσύνης is the opposite of μανία, i. e. a sound mind.

V. 26.   ἐπίσταται . . . . ὁ βασιλεύς, For the king knows well con-
cerning these things, viz. the death and resurrection of Christ.
The apostle is assured that Agrippa has heard of the events con-
nected with the origin of Christianity, and could not deny that
they were supported by evidence too credible to make it reproach-
ful to a man's understanding to admit the reality of the facts —
πρὸς ὃν καὶ παῤῥησιαζόμενος λαλῶ, unto whom also (i. e. while he has
this knowledge and on that account) I speak boldly, without fear
of contradiction. — ἐν γωνίᾳ, in a corner, secretly (litotes) ; on the
contrary, at Jerusalem, the capital of the nation.   The expression
was current in this sense (Wetst.). — τοῦτο = τούτων just before.
The plural views the circumstances in detail, the singular as a
whole.   See the note on 5, 5.

V. 27.   πιστεύεις, κ. τ. λ.   As Agrippa professed to believe the
Scriptures, which foretold that the Messiah would rise from the
dead, he was bound to admit that there was nothing irrational or

improbable in the apostle's testimony concerning an event which accomplished that prophecy.

V. 28. ἐν ὀλίγῳ (sc. χρόνῳ) . . . . γενέσθαι, *In a little time* (at this rate) *you persuade me to become a Christian* (Wetst. Raph. Kuin. Neand. De Wet. Rob.). It was not uncommon in Greek to omit χρόνος after this adjective. Wetstein, Raphel (Anott. II. p. 188), and others, have produced decisive examples of this ellipsis. By taking ἐν ὀλίγῳ as quantitative, instead of temporal, Meyer brings out this sense from the expression : *With little*, i. e. trouble, effort, *you persuade me to become a Christian ;* in other words (said sarcastically), You appeal to me as if you thought me an easy convert to your faith. This would be, no doubt, the correct explanation, if, with Meyer, Tischendorf, and others, we adopt ἐν μεγάλῳ as the correct reading in Paul's reply, instead of ἐν πολλῷ ; but the testimony for the common text outweighs that against it (Neand. De Wet.). It is held, at present, to be unphilological to translate ἐν ὀλίγῳ, *almost* (Bez. Grot. E. V.). The Greek for that sense would have been ὀλίγου, ὀλίγου δεῖ, or παρ' ὀλίγον. The translation of the common version appears first in the Geneva version. Tyndale and Cranmer render : " Somewhat thou bringest me in mind for to become a Christian." Agrippa appears to have been moved by the apostle's earnest manner, but attempts to conceal his emotion under the form of a jest.

V. 29. εὐξαίμην ἂν τῷ θεῷ, *I could pray to God*, i. e. if I obeyed the impulse of my own heart, though it may be unavailing. For ἄν with the optative, see W. § 41. 1. b ; B. § 139. m. 15. — καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, *both in a little and in much time.* We may paraphrase the idea thus : " I could wish that you might become a Christian *in a short time*, as you say ; and if not in a short time, *in a long time.* I should rejoice in such an event, could it ever take place, whether it were sooner or later." If we read ἐν μεγάλῳ, the words would then mean, *whether by little effort or by great ;* whether he was to be converted with ease or difficulty. — παρεκτὸς τῶν δεσμῶν τούτων, *except these chains*, which were hanging upon his arms as he made his defence. See note on 12, 6. Though separated from his keepers, he must wear still the badges of his condition. Hess writes (II. p. 459) as if the soldiers were present and Paul was bound to them. Some have taken the language as figurative : *except this state of captivity.* The literal sense is not inconsistent with an occasional Roman usage. Tacitus mentions the following scene as having occurred in the Roman Senate (Ann. 4. 28) : " Reus pater, accusator filius (nomen utrique Vibius Serenus) in senatum inducti sunt. Ab

exilio retractus et tum *catena* vinctus, orante filio. At contra reus
nihil infracto animo, obversus in filium *quatere* vincla, vocare ul-
tores deos," etc.

Verses 30–32. *Agrippa pronounces Paul innocent.*

V. 30. The best authorities read ἀνέστη τε without καὶ ταῦτα
εἰπόντος αὐτοῦ. — ὁ is repeated before βασιλεὺς and ἡγεμών, because
they are the titles of different persons. — οἱ συγκαθήμενοι αὐτοῖς,
those who sat with them, are the military officers and magistrates
who were mentioned in 25, 23. The parties are named as rising
and leaving the hall in the order of their rank.

V. 31. ἀναχωρήσαντες, *having retired*, withdrawn from the place
of audience (see 25, 23); not apart simply in the same room. —
ἐλάλουν πρὸς ἀλλήλους, *talked with one another*. The object of the
conference was to ascertain Agrippa's opinion in regard to the
merits of the case. For οὐδὲν θανάτου ἄξιον ἢ δεσμῶν, *nothing wor-
thy of death*, etc., see on 23, 29. — οὐδὲν πράσσει, *does nothing* in
that he holds such opinions, pursues such a course. See W.
§ 40. 2. c. It is not an instance of the present for the perfect
(Kuin.).

V. 32. ἀπολελύσθαι ἐδύνατο, *could have been* (not *could be*) re-
leased, i. e. at any previous time since his apprehension, before
his appeal to Cæsar. It will be seen that both verbs are in the
past tense. As the appeal had been accepted, it could not be
withdrawn, even with the consent of the parties. The procura-
tor had now lost the control of the case, and had no more power
to acquit the prisoner than to condemn him (Böttg. Grot.). — One
effect of Agrippa's decision may have been that Festus modified
his report, commended Paul to the clemency of the court at
Rome. See on 28, 16.

CHAPTER XXVII.

Verses 1–5. *Paul embarks at Cæsarea for Rome, and proceeds as
far as Myra.*

V. 1. ὡς, *as*, presents ἐκρίθη as immediately antecedent to
παρεδίδουν. — ἐκρίθη relates to the time of departure, not to the
original purpose that Paul should be sent; see 25, 21. — τοῦ ἀποπ-
λεῖν is a lax use of the telic infinitive; the conception being that

the decision took place with a view to the sailing.   W. § 44. 4. b.
— ἡμᾶς, *us*, includes the historian as one of the party; last used
in 24, 18. — παρεδίδουν, *proceeded to deliver* (imperfect as related to
ἐκρίθη), or, *delivered*, as a series of acts.   The plural subject of
the verb refers to those who acted in this case under the com-
mand of the procurator. — ἑτέρους, *other*, i. e. additional, *prisoners*,
not different in character from Paul, viz. heathen, as Meyer sup-
poses.   Luke uses that term and ἄλλος indiscriminately; see 15,
35; 17, 34. — The statement here, that not only Paul, but certain
other prisoners, were sent by the same ship into Italy, implies, as
Paley remarks after Lardner, that the sending of persons from
Judea to be tried at Rome was a common practice.   Josephus
confirms this intimation by a variety of instances.   Among others,
he mentions the following, which is the more pertinent as it took
place about this time.   "Felix," he says (Life, § 3), "for some
slight offence, *bound and sent to Rome* several priests of his ac-
quaintance, honorable and good men, to answer for themselves
to Cæsar." — σπείρης Σεβαστῆς, *of the Augustan cohort*.   It is well
established that several legions in the Roman army, certainly
the 2d, 3d, and 8th, bore the above designation.   No ancient wri-
ter, however, mentions that any one of these was stationed in the
East.   Some critics suppose, notwithstanding the absence of any
notice to this effect, that such may have been the fact, and that
one of the cohorts belonging to this legion, and distinguished by
the same name, had its quarters at Cæsarea.   The more approved
opinion is, that it was an independent cohort, assigned to that
particular service, and known as the Augustan or imperial, be-
cause, with reference to its relation to the procurator, it corres-
ponded in some sense to the emperor's life-guard at Rome.[1]   It
may have taken the place of the Italian cohort, which was men-
tioned in 10, 1; or, very possibly, as Meyer suggests, may have
been identical with it.   The two names are not inconsistent with
this latter opinion.   *Augustan* may have been the honorary ap-
pellation of the cohort, while it was called *Italian* by the people,
because it consisted chiefly of Italians or Romans.   The other
four cohorts at Cæsarea, as stated by Josephus (Antt. 20. 8. 7;
19. 9. 2), were composed principally of Cæsareans, or Samaritans.
Hence, again, some explain σπείρης Σεβαστῆς as meaning *Sebas-*

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[1] Such exceptions to the general system occur under every military establish-
ment.   Speaking of that of England at a certain period, Mr. Macaulay says that
"a troop of dragoons, which did not form part of any regiment, was stationed
near Berwick, for the purpose of keeping the peace among the moss-troopers of
the border."

tenean or *Samaritan cohort*, since the city of Samaria bore also
the Greek name Σεβαστή in honor of the Emperor Augustus.
But in that case, as Winer (Realw. II. p. 338), De Wette, Meyer,
and others decide, we should have expected Σεβαστηνῶν, instead
of Σεβαστῆς, or an adjective equivalent in sense, formed like
Ἰταλική in 10, 1. Wieseler (p. 391) has proposed another view
of the expression. It appears that Nero organized a body-guard,
which he denominated Augustani (Suet. Ner. 20. 25) or Augus-
tiani (Tac. Ann. 14. 15). The critic just named thinks that Ju-
lius may have been a centurion in that cohort, whose station of
course was at Rome; and that, having been sent to the East for
the execution of some public service, he was now returning to
Italy with these prisoners under his charge. But that guard, as
Wieseler himself mentions, was organized in the year A. D. 60;
and, according to his own plan of chronology in the Acts, it was
in that very year that Paul was sent from Cæsarea to Rome.
This coincidence in point of time leaves room for a possibility
that the centurion may have left his post of duty thus early, but
encumbers the supposition with a strong improbability. Mr. How-
son admits the force of this objection. The Roman discipline,
says Meyer, would have given the procurator no claim to the
service of such an officer.

V. 2. πλοίῳ Ἀδραμυττηνῷ, *a vessel of Adramyttium*, which was
a seaport of Mysia, on the eastern shore of the Ægean Sea, op-
posite to Lesbos. It was on a bay of the same name, and was
then a flourishing city. Pliny speaks of it as one of the most
considerable towns in that vicinity. No antiquities have been
found here except a few coins. — Some critics prefer μέλλοντι to
the common μέλλοντες (Grsb. Mey. Tsch.), though it is doubtful
whether the latter should be relinquished (De Wet.). — πλεῖν τοὺς
κατὰ τὴν Ἀσίαν τόπο. *to sail the places along* (the coast of) *Asia*,
i. e. touch at them here and there on the way to their port. This
intransitive verb may govern an accusative, after the analogy of
πορεύεσθαι ὁδόν and the like. K. 279. R. 5. See Krüg. Gr. § 46.
6. 3. Some regard τόπους as the place *whither* (Win. De Wet.)
which confounds the incidental delays with the end of the voy-
age. A few copies have εἰς after πλεῖν, which was inserted, no
doubt, to render the construction easier. As Myra was one of
the places where the ship stopped, *Asia* here may denote Asia
Minor. Luke's prevalent use of the term restricts it to the west-
ern countries washed by the Ægean. — It would appear that they
embarked in this Adramyttian ship because they had no oppor-
tunity at this time to sail directly from Cæsarea to Italy. " The

vessel was evidently bound for her own port, and her course from
Cæsarea thither necessarily led her close past the principal sea-
ports of Asia. Now, this is also the course which a ship would
take in making a voyage from Syria to Italy ; they would, there-
fore, be so far on their voyage when they reached the coast of
Asia, and in the great commercial marts on that coast they could
not fail to find an opportunity for proceeding to their ulterior des-
tination." [1] The opportunity which they expected presented itself
at Myra (v. 6). — Ἀρίσταρχου. This is the *Aristarchus* named in
19, 29 ; 20, 4. Our English translators speak of him, very strange-
ly, as "*one* Aristarchus," as if he were otherwise unknown. That
he accompanied Paul to Rome appears also from Philem. 24 ;
Col. 4, 10 ; which Epistles the apostle wrote while in that city.
In the latter passage he terms Aristarchus συναιχμάλωτος, which,
if taken literally, would lead us to suppose that he too had been
apprehended and was now sent as a prisoner to Rome. But in
Philem. 24 he is called merely συνεργός, and hence it is more prob-
able that he went with the apostle of his own accord, and that
he received the other appellation merely as a commendatory one,
because by such devotion to him he had thus made Paul's cap-
tivity as it were his own. This is the general opinion of critics.
We have every reason to suppose that Luke also went as the
voluntary companion of the apostle.

V. 3. κατήχθημεν εἰς Σιδῶνα, *we landed at Sidon*, the modern
Saida. This city had anciently one of the finest harbors in
the East, and was celebrated at this time for its wealth and
commerce. It was the rival of Tyre ; see 21, 3. The vessel
stopped here perhaps for purposes of trade. They must have
sailed quite near to the shore, and the views on land which
passed under their notice were, first, the mountains of Samaria in
the background, then the bold front of Carmel, the city of Ptole-
mais with the adjacent plain of Esdrælon, the hills about Naza-

[1] "The Voyage and Shipwreck of St. Paul," etc. By James Smith, Esq., of
Jordanhill, F. R. S., etc. London, 1848 and 1856. I have availed myself freely
of the illustrations of this valuable treatise in the commentary on this chapter and
the next. No work has appeared for a long time that has thrown so much light upon
any equal portion of the Scriptures. The author is entirely justified in expressing his
belief, that the searching examination to which he has subjected the narrative has
furnished a new and distinct argument for establishing the authenticity of the Acts.
It would occasion too much repetition to quote this work in a formal manner. I
am indebted to Mr. Smith for nearly all the quotations from English travellers
and for most of the explanations which involve a knowledge of nautical mat-
ters.

reth,[1] and perhaps the heads of Gilboa and Tabor, the white cliffs of Cape Blanco or Ras el-Abiad, Tyre with its crowded port, and the southern ridges of Lebanon. — Saida is now the seat of a flourishing mission from this country, with an outpost at Has-beiya near the foot of Mount Hermon. — The distance from Cæsarea to Sidon was sixty-seven geographical miles. As they performed the voyage in a single day, they must have had a fa-vorable wind. The prevailing winds now in that part of the Mediterranean, at the period of the year then arrived, are the westerly;[2] and such a wind would have served their purpose. The coast line between the two places bears N. N. E. The sea-son of the year at which Paul commenced the voyage is known from v. 9. It must have been near the close of summer, or early in September. — φιλανθρώπως . . . . χρησάμενος. It is interesting to observe that the centurion manifested the same friendly dispo-sition towards the apostle throughout the voyage. See v. 43; 28, 16. It is not impossible that he had been present on some of the occasions when Paul defended himself before his judges (see 24, 1; 25, 23), and that he was not only convinced of his prisoner's innocence, but had been led to feel a personal interest in his character and fortunes. — τοὺς φίλους, *the friends,* believers in that place. Sidon was a Phœnician city; and, as we learn from 11, 19, the gospel had been preached in Phœnicia at an early period. See on 21, 4. The narrative presupposes that Paul had informed the centurion that there were Christians here. — πορευ-θέντα agrees with the suppressed subject of τυχεῖν; comp. 26, 20. K. § 307. R. 2. It is corrected in some manuscripts to πορευθέντι, agreeing with αὐτῷ, implied after ἐπέτρεψε.

V. 4. ὑπεπλεύσαμεν, κ. τ. λ., *we sailed under Cyprus because the winds were contrary.* It is evident from the next verse that they left this island on the left hand and passed to the north of it, in-stead of going to the south, which would have been their direct

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[1] From Neby Ismail on the hill behind Nazareth, I could see distinctly Mount Carmel with its foot running out into the sea, the entire sweep of the bay from Carmel to Akka, the plain of Akka and the town itself, with glimpses of the Mediterranean at other points up and down the coast between the opening hills. It is not certain that Tabor can be made out at sea, though the sea can be distin-guished as a blue line along the edge of the horizon from the summit of Tabor.

[2] An English naval officer, at sea near Alexandria, under date of July 4th, 1798, writes thus : " The wind continues to the westward. I am sorry to find it almost as prevailing as the trade winds." Again, on the 19th of the next month, he says : " We have just gained sight of Cyprus, nearly the track we followed six weeks ago, so invariably do the westerly winds prevail at this season."

course in proceeding from Sidon to Proconsular Asia. The reason assigned for this is, that the winds were adverse to them. Such would have been the effect of the westerly winds which, as before stated, prevail on that coast at this season, and which had favored their progress hitherto. It may be supposed, therefore, that, these winds still continuing, they kept on their northern course after leaving Sidon, instead of turning towards the west or northwest, as they would have done under favorable circumstances. It is entirely consistent with this view that they are said to have *sailed under Cyprus*, if we adopt the meaning of this expression which some of the ablest authorities attach to it. Wetstein has stated what appears to be the true explanation as follows: "Ubi navis vento contrario cogitur a rectu cursu decedere, ita ut tunc insula sit interposita inter ventum et navem, dicitur ferri *infra* insulam." (Nov. Test. II. p. 637.) According to this opinion, ὑπό in the verb affirms merely that the ship was on that side of the island from which the wind was blowing, i. e. to use a sea phrase, on the lee side. It decides nothing of itself with respect to their vicinity to the island; though, from the nature of the case, it would not be natural to speak of *sailing under a land*, or being *on the lee of it*, unless the land was somewhere near, rather than remote. In this instance they passed within sight of Cyprus, since that island was visible from the Syrian coast. See the note on 13, 4. Many commentators, on the other hand, render ὑπεπλεύσαμεν τὴν Κύπρον, *we sailed near Cyprus*, as it were *under* its projecting shore. In this case they must have had a different wind from that supposed above, in order to enable them to cross from the coast of Palestine to that of Cyprus; but having gained that position, they must then have gone around to the north of that island, in accordance precisely with the other representation.

V. 5. τὸ πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν, *the sea along Cilicia and Pamphylia*, i. e. the coast of those countries. The Cilician Sea extended so far south as to include even Cyprus. That pass the Greeks called also *Aulon Cilicium*.[1] The Pamphylian Sea lay directly west of the Cilician. Luke says nothing of any delay in these seas, and the presumption is that the voyage here was a prosperous one. This agrees perfectly with what would be expected under that coast at that season of the year. Instead of the westerly winds which had been opposed to them since their departure from Sidon, they would be favored now by

[1] Hoffmann's Griechenland und die Griechen, Vol. II. p. 1385.

a land breeze¹ which prevails there during the summer months,
as well as by a current which constantly runs to the westward
along the coast of Asia Minor.² Their object in standing so far
to the north was no doubt to take advantage of these circum-
stances, which were well known to ancient mariners. — Μύρα τῆς
Λυκίας. *Myra* was in the south of Lycia, two or three miles from
the coast (Forbg. Handb. II. p. 256). The vicinity abounds still
in magnificent ruins, though some of them, especially the rock
tombs, denote a later age than that of the apostle.³ The ancient
port of Myra was Andriaca, which was identified by Captain
Beaufort at the bay of Andraki, "where the boats trading with
the district still anchor, or find shelter in a deep river opening
into it."

Verses 6–12.   *Incidents of the Voyage from Myra to Crete.*

V. 6.   πλοῖον 'Αλεξανδρῖνον πλέον, *an Alexandrian ship about
sailing.*   The participle describes a proximate future, as in 21, 2.
3, etc.   This ship was bound directly for Italy, having a cargo of
wheat, as we learn from v. 38.   See the note there.   Egypt at
this time, it is well known, was one of the granaries of Rome ;
and the vessels employed for the transportation of corn from that
country were equal in size to the largest merchant-vessels of
modern times.   Hence this ship was able to accommodate the
centurion and his numerous party, in addition to its own crew
and lading.   Josephus states (Life, § 3) that the ship in which he

¹ M. de Pagés, a French navigator, who was making a voyage from Syria to
Marseilles, took the same course, for which he assigns also the reason which influ-
enced probably the commander of Paul's ship. "The winds from the west," he
says, "and consequently contrary, which prevail in these places in the summer,
forced us to run to the north. We made for the coast of Caramania (Cilicia) in
order to meet the northerly winds, and which we found accordingly."

² "From Syria to the Archipelago, there is a constant current to the westward."
— Beaufort's Description of the South Coast of Asia Minor, p. 39. Pococke
found this current running so strong between Rhodes and the continent, that it
broke into the cabin windows even in calm weather. — Description of the East,
Vol. II. p. 236.

³ "The village of Dembra (the Turkish name of the modern Myra) occupies a
small part of the site of the ancient city of Myra. The acropolis crowns the bold preci-
pice above. — We commenced the ascent to the acropolis, at first exceedingly dif-
ficult, until we found an ancient road cut out of the rock, with steps leading to the
summit. The walls of the acropolis are entirely built of small stones with mortar.
We saw no remains of any more substantially or solidly built structures ; but it is
evidently the hill alluded to by Strabo, upon which 'Myra is said to have been
situated.' " — Spratt and Forbes, Vol. I. p. 132.

was wrecked in his voyage to Italy contained six hundred persons. Myra was almost due north from Alexandria; and it is not improbable that the same westerly winds which forced the Adramyttian ship to the east of Cyprus drove the Alexandrian ship to Myra. The usual course from Alexandria to Italy was by the south of Crete ; but when this was impracticable, vessels sailing from that port were accustomed to stand to the north till they reached the coast of Asia Minor, and then proceed to Italy through the southern part of the Ægean. See the proofs of this statement in Wetstein. The Alexandrian ship was not, therefore, out of her course at Myra, even if she had no call to touch there for the purposes of commerce. It may be added, that "the land breeze on the Cilician coast appears to be quite local, and consequently might enable Paul's ship to reach Myra, although the prevalent wind did not admit of the ships in that harbor proceeding on their voyage." — This vessel must have reached Myra in August or early in September, according to v. 9 below. That an Alexandrian wheat ship now should have been here, just at this time, suggests a coincidence which may be worth pointing out. At the present day, the active shipping season at Alexandria commences about the first of August. The rise of the Nile is then so far advanced that the produce of the interior can be brought to that city, where it is shipped at once and sent to different parts of Europe. At the beginning of August in 1852, as I saw it stated in the circular of a commercial house at Alexandria, there were twelve vessels then taking on board grain cargoes, just received from Upper Egypt. Thus it appears that the Alexandrian ship mentioned by Luke may have left Egypt not only after the grain harvest of the year had been gathered (it is ripe at the end of March), but just at the time when cargoes or the earliest cargoes of that kind could be obtained there ; and, further, that the ship would have had, after this, just about the time requisite for reaching Myra, when Paul's ship arrived at the same place. — ἐνεβίβασεν ἡμᾶς εἰς αὐτό (a *vox nautica*), *he put us on board of it.* It will be noticed that Luke employs such terms with great frequency, and with singular precision. He uses, for example, not less than thirteen different verbs which agree in this that they mark in some way the progression of the ship, but which differ inasmuch as they indicate its distance from the land, rate of movement, direction of the wind, or some such circumstance. With the exception of three of them, they are all nautical expressions.

V. 7.   ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες.   The distance from

Myra to Cnidus is not more than a hundred and thirty geograph-
ical miles.   They occupied, therefore, "many days" in going a
distance which with a decidedly fair wind they could have gone
in a single day.   We must conclude from this, that they were re-
tarded by an unfavorable wind.   Such a wind would have been
one from the northwest, and it is precisely such a wind, as we
learn from the Sailing Directions for the Mediterranean, that pre-
vails in that part of the Archipelago during the summer months.
According to Pliny, it begins in August, and blows for forty days.
Sailing vessels almost invariably experience more or less delay
in proceeding to the west in this part of the Mediterranean at
that season of the year.   But with northwest winds, says Mr.
Smith, the ship could work up from Myra to Cnidus ; because,
until she reached that point, she had the advantage of a weather
shore, under the lee of which she would have smooth water, and,
as formerly mentioned, a westerly current ; but it would be slow-
ly and with difficulty.   μόλις refers evidently to this laborious
progress, and not (E. V.) to the fact of their having advanced
barely so far. — Κνίδον.   Cnidus was the name both of a penin-
sula on the Carian coast, between Cos on the north and Rhodes
on the south, and of a town on the Triopian promontory which
formed the end of this peninsula.   It is the town that is intended
here.   It was situated partly on the mainland, and partly on an
island, with which it was connected by a causeway, on each side
of which was an artificial harbor (Forbg. Hand. II. p. 221). "The
small one," says Captain Beaufort, "has still a narrow entrance
between high piers, and was evidently a closed basin for triremes.
The southern and largest port is formed by two transverse moles;
these noble works were carried into the sea at the depth of near-
ly a hundred feet.   One of them is almost perfect, the other,
which is more exposed to the southwest swell, can only be seen
under water." [1] — μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, the wind not per-
mitting us unto it, i. e. to approach Cnidus, to take shelter in the
harbor there, which would have been their first preference.   They
adopted, therefore, the only other alternative which was left to
them.   προσεάω does not occur in the classics.   πρός cannot well
mean further, as some allege, since they would have had no mo-
tive to continue the voyage in that direction, even if the weather

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[1] Caramania, or a Brief Description of the South Coast of Asia Minor, p. 76.
"Few places bear more incontestable proofs of former magnificence.   The whole
area of the city is one promiscuous mass of ruins ; among which may be traced
streets and gateways, porticos and theatres."

had not opposed it.[1] — ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην, *we sailed under* (i. e. to the leeward of) *Crete against Salmone*, a promontory which forms the eastern extremity of that island, and bears still the same name.   An inspection of the map will show that their course hither from Cnidus must have been nearly south. The wind drove them in this direction.   It has been said that they avoided the northern side of Crete, because it furnished no good ports ; but such is not the fact.   Souda and Spina Longa are excellent harbors on that side of the island.   Having passed around Salmone, they would find a northwest wind as much opposed to them in navigating to the westward as it had been between Myra and Cnidus ; but, on the other hand, they would have for a time a similar advantage : the south side of Crete is a weather shore, and with a northwest wind they could advance along the coast, until they reached that part of it which turns decidedly towards the north.   Here they would be obliged to seek a harbor, and wait until the wind changed.   The course of movement indicated by Luke tallies exactly with these conditions.

V. 8.   μόλις τε παραλεγόμενοι αὐτήν, *and with difficulty coasting along it*, viz. Crete, not Salmone, since the former, though not so near, is the principal word.   Besides, Salmone was not so much an extended shore as a single point, and at all events did not extend so far as the place where they stopped.   This participle is a nautical word. — εἰς τόπον . . . . λιμένας, *unto a certain place called Fair Havens*.   No ancient writer mentions this harbor, but no one doubts that it is identical with the place known still under the same name, on the south of Crete, a few miles to the east of Cape Matala.   This harbor consists of an open roadstead, or rather two roadsteads contiguous to each other, which may account for the plural designation.   It is adapted, also, by its situation, to afford the shelter in northwest winds which the anchorage mentioned by Luke afforded to Paul's vessel.   Nautical authorities assure us, that this place is the farthest point to which an ancient ship could have attained with northwesterly winds, because here the land turns suddenly to the north. — ᾧ . . . . Λασαία, *near to which was the city Lasæa.*   The vicinity of this place ap-

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[1] Mr. Smith supposes that the winds did not permit their proceeding on their course, and in his second edition (p. 76) urges against me the authority of Admiral Penrose as maintaining the same view.   It is not claimed that the Greek word is at all decisive, but that the nautical reason demands their interpretation.   It does not become me to urge my opinion on such a point in opposition to that of experienced navigators.   One would say as a critic that προσεῶντος in such proximity to κατὰ τὴν Κνίδον would have naturally the same local direction.

pears to be mentioned because it was better known than Fair
Havens.   In the first edition I wrote that all trace of Lasæa was
supposed to be lost.   Since then an English traveller in Crete
reports that the name is applied by the natives to the site of an
ancient town on the coast, about five miles east of Fair Havens.
Two white pillars, masses of masonry and other ruins occur on
the spot.[1] Here ἐγγύς governs ᾧ as an adverb. ἦν, *was*, incorpo-
rates the notice with the history without excluding the present.
Compare 17, 21. 23.   K. § 256. 4. a.

V. 9.   ἱκανοῦ δὲ χρόνου διαγενομένου, *Now a long time having
elapsed*, i. e. since the embarkation at Cæsarea.   The expression
is to be taken in a relative sense.   On leaving Palestine they
expected to reach Italy before the arrival of the stormy season,
and would have accomplished their object had it not been for
unforeseen delays. — ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοός, *the navigation
being now unsafe*, i. e. at this particular period of the year. πλοός
is a later Greek form for πλοῦ.   W. § 8. 2. b ; S. § 22. 2. — διὰ τὸ
καὶ, κ. τ. λ., *because also the fast was now past*.   καί adds this clause
to the one immediately preceding, in order to fix more precisely
the limits of the ἤδη there, by informing us how far the season
was advanced.   See W. § 53. 3. c. — τὴν νηστείαν denotes *the fast
κατ' ἐξοχήν*, which the Jews observed on the great day of expia-
tion, which fell on the tenth of the month Tisri, about the time
of the autumnal equinox.   See Lev. 16, 29 ; 23, 27.   Jahn's
Archæol. § 357.   Philo also says that no prudent man thought of
putting to sea after this season of the year.   The Greeks and
Romans considered the period of safe navigation as closing in
October, and recommencing about the middle of March.   Luke's
familiarity with the Jewish designations of time rendered it en-
tirely natural for him to describe the progress of the year in this
manner.   It was not on account of the storms merely that an-
cient mariners dreaded so much a voyage in winter, but because
the rains, prevailed then, and the clouds obscured the sun and
stars on which they were so dependent for the direction of their
course.   See the note on v. 20. — παρῄνει, *exhorted* them, viz. to
remain here and not continue the voyage.   It is not stated in so
many words that this was his object, but it may be inferred from
the argument which he employs, and from the representation in
the next two verses, that they renewed the voyage in opposition
to his advice.   See also v. 21.

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[1] Mr Smith inserts an interesting account of this discovery (p. 262) in his edi-
tion of 1856.

V. 10. θεωρῶ, *I perceive*, have reason to think. This verb expresses a judgment which he had formed in view of what they had already experienced, as well as the probabilities of the case, looking at the future. The revelation which he afterward received respecting their fate, he announces in very different terms; see v. 23. He may be understood as declaring his own personal conviction, that, if they now ventured to sea again, the ship would certainly be wrecked, and that among so many some of them at least would lose their lives. None lost their lives in fact, and hence Paul could not speak as a prophet here. The apostles were not infallible, except in their sphere as religious teachers.— In ὅτι μετὰ ὕβρεως, κ. τ. λ., we have a union of two different modes of expression. The sentence begins as if μέλλει ὁ πλοῦς was to follow, but on reaching that verb the construction changes to the infinitive with its subject, as if ὅτι had not preceded. See W. § 63. 2. c. Such variations are so common, even in the best writers, that they are hardly to be reckoned as anacoluthic. — μετὰ ὕβρεως καὶ πολλῆς ζημίας, *with violence* (lit. *insolence*, i. e. of the winds and waves) *and much loss*. The second noun states an effect of the first, which is applied here in a sort of poetic way, like our "sport" or "riot" of the elements. Kuinoel quotes τό τε καῦμα καὶ τὴν ἀπὸ τῶν ὄμβρων ὕβριν ἀπομαχόμενα in Jos. Antt. 3. 6. 4, as showing this sense. Horace has the same idea in his "ventis debes ludibrium" (Od. 1. 11. 14). To render the words *injury* and *loss* does violence to the first of them, and makes them tautological. Some have relied for this meaning on Pind. Pyth. I. 140 ; but the poet is speaking, says Professor Vömel,[1] not of a shipwreck, but a sea-fight, and ὕβρις is used there in its strictest sense. Meyer understands it of the *rashness*, the presumption, which they would evince in committing themselves again to the deep. If we assume that meaning here, we are to retain it naturally in v. 21 ; and it would be there a term of reproach, which we should not expect the apostle to employ in such an address.

V. 11. ἐκατοντάρχης. In regard to the termination, see on 10, 1. — τῷ κυβερνήτῃ, *the steersman*, whose authority in ancient ships corresponded very nearly with that of the captain in our vessels. — τῷ ναυκλήρῳ, *the owner*, to whom the ship belonged. The proprietor, instead of chartering his vessel to another, frequently went himself in her, and received as his share of the profit the money paid for carrying merchandise and passengers. The

[1] Of the Gymnasium at Frankfort on the Maine. In his Programme for 1850, he inserts a translation of this chapter of the Acts, with some critical remarks.

owners of the cargo hired the captain and the mariners. — τοῖς ὑπὸ τοῦ Παύλου λεγομένοις changes the object of the verb (ἐπείθετο) from that of a person to a thing.   Compare 26, 20.

V. 12.   ἀνευθέτου, *not well situated*, inconvenient.   The harbor deserved its name undoubtedly (see v. 8), for many purposes, but in the judgment of those to whose opinion it was most natural that the centurion should defer, it was not considered a desirable place for wintering (πρὸς παραχειμασίαν).   The question was not whether they should attempt to proceed to Italy during the present season, but whether they should remain here in preference to seeking some other harbor where they might hope to be more secure.   In this choice of evils, the advice of Paul was that they should remain here ; and the event justified his discernment.[1] — οἱ πλείους, *the majority*.   Their situation had become so critical, that a general consultation was held as to what should be done. — κἀκεῖθεν, *also from there*, as they had sailed previously from other places, see v. 4. 6 ; ἐκεῖθεν (Lchm.) is less correct. — εἰς Φοίνικα, *unto Phœnix*, which must have been a town and harbor in the south of Crete, a little to the west of Fair Havens ; comp. on v. 13.   The palm-trees in that region are supposed to have given occasion to the name.   Strabo mentions a harbor with this name on the south of Crete, and Ptolemy mentions a town called Phœnix, with a port which he terms Phœnicus.   On the contrary, Stephanus Byzantinus calls the town Phœnicus, which Hierocles, again, calls Phœnice.   See Hoffm. Griechenland, II. p. 1334. The best way to harmonize these notices is to suppose that the different names were, at times, applied promiscuously to the town and the harbor.   It is uncertain with what modern port we are to identify the ancient Phœnix.   Anapolis, Lutro (unless the places differ merely as town and harbor), Sphakia, Franco Castello, Phineka, have each been supposed to be that port. — εἴπως δύναιντο, *if by any means they might be able*, etc.   Those who advise the step consider it perilous. — λιμένα τῆς Κρήτες βλέποντα κατὰ Λίβα καὶ κατὰ

[1] Paul's dissent from the general opinion has appeared to some very singular ; for the bay at Fair Havens, open to nearly one-half of the compass, was ill adapted, it was thought, to furnish a permanent shelter.   But recent and more exact observations establish the interesting fact that " Fair Havens is so well protected by islands and reefs, that though not equal to Lutro, it must be a very fair winter harbor ; and that considering the suddenness, the frequency, and the violence with which gales of northerly wind spring up, and the certainty that if such a gale sprung up in the passage from Fair Havens to Lutro (Phœnix), the ship must be driven off to sea, the prudence of the advice given by the master and owner was extremely questionable, and that the advice given by St. Paul may possibly be supported even on nautical grounds."   Smith, p. 88 (1856).

Χῶρον, *a harbor looking towards Lips and towards Corus*, i. e. the points
from which the winds so called blew, viz. the southwest and the
northwest. The intermediate point between these winds is west;
so that the harbor would have faced in that direction, while the
opposite shores receded from each other towards the south and
north.   This mode of employing the names of the winds is a
constant usage in the ancient writers to designate, as we say, the
points of the compass.   Such is the general view of the meaning
of this expression, and there can be no doubt of its correctness.
— Mr. Smith (p. 80) maintains that the Phœnix of Luke is the
present Lutro.   That harbor, however, opens to the east.   To
reconcile Luke's statement with this circumstance, he under-
stands κατὰ Λίβα καὶ κατὰ Χῶρον to mean *according to the direction*
in which those winds blew, and not as is generally supposed,
whence they blew. "Now this is exactly the description of Lutro,
which looks or is open to the east; but having an island in front
which shelters it, it has two entrances, one looking to the north-
east, which is κατὰ Λίβα, and the other to the southeast, κατὰ
Χῶρον." But it is unsafe to give up the common interpretation
for the sake of such a coincidence; it rests upon a usage of the
Greek too well established to justify such a departure from it.
This mode of explaining κατὰ Λίβα involves, I think, two incon-
gruities : first, it assigns opposite senses to the same term, viz.
southwest as the name of a wind, and *northeast* as the name of a
quarter of the heavens; and, secondly, it destroys the force of
βλέποντα, which implies certainly that the wind and the harbor
confronted each other, and not that they were turned from each
other.   Mr. Smith adduces κατὰ κῦμα καὶ ἄνεμον from Herod. 4.
110; but the expression is not parallel as regards either the prep-
osition or the noun.   κατά denotes there conformity of motion,
and not of situation where the objects are at rest, and ἄνεμος does
not belong to the class of proper names, like Lips and Corus,
which the Greeks employed in such geographical designations.
" There is a passage in Arrian," he says, " still more apposite to
this point.   In his Periplus of the Euxine, he tells us that, when
navigating the south coast of that sea, towards the east, he ob-
served during a calm a cloud suddenly arise, which was driven
before the east wind.   Here there can be no mistake ; the cloud
must have been driven to the west." But to translate κατ᾽ εὗρον
in that manner assumes the point in dispute.   The context pre-
sents no reason why we should not adopt the ordinary sense of
such phrases; viz. *towards the east*, i. e. the cloud appeared in

that quarter. In this expression, therefore, *Eurus* would denote
the point from which the east wind blows, and not whither.[1]

VERSES 13–16. *A Storm rages, and drives the Vessel to Claude.*

V. 13. ὑποπνεύσαντος δὲ Νότου, *Now when a south wind blew
moderately.* After passing Cape Matala, the extreme southern
point of Crete, and only four or five miles to the west of Fair

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[1] The writer published some remarks on Mr. Smith's explanation of κατὰ Λίβα
καὶ κατὰ Χῶρον in the Bibliotheca Sacra, 1850, p. 751. Mr. Smith has had the
kindness to address to me a letter, stating some additional facts ascertained since
the publication of his work on "The Voyage and Shipwreck of Paul." In this
letter he reaffirms his view of the expression referred to, and calls my attention
again to the passage in Arrian, as conclusive in support of his position. A distin-
guished Hellenist (Professor Felton of the University at Cambridge) has favored
me with the following remarks on that passage: — "It is true that the cloud of
which Arrian speaks was borne towards the west; but that is not expressed by
κατ' εὖρον, but must be inferred from the circumstances of the case. The course
of the voyage they were making was eastward; after a calm, during which they
used their oars alone, ·suddenly a cloud springing up broke out nearly east of us·
(ἄφνω νεφέλη ἐπαναστάσα ἐξερῥάγη κατ' εὖρον μάλιστα), and brought upon them a
violent wind. The wind, of course, was an easterly wind, because it made their
further progress towards the east slow and difficult. But the navigator in the
phrase κατ' εὖρον is speaking of the direction in which he saw the cloud, not in
which the cloud was moving. If he had been simply describing the direction in
which the cloud was moving, as Herodotus is describing the motion of the ship
(and not the direction in which the ship is seen from another point), then κατ'
εὖρον would mean *with the Eurus* or *before the Eurus*. . . . . . If a person is floating
on the wind, or driven by the wind, if he is in motion according to the wind,
then of course his direction is determined by that of the wind. But if he is at
rest, and looking according to the wind, he is looking where the wind is the most
prominent object; that is, he is facing the wind, as Arrian's crew were facing the
cloud and the wind, and not turning his back upon it." — As this question has
excited some interest, it may be well to mention how it is viewed in works pub-
lished since the preceding note was written. Humphry (1854) says (p. 202) that
Mr. Smith's passages are not quite conclusive as to βλέποντα κατὰ Λίβα. He sup-
poses Phœnix to be the modern Phineka which opens to the west, and thus adopts
the common explanation of the phrase. Alford (1852) agrees with Smith that
κατὰ Λίβα and similar combinations denote *whither* and not *whence* the winds blow,
but intimates a purpose to fortify his ground against objections in a future edi-
tion. Howson (II. p. 400) would admit an instance of that usage in Jos. Antt.
15. 9. 6 (*sic*), but says that the other alleged proofs are untenable or ambiguous.
He mediates between the two opinions by suggesting that the point of view
(βλέποντα) is from the sea and not the land; so that κατὰ Λίβα would have its
usual meaning and yet the harbor open towards the east, like Lutro. Words-
worth (v. 120) has a copious note on this question. He reviews the arguments on
both sides, and sums up with the result that we should "not abandon the ancient
interpretation;" or, at all events, should "suspend our decision till we have more
complete topographical details for forming it."

Havens, the coast turns suddenly to the north; and hence, for
the rest of the way up to Phœnix, a south wind was as favorable
a one as they could desire — δόξαντες τῆς προθέσεως κεκρατηκέναι,
thinking to have gained their purpose, regarding it as already se-
cured. It was somewhat less than forty miles from Fair Havens
to Phœnix. With a southern breeze, therefore, they could ex-
pect to reach their destination in a few hours. — ἄραντες, sc. τὰς
ἀγκύρας, *having weighed*. — ἆσσον παρελέγοντο τὴν Κρήτην, *they coasted
along Crete nearer*, sc. than usual, i. e. quite near. This clause,
as we see from the next verse, describes their progress immedi-
ately after their anchorage at Fair Havens. It applies, therefore,
to the first few miles of their course. During this distance, as
has been suggested already, the coast continues to stretch towards
the west; and it was not until they had turned Cape Matala that
they would have the full benefit of the southern breeze which
had sprung up. With such a wind they would be able just to
weather that point, provided they kept near to the shore. We
have, therefore, a perfectly natural explanation of their proceed-
ing in the manner that Luke has stated.

V. 14. μετ' οὐ πολύ, *After not long*, shortly; comp. 28, 6. The
tempest, therefore, came upon them before they had advanced
far from their recent anchorage. They were still much nearer to
that place than they were to Phœnix. It is important to observe
this fact, because it shows what course the ship took in going
from Crete to Claude. — ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, *a typhonic
wind struck against it*, i. e. the ship. ἔβαλε may imply ἑαυτόν, or be
intransitive. Luke employs αὐτῆς, because the mental antece-
dent is ναῦς, which actually occurs in v. 41, though his ordinary
word is πλοῖον. It would be quite accidental, which of the terms
would shape the pronoun at this moment, as they were both so
familiar. See W. § 47. 5. k. κατά takes the genitive, because the
wind was unfriendly, hostile, as in the Attic phrase κατὰ κόρρης
τύπτειν. Bernh. Synt. p. 238. Some critics, as Kuinoel, De Wette,
Meyer, refer αὐτῆς to Κρητήν, and render *drove* us or the ship
against it. Similar is the Geneva version : "There arose agaynste
Candie a stormye wynd out of the northeast." But how can we
understand it in this way, when we are told in the next verse
that they yielded to the force of the wind, and were driven by it
towards Claude, which is southwest from Fair Havens ? We
must discard that view, unless we suppose that the wind in the
course of a few minutes blew from precisely opposite quarters.
Luther refers αὐτῆς to προθέσεως : *struck against it*, defeated their
purpose. Tyndale lived for a time with the German Reformer.

at Wittenberg, and took his translation perhaps from that source :
" Anone after ther arose agaynste ther purpose a flawe of wynd
out of the northeaste." The Greek expression is awkward for
such an idea and is unsupported by proper examples. Some re-
cent commentators refer αὐτῆς as before to the island, but vary
the preposition : *struck down from it*, viz. Crete, i. e. from its
mountains, its lofty shores (Alf. Hws. Hmph. Wdsth.). κατά ad-
mits confessedly of this sense ; but does the verb ? Was it used
of winds unless the object *struck* was added or implied after it ?
And if the *striking* was in the writer's mind here and led to the
choice of this particular verb, how can κατ᾿ αὐτῆς (i. e. the ship)
fail to be this object ? It is questionable whether " to strike
down" as said of a wind, and " to blow, come, rush down," are
convertible terms ; and unless they are so, κατέβη in Matt. 8, 23,
ἐγένετο in Matt. 7, 24, and γίνεται in Mark 4, 37 do nor bear
specially on the case. In the Greek Thesaurus (Paris ed., II.
p. 90) it is said of βάλλειν : " Feriendi significatione dicitur de sole,
luce, vento, voce et quovis sonitu *ad corpus aliquod accedente*."
ἔβαλλον occurs in Il. 23, 217, but with the accusative of
the object struck.[1] — τυφωνικός describes the wind with reference
to the whirling of the clouds occasioned by the meeting of oppo-
site currents of the air. Pliny (2. 48), in speaking of sudden
blasts, says that they cause a vortex which is called " typhoon ; "
and Aulus Gellius (19. 1) mentions certain figures or appearances
of the clouds in violent tempests, which it was customary to call
"typhoons." This term is intended to give us an idea of the fury
of the gale ; and its name, Εὐρακύλων as the word should most
probably be written, denotes the point from which it came, i. e.
Euroaquilo, as in the Vulgate, *a northeast wind*. This reading
occurs in A and B, which are two of the oldest manuscripts, and
in some other authorities. It is approved by Grotius, Mill, Ben-
gel, Bentley, De Wette, and others. Lachmann inserts it in his
edition of the text. εὐρακύλων, says Green (p. 117), " which simply
Grecises *Euroaquilo*, demands the preference among the various
shapes of the name." The internal evidence favors that form
of the word. A northeast storm accounts most perfectly for the
course of the ship, and for the means employed to control it,
mentioned or intimated in the sequel of the narrative. The other
principal readings are Εὐροκλύδων (T. R., Tsch.), compounded of
εὖρος and κλύδων, *Eurus fluctus excitans*, or, as De Wette thinks

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[1] This criticism may not be useless if it should serve to elicit further inquiry
before discarding the common view. My means do not allow me to treat the
subject more fully at present.

more correct, *fluctus Euro excitatus;* and Εὐρυκλύδων, from εὐρύς and κλύδων, *broad wave.*   It appears, therefore, that the gentle southern breeze with which they started changed suddenly to a violent north or northeast wind.   Such a sudden change is a very common occurrence in those seas.   An English naval officer, in his Remarks on the Archipelago, says: " It is always safe to anchor under the lee of an island with a northern wind, as it dies away gradually; but it would be extremely dangerous with southerly winds, as they almost invariably shift to a violent northerly wind.

V. 15.   συναρπασθέντος, *being seized,* caught by the wind. — ἀντοφθαλμεῖν, *to look in the face,* withstand.   It is said that the ancients often painted an eye on each side of the prow of their ships.   It may not be easy to determine whether the personification implied in this mode of speaking arose from that practice, or whether the practice arose from the personification. — ἐπιδόντες, sc. τὸ πλοῖον, *giving up* the vessel to the wind.   Some supply ἑαυτούς as the object of the participle, in anticipation of the next verb.   The idea is the same in both cases. — ἐφερόμεθα, *we were borne,* not hither and thither, but at the mercy of the wind, the direction of which we know from the next verse.

V. 16.   νησίον . . . . Κλαύδην, *Running under a certain small island called Claude.*   This island Ptolemy calls Claudos.   It bears now the name of Gozzo.   As the gale commenced blowing soon after the departure from Fair Havens, the ship, in order to reach Claude, must have been driven to the southwest.   Their course, had they been near Phœnix at the commencement of the storm, would have been due south.   The effect which the wind produced shows what the direction of the wind was; it must have been from the north or northeast, which agrees, as we have seen, with the probable import of the name which Luke has employed to designate the wind.   ὑποδραμόντες implies, first, that they went before the wind (see on 16, 11); and secondly, according to the view suggested on v. 4, that they passed Claude so as to have the wind between them and that island, that is, since the direction of the wind has been already determined, they went to the southeast of it instead of the north.   That they approached near to the island at the same time, may be inferred from their being able to accomplish the object mentioned in the next clause.   Others infer their vicinity to the island from the preposition, which they take to mean *under* the coast; but as in the other case, they suppose that this was the southern coast, from the direction in which such a wind must have driven the ship. — μόλις

. . . . τῆς σκάφης, *we were able with difficulty to secure the boat.*
Luke includes himself, perhaps not from sympathy merely, but
because he took part in this labor.   The preservation of the boat
was important, as affording the last means of escape; see v. 30.
They may have begun already to have forebodings of the result.
Those expert in maritime affairs say, that, while a vessel is scud-
ding before a strong gale, her boat cannot be taken on board or
lashed to the side of the vessel (see on v. 32) without extreme
danger.   Hence it is probable, that, when on the southern side
of Claude, they were sheltered somewhat against the storm, and
were able to arrest the progress of the ship sufficiently to enable
them to accomplish this object.   Yet the sea even here was still
apparently so tempestuous as to render this a difficult operation.
It may have added to the difficulty, that the boat, having been
towed more than twenty miles through a raging sea, could hardly
fail to have been filled with water.   They had omitted this pre-
caution at the outset because the weather was mild, and they
had expected to be at sea but a few hours.   It will be observed
that Luke has not stated why they found it so difficult to secure
the boat.   We are left to conjecture the reasons.

Verses 17–20.   *They undergird and lighten the ship, but despair of safety.*

V. 17, βοηθείαις ἐχρῶντο, *they used helps*, i. e. ropes, chains, and
the like, for the purpose specified in the next clause, viz. *that of
undergirding the ship*.   Most scholars take this view of the mean-
ing, and it is doubtless the correct one.   De Wette would extend
βοηθείαις so as to include other similar expedients: *they used helps*,
of which ὑποζωννύντες τὸ πλοῖον was an example.   βοηθείαις cannot
denote the *services* of the passengers, as some have said; for we
have no such limiting term annexed as that sense of the expres-
sion would require.   The "helps" here are the ὑποζώματα, which
Hesychius defines as "cables binding ships round the middle."
It is probable that ships were occasionally undergirded with
planks; but that could only be done in the harbor, and was a
different thing from performing the process at sea.   But how, the
question arises next, were the cables applied so as to accomplish
the proposed object?   Falconer, in his Marine Dictionary, des-
cribes the mode of undergirding ships, as practised in modern
navigation, in the following terms: "To frap a ship (*ceintrer un
vaisseau*) is to pass four or five turns of a large cable-laid rope
round the hull or frame of a ship, to support her in a great storm,

or otherwise, when it is apprehended that she is not strong enough
to resist the violent efforts of the sea.   This expedient, however,
is rarely put in practice."   In ancient times it was not uncommon
to resort to this process.   The larger ships on their more extended
voyages carried with them ὑποζώματα, or ropes for undergirding, so
as to be prepared for any emergency which might require them.
The Attic arsenals kept a supply of them always on hand for
public use.   This mode of strengthening a ship at sea, although
not adopted so often as it was anciently, is not unknown in the
experience of modern navigators.   In 1815, Mr. Henry Hartley
was employed to pilot the Russian fleet from England to the
Baltic.   One of the ships under his escort, the Jupiter, was frap-
ped round the middle by three or four turns of a stream-cable.
Sir George Back, on his return from his Arctic voyage in 1837,
was forced, in consequence of the shattered and leaking condition
of his ship, to undergird her.   The Albion, a British frigate, in
1846, encountered a hurricane on her voyage from India, and was
under the necessity of frapping her hull together to prevent her
from sinking.   To these more recent instances many others of
an earlier date might be added.[1]   The common representation in
regard to the ancient mode of applying the *hypozomata* to a ship
makes it different from the modern usage.   Boeckh's view is the
one followed in most of the recent works.   According to his in-
vestigations, the ropes, instead of being passed under the bottom
and fastened on deck, "ran in a horizontal direction around the
ship from the stern to the prow.   They ran round the vessel in
several circles, and at certain distances from one another.   The
length of these *tormenta*, as they are called in Latin, varied ac-
cordingly as they ran around the higher or lower part of the ship,
the latter being naturally shorter than the former.   Their number
varied according to the size of the ship."[2]   Mr. Smith, in his Dis-
sertation on the Ships of the Ancients (p. 173 sq.), controverts the
foregoing opinion, as being founded on a misapprehension of the
passages in the ancient writers which have been supposed to

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[1] Some suppose that Horace alludes to this practice in Od. 1. 14. 6 : — " Sine
funibus Vix durare carinæ Possint imperiosius Æquor." I was once explaining
this passage to a college class, according to that view, when one of the members
who had been at sea stated that he himself had assisted in such an operation on
board a vessel approaching our own coast.

[2] This is quoted from the Dictionary of Greek and Roman Antiquities, Art
Ships. The account rests on Boeckh's authority. The writer of the article on
Navis in Pauly's Real-Encyclopädie der classischen Alterthumswissenschaft, fol-
lows the same authority.

prove it. He maintains that the cables, instead of being applied
lengthways, were drawn around the middle at right angles to the
ship, and not parallel to it.[1] The other mode, he says, "must
have been as impracticable as it would have been unavailing for
the purpose of strengthening the ship." Luke states a fact sim-
ply in relation to this matter; he does not describe the mode.
The question, therefore, is one of archæological interest merely;
it does not affect the writer's accuracy. — μὴ εἰς τὴν Σύρτιν ἐκπέ-
σωσι, *lest they should be stranded upon the Syrtis.* The verb literally
means *to fall out,* i. e. from the sea or deep water upon the land
or rocks; comp. v. 26. 29. Syrtis Major is here meant, which was
on the coast of Africa, southwest from Crete. This gulf was an
object of great dread to mariners on account of its dangerous
shoals. The other Syrtis was too far to the west to have been the
one to which they would feel exposed in their present situation.
Some have taken Σύρτιν to denote a *sand-bank* near Claude; but
as any such bank there must have been comparatively unknown,
the writer with that allusion would more naturally have left out
the article. — χαλάσαντες τὸ σκεῦος, *having lowered the sail.* σκεῦος
is indefinite, and may be applied to almost any of the ship's ap-
purtenances, as sails, masts, anchors, and the like. Many have
supposed it to refer here to the mast, or, if there was more than
one in this case, to the principal mast; but it would seem to put
that supposition out of the question, that according to all proba-
bility the masts of the larger sailing ships among the ancients
were not movable, like those of the smaller vessels, but were
fixed in their position, and would require to be cut away; a mode
of removal which the accompanying participle shows could not
have been adopted in the present instance. The surprising opin-
ion of some, that σκεῦος is the anchor, is contradicted by the fol-
lowing οὕτως ἐφέροντο. Of the other applications of the word, the
only one which the circumstances of the ship at this juncture
naturally suggest is, that it refers to the sail. It is not certain
how we are to take the article here. It leads us to think most
directly perhaps of the large, square sail, which was attached to
the principal mast. The ancients had vessels with one, two, and
three masts.[2] τό would then point out that sail by way of emi-

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[1] The mode of executing this manœuvre, as I am informed, or at least one
mode, is to sink the ropes over the prow, and then draw them towards the mid-
dle of the ship, fastening the ends on deck.

[2] See Pauly's Real-Encyklopädie der classischen Alterthumswissenschaft, Vol.
V. p. 463.

nence. The presumption is, that, if the ship carried other sails,
as cannot well be doubted, they had taken them down before
this; and now, having lowered the only one which they had con-
tinued to use, they let the vessel " scud under bare poles." This
is the general view of the meaning. It would follow from this,
that the wind must have changed its direction before they were
wrecked on Melita ; for some thirteen days elapsed before that
event, during which the storm continued to rage; and within that
time, had they been constantly driven before a northeast wind,
they must have realized their fear of being stranded on the Afri-
can coast.— But an eastern gale in the Levant, at this season of
the year, is apt to be lasting ; the wind maintains itself, though
with unequal violence, for a considerable time, in the same
quarter. Professor Newman, of the London University, states
the following fact[1] in his own experience : " We sailed from
Larnica in Cyprus in a small Neapolitan ship with a Turkish
crew, on the 2d of December, 1830. We were bound for Latika,
in Syria, — the course almost due east, — but were driven back
and forced to take refuge in the port of Famagousta, the an-
cient Salamis. Here we remained wind-bound for days. Owing
to our frequent remonstrances, the captain sailed three times, but
was always driven back, and once after encountering very heavy
seas and no small danger. It was finally the first of January, if
my memory does not deceive me, when we reached the Syrian
coast."   It was probably such a gale which Paul's ship encoun-
tered, that is, a series of gales from the east, but not a constant
hurricane ; for the seamen were able to anchor and to let down
their boat, and a part of the crew to attempt to escape in it to
the shore. If, then, we assume that the wind blew from the
same point during the continuance of the storm, we must sup-
pose that they adopted some precaution against being driven
upon the African coast, which Luke does not mention, although
his narrative may imply it.   The only such precaution, according
to the opinion of nautical men, which they could have adopted
in their circumstances, was to *lie-to*, i. e. turn the head of the
vessel as near to the wind as possible, and at the same time
keep as much sail spread as they could carry in so severe a gale.
For this purpose, they would need the principal sail; and the sail
lowered is most likely to have been the sail above it, i. e. the
topsail, or *supparum*, as the Romans termed it.   By the adoption
of these means they would avoid the shore on which they were

[1] Mentioned in Mr. Smith's letter, alluded to on p. 422.

so fearful of being cast, and drift in the direction of the island
on which they were finally wrecked. τό, according to this sup
position, would refer to the sail as definite in the conceptions of
the writer, or as presumptively well known to the reader. — οὕτως
ἐφέροντο, *thus* (i. e. with the ship undergirded, and with the main-
sail lowered ; or, it may be, with the topsail lowered and the
stormsail set) *they were borne on*, at the mercy of the elements.
Here closes the account of the first fearful day.

V. 18.　σφοδρῶς δὲ χειμαζομένων ἡμῶν, *Now we being violently
tempest-tost.* — τῇ ἑξῆς, *on the following day*, i. e. after their at-
tempt to reach the port of Phœnix. The night brought to them
no relief. The return of day disclosed to them new dangers.
The precaution of undergirding had accomplished less than they
hoped. It was evident that the ship must be lightened or foun-
der at sea. Their next step, therefore, was to try the effect of
this measure. — ἐκβολὴν ἐποιοῦντο, *proceeded to throw overboard*, is
one of the sea-phrases which Julius Pollux mentions as used by
the ancients to denote the lightening of a ship at sea. The noun
omits the article, because they cast out only a part of what the
vessel contained. We are not told what it was that they sacrificed
at this time ; it may have been their supernumerary spars and
rigging, and some of the heavier and more accessible articles of
merchandise with which the ship was laden. It appears from **v.**
38 that the bulk of the cargo consisted of wheat, and they re-
served that until the last. The seamen in the vessel in which
Jonah embarked had recourse to the same expedient. " There
was a mighty tempest in the sea, so that the ship was like to be
broken. Then the mariners were afraid, and cried every man
unto his god, and cast forth the wares that were in the ship into
the sea, to lighten it of them " (Jon. 1, 4. 5).

V. 19.　τῇ τρίτῃ. The *third day* arrives and the storm has not
abated. They are obliged to lighten the ship still more. This
renewed necessity appears to indicate that the ship' was in a
leaking condition, and that the danger from this cause was becom-
ing more and more imminent. It was one of the great perils to
which ancient vessels were exposed. Their style of architecture
was inferior to that of modern vessels ; they were soon shattered
in a storm, " sprang leaks " more easily, and had fewer means for
repairing the injury. " In the accounts of shipwrecks that have
come down to us from ancient times, the loss of the ship must,
in a great number of instances, be ascribed to this cause. Jose-
phus tells us that, on his voyage to Italy, the ship sunk in the
midst of the Adriatic Sea (βαπτισθέντος γὰρ ἡμῶν τοῦ πλοίου κατὰ

μέσον τὸν Ἀδρίαν).   He and some of his companions saved them-
selves by swimming; the ship, therefore, did not go down dur-
ing the gale, but in consequence of the damage she sustained
during its continuance.   One of St. Paul's shipwrecks must have
taken place under the same circumstances; for he tells us, a day
and a night I have been in the deep (2 Cor. 11, 25), supported
no doubt on spars or fragments of the wreck.   In Virgil's de-
scription of the casualties of the ships of Æneas, some are driven
on rocks, others on quicksands; but

> 'laxis laterum compagibus *omnes*
> Accipiunt inimicum imbrem, rimisque fatiscunt.'

The fact, that the ships of the ancients were provided with *hypo-
zomata* or cables ready fitted for undergirding, as a necessary part
of their stores, proves how liable they were to such casualties."
It is easy to see, therefore, what must have been the fate of
Paul's ship had they not discovered land so providentially; she
must have foundered at sea, and all on board have perished. —
αὐτόχειρες . . . . ἐῤῥίψαμεν, *we cast out with our hands the furniture
of the ship*, such as tables, beds, chests, and the like (Mey. De
Wet. Lng. Alf. Wdsth.).   The self-inflicted loss in this case
(αὐτόχειρες), which affected so much the personal convenience of
each one, showed how urgent was the danger.   Yet σκευήν is a
very doubtful word.   Some understand it of the masts, yards,
sails, and other equipments of the ship similar to these.   With
this interpretation, we must regard the term as applying to that
class of objects in a general way; for we see from v. 29 that they
retained at least some of their anchors, and from v. 44 that, at
the last moment, they had boards and spars at command to assist
them in reaching the shore.   According to some again, as Wet-
stein, Kuinoel, Winer, σκευήν denotes the baggage of the passen-
gers.   αὐτόχειρες is more significant with that sense, but πλοίου as
genitive of the container, *the baggage on board the ship*, is very
harsh.   τὴν σκευήν means, says Smith, "the mainyard, an immense
spar, probably as long as the ship, and which would require the
united efforts of passengers and crew to launch overboard.   The
relief which a ship would thus experience, would be of the same
kind as in a modern ship, when the guns are thrown overboard."
— Some read ἐῤῥίψαμεν, some ἔῤῥιψαν.   Tischendorf retains the
former, as in T. R.   Meyer is too positive that the first person
betrays its origin in αὐτόχειρες.

V. 20.   μήτε . . . . ἐπικειμένου, *Now neither sun nor stars shining
upon us for many days, and a storm not slight pressing upon us.*

Observe the force of the compounds. The absence of the sun
and stars increased their danger, since it deprived them of their
only means of observation.   The Greeks and Romans, in the
most improved state of navigation among them, were reluctant
to venture out to sea beyond the sight of land.   During the day
they kept the high lands on shore, or some island, in view, to
direct them ; and at night depended for the same purpose on the
position, the rising and setting of different stars.   Dict. of Antt.,
Art. *Ship*.   The *many* or *several days* include, probably, the three
days which have been mentioned, but how many of the eleven
days which followed (v. 27) before the final disaster is uncertain.
We do not know how long the interval was between Paul's ad-
dress and that event.   The expression would be inappropriate,
however, unless it comprehended the greater part of them. —
λοιπόν, *for the future*, thenceforth.   They relinquish now their last
hope of escape ; destruction seemed to be inevitable.   In their
condition they must have felt that their only resource was to run
the vessel ashore.   But the state of the weather rendered it im-
possible for them to distinguish in what direction the shore lay ;
and thus they were unable to make the only further effort for
their preservation which was left to them.   In judging of the
dangers which menaced them, we must take into account the
state of the vessel, as well as the violence of the storm. — περιῃ-
ρεῖτο means *was utterly taken away*. — τοῦ σώζεσθαι depends on
ἐλπίς as a genitive construction ; comp. 14, 9.

VERSES 21–26.   *The Apostle cheers them with the Hope of De-*
liverance.

V. 21.   πολλῆς ἀσιτίας denotes *much abstinence* as to time and
degree, i. e. both long continued and severe, but not entire ; see
on v. 33.   This abstinence was not owing to their want of pro-
visions (see v. 36), but was the effect, in part at least, of their
fears and dejection of mind (see v. 22. 36) ; and in part, also, of
the difficulty of preparing food under such circumstances, and of
the constant requisition made upon them for labor.   " The hard-
ships which the crew endured during a gale of such continuance,
and their exhaustion from labor at the pumps, and hunger, may
be imagined, but are not described." — ἔδει μὲν, κ. τ. λ., *you ought*
(past as a violated duty) *having obeyed me*, because the counsel
was wise, not authoritative as from an apostle. — ἀνάγεσθαι is
present because they were still at sea.   Note the aorist which
follows. — Paul recalls to mind their former mistake in disregard-
ing his advice, not to reproach them, but in order to show his

claim to their confidence with reference to the present communication. μέν is unattended here by any responding δέ. — κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν, and to have escaped (lit. gained) this violence and loss; see on v. 10. Lucrari was used in the same manner. An evil shunned is a gain as well as a good secured. As ὕβριν refers to something actually suffered, it cannot mean harm to their persons (Hws.); for the exemption from such injury of which Paul assures them in the next verse and still more emphatically in v. 34, applies undoubtedly to the whole voyage.

V. 22. πλὴν τοῦ πλοίου, There shall be no loss except of the ship. This limitation qualifies, not the entire clause which precedes, but only ἀποβολὴ οὐδεμία ἔσται, which we are to repeat before the words here. μόνον would have marked the connection more precisely. See W. § 66. 1. e. As to the rest, compare the remarks on θεωρῶ in v. 10.

V. 23. παρέστη. Whether the angel appeared to the apostle in a vision or a dream, the mode of statement does not enable us to decide. See on 16, 9. — ταύτῃ τῇ νυκτί, this night just passed, or that which was passing. Most think it probable that Paul did not communicate the revelation to those in the ship until the return of day. — οὗ εἰμι, whose I am, to whom I belong as his property; in other words, whose servant I am. — ᾧ καὶ λατρεύω, whom also I worship, to whom I offer religious service and homage. This verb refers to external acts of worship, and not to a religious life in general, except as the latter may be a concomitant of the former.

V. 24. Καίσαρί σε δεῖ παραστῆναι, thou must stand before Cæsar. See on 23, 11. To remind the apostle of this still unfulfilled purpose of God, was the same thing as to assure him that he would escape the present danger. — κεχάρισταί . . . . σοῦ, God has given to thee all those who sail with thee. They should be preserved for his sake. No one supposes the declaration here to affirm less than this. Many think that it implies also that Paul had prayed for the safety of those in the ship with him; and that he receives now the assurance that his prayer in their behalf has prevailed. "For I hope," says Paul in Philem. v. 22, "that through your prayers I shall be given unto you." Such is the view of Calvin, Bengel, Olshausen, De Wette, Lange, and others. Bengel remarks here : "Facilius multi mali cum paucis piis servantur, quam unus pius cum multis reis perit. Navi huic similis mundus."

V. 25. πιστεύω, κ. τ. λ. It is evident from v. 32 that the apostle had acquired a strong ascendency over the minds of the pas-

sengers in the ship, if not of the others. He could very properly, therefore, urge his own confidence in God as a reason (γάρ) why they should dismiss their fears (εὐθυμεῖτε), so far at least as the preservation of their lives was concerned.

V. 26. εἰς νῆσόν τινα, *upon some island.* More than this was not revealed to him. Paul was as ignorant of the name of the place where they were wrecked as the rest of them ; see v. 39. — δέ opposes what they must suffer to what they would escape. — δεῖ in such a communication may represent the event as not merely certain, but certain because it was fixed by the divine purpose. — ἐκπεσεῖν, *be cast away.* Se the remark on v. 17.

Verses 27–32. *The Discovery of Land ; and the frustrated Attempt of the Mariners to desert the Ship.*

V. 27. τεσσαρεσκαιδεκάτη νύξ, *the fourteenth night* since their departure from Fair Havens. — διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, *as we were borne through* (sc. the waters, comp. v. 5) *in the Adriatic.* They may have been driven hither and thither, or onward in one direction ; the participle is indefinite. Mr. Smith's calculation assumes a uniform drift towards Melita. It has been said that the modern Malta lies too far south to be embraced in the sea so designated. The statement is erroneous. In its restricted sense, the Adriatic was the sea between Italy and Greece ; but in a wider sense it comprehended also the Ionian Sea around Sicily, near which was Melita. (Forbg. Handb. II. p. 19; Win. Realw. I. p. 23.) The later Greek and Roman writers, as Biscoe has shown, gave the name to the entire sea as far south as Africa. — ὑπενόουν . . . . χώραν, *the mariners suspected that some land was approaching them.* As Mr. Smith remarks, Luke uses here the graphic language of seamen, to whom the ship is the principal object, whilst the land rises and sinks, nears and recedes. The narrator does not state on what ground they suspected then vicinity to the land. It was, no doubt, the noise of the breakers. This is usually the first notice of their danger which mariners have in coming upon a coast in a dark night. This circumstance furnishes reason for believing that the traditionary scene of the shipwreck is the actual one. It is impossible to enter St. Paul's Bay from the east without passing near the point of Koura ; and while the land there, as navigators inform us, is too low to be seen in a stormy night, the breakers can be heard at a considerable distance, and in a northeasterly gale are so violent as to form on charts the distinctive feature of that headland. On the 10th of

August, 1810, the British frigate Lively fell upon these breakers, in a dark night, and was lost. The quartermaster, who first observed them, stated, in his evidence at the court-martial, that at the distance of a quarter of a mile the land could not be seen, but that he saw the surf on the shore. — The distance from Claude to the point of Koura is 476.6 miles. Luke's narrative allows a fraction over thirteen days for the performance of this voyage. It must have occupied a day, or the greater part of a day, to have reached Claude after they left Fair Havens (see v. 13–16). According to the judgment of experienced seamen, "the mean rate of drift of a ship circumstanced like that of Paul" (i. e. working its way in such a direction in a gale of moderate severity, against a northeast wind) would be thirty-six and a half miles in twenty-four hours. "Hence, according to these calculations," says Mr. Smith (p. 122 sq.), "a ship starting late in the evening from Claude, would, by midnight on the fourteenth, be less than three miles from the entrance of St. Paul's Bay. I admit that a coincidence so very close as this is, is to a certain extent accidental; but it is an accident which could not have happened had there been any great inaccuracy on the part of the author of the narrative with regard to the numerous incidents upon which the calculations are founded, or had the ship been wrecked anywhere but at Malta."

V. 28. βραχὺ δὲ διαστήσαντες. κ. τ. λ. There was but a short distance, it will be observed, between the two soundings; and the rate of decrease in the depth of the water, viz. first, *twenty fathoms*, and then *fifteen*, is such as would not be found to exist on every coast. It is said that a vessel approaching Malta from the same direction finds the same soundings at the present day. — ὀργυιά, *fathom*, (from ὀρέγω, to stretch,) σημαίνει τὴν ἔκτασιν τῶν χειρῶν σὺν τῷ πλάτει τοῦ στήθους. Etym. Magn.

V. 29. εἰς τραχεῖς τόπους, *upon rough*, i. e. rocky, *places*. Their apprehension arose, not from what they saw, but from what they had reason to fear in a dark night on an unknown coast. The alarm was well founded; for "the fifteen fathom depth here is as nearly as possible a quarter of a mile only from the shore, which is girt with mural precipices, and upon which the sea must have been breaking with great violence." — ἐκ πρύμνης . . . . τέσσαρας, *having cast out four anchors from the stern.* "To anchor successfully in a gale of wind, on a lee shore, requires holding-ground of extraordinary tenacity. In St. Paul's Bay, the traditionary locality of the shipwreck, the anchorage is thus described in the Sailing Directions : — ' The harbor of St. Paul is open to easterly

and northeast winds. It is, notwithstanding, safe for small ships, the ground, generally, being very good; and while the cables hold there is no danger, *as the anchors will never start.'* " The ancient vessels did not carry, in general, so large anchors as those which we employ; and hence they had often a greater number. Athenæus mentions a ship which had eight iron anchors. Paul's ship, as we see from the next verse, had other anchors besides those which were dropped from the stern. One object of anchoring in that way was to arrest the progress of the ship more speedily. No time was to be lost, as they knew not that they might not founder the next moment upon the shoals where the breakers were dashing. Had they anchored by the bow, we are told, there was reason for apprehending that the vessel would swing round and strike upon the rocks. The ancient ships were so constructed that they could anchor readily by the prow or the stern, as circumstances might require. Another advantage of the course here taken was that the head of the vessel was turned towards the land, which was their best position for running her ashore. That purpose they had no doubt formed already. "By cutting away the anchors (τὰς ἀγκύρας περιελόντες), loosing the bands of the rudders (ἀνέντες τὰς ζευκτηρίας), and hoisting the artemon (ἐπάραντες τὸν ἀρτέμονα), all of which could be done simultaneously, the ship was immediately under command, and could be directed with precision to any part of the shore which offered a prospect of safety." — The English ships of war were anchored by the stern in the battle of Copenhagen and rendered very effective service in that position. Mr. Howson mentions the singular fact that Lord Nelson stated after the battle that he was led to adopt that plan, because he had just been reading this twenty-seventh chapter of the Acts. — ηὔχοντο ἡμέραν γενέσθαι, *they desired that day might come.* The remark is full of significance. In the darkness of the night they could not tell the full extent of the dangers which surrounded them. They must have longed for returning day on that account. In the mean time it must have been difficult to preserve a vessel which had been so long tempest-tost from sinking. Their only chance of escape was to strand the ship as soon as the light enabled them to select a place which admitted of it. It is evident that every moment's delay must have been one of fearful suspense, as well as of peril to them.

V. 30. τῶν δὲ ναυτῶν, κ. τ. λ. This ungenerous attempt of the seamen to escape confirms the remark before made, that the ship was probably in so shattered a state, as to render it uncertain

whether it could outride the storm until morning. They may
have had another motive for the act. The shore might prove to
be one on which they could not drive the vessel with any hope
of safety; and they may have deemed it more prudent to trust
themselves to the boat, than to remain and await the issue of
that uncertainty. — χαλασάντων τὴν σκάφην, *having lowered down the
boat,* which they had previously hoisted on board ; see v. 16. 17.
— ἐκ πρώρας, *from the prow,* since it was nearer thence to the shore,
and was there only that they could pretend to need anchors, the
stern being already secure. — ὀγκύρας ἐκτείνειν, not *to cast out*
(E. V.), but *stretch out anchors.* The idea of extending the cables
runs into that of carrying out and dropping the anchors. Favored
by the darkness, and under color of the pretext assumed, they
would have accomplished their object, had not Paul's watchful
eye penetrated their design.

V. 31. εἶπεν . . . . στρατιώταις. Paul addressed himself to *the
centurion and the soldiers,* because the officers of the ship were
implicated in the plot, or, in consequence of the general deser-
tion, had no longer any power to enforce their orders. The sol-
diers are those who had charge of the different prisoners (v. 1),
subject probably to the command of the centurion who had the
particular care of the apostle. — οὗτοι, *these,* viz. the mariners. —
ὑμεῖς σωθῆναι οὐ δύνασθε, *you cannot be saved.* The pronoun is em-
phatic. The soldiers were destitute of the skill which the man-
agement of the ship required. It could not be brought success-
fully to land without the help of the mariners. This remark of
Paul proves that the plan to abandon the vessel was not confined
to a portion of the crew, but was a general one.

V. 32. ἀπέκοψαν τὰ σχοινία τῆς σκάφης, *cut off the ropes of the
boat,* which fastened it to the vessel; not those by which they
were lowering it as that was already done (v. 30). The short
sword of the soldiers furnished a ready instrument for the sum-
mary blow. — εἴασαν αὐτὴν ἐκπεσεῖν, *let it fall off* (i. e. from the side
of the vessel), go adrift. The next billow may have swamped
the frail craft.

VERSES 33–35. *Paul assures them again that their Lives would be
saved.*

V. 33. ἄχρι . . . . γίνεσθαι, *Now until it should be day,* i. e. in the
interval between the midnight mentioned in v. 27 and the sub-
sequent morning. — σήμερον is appositional in sense with ἡμέραν.
— προσδοκῶντες, *waiting* for the cessation of the storm (De Wet.).

— ἄσιτοι διατελεῖτε, *ye continue fasting*, where the adjective supplies the place of a participle. W. § 45. 4. — μηδὲν προσλαβόμενοι, *having taken nothing*, adequate to their proper nourishment, no regular food during all this time; see v. 21. "Appian," says Doddridge, "speaks of an army, which, for twenty days together, had neither food nor sleep; by which he must mean, that they neither made full meals nor slept whole nights together. The same interpretation must be given to this phrase." The apostle's language could not be mistaken by those to whom it was addressed. Compare v. 21.

V. 34. τοῦτο . . . . ὑπάρχει, *for this* (viz. that they should partake of food) *is important for your preservation*. For πρός with this sense, see W. § 47. 5. f. They would have to submit to much fatigue and labor before they reached the shore, and needed, therefore, to recruit their strength. — οὐδενὸς . . . . πεσεῖται, *For there shall not a hair fall*, etc. This was a proverbial expression, employed to convey an assurance of entire safety. See 1 Kings 1, 52; Luke 21, 18.

V. 35. ἄρτον, *bread*. This word, by a Hebraistic usage, often signifies *food* in the New Testament; but κλάσας, which follows, appears to exclude that sense here. Yet the present meal had no doubt its other accompaniments; the bread only being mentioned because that, according to the Hebrew custom, was broken and distributed among the guests after the giving of thanks. The apostle performed, on this occasion, the usual office of the head of a Hebrew family. Olshausen expresses the fanciful opinion, as it seems to me, that the Christians among them regarded this act as commemorative of the Lord's Supper, though the others did not understand Paul's design. The language employed here, it is true, more frequently describes that ordinance, but it is used also of an ordinary meal; see Luke 24, 30.

Verses 36–38. *They partake of Food and again lighten the Ship*

V. 36. εὔθυμοι δὲ γενόμενοι πάντες, *Having all now become cheerful*. It is not accidental that the writer makes this remark in connection with προσελάβοντο τροφῆς. In their despair they had lost their inclination to eat; but the return of hope brought with it a keener sense of their wants, and they could now think of satisfying their hunger. See on v. 21. 33. — καὶ αὐτοί, *also themselves* as well as he. The apostle had set them the example (ἤρξατο ἐσθίειν), and they all followed it.

V. 37. The emphatic πάντες in v. 36 leads the writer to specify

the number. — αἱ πᾶσαι ψυχαί, *all the souls together.* For this adverbial use of πᾶς, see the note on 19, 7. For this use of ψυχαί, see on 2, 41. — διακόσιαι ἑβδομήκοντα ἕξ, *two hundred and seventy-six.* The number of persons on board shows that the vessel must nave been one of the larger size. In the reign of Commodus, one of the Alexandrian wheat ships was driven, by stress of weather, into the Piræus, and excited great curiosity on the part of the Athenians. Lucian visited this vessel, and has laid the scene of one of his Dialogues (πλοῖον ἢ εὐχαί) on board of her. From the information furnished by him it has been estimated that the keel of this ship was about one hundred feet in length, and that she would measure between eleven and twelve hundred tons. Her dimensions, therefore, although inferior to those of many modern vessels, "were quite equal to those of the largest class of modern merchantmen." Luke's ship was engaged in the same commerce (being, to use Lucian's language, μίαν τῶν ἀπ' Ἀιγύπτου εἰς Ἰταλίαν σιταγωγῶν); and we have no reason to be surprised at her containing such a number of men. See further, on v. 6.

V. 38. ἐκούφιζον τὸ πλοῖον. Among the nautical terms of Julius Pollux, we find κουφίσαι τὴν ναῦν; see on v. 18. Luke states merely the fact, that *they lightened the ship* again (it is the third time), but gives no explanation of it. The object may have been to diminish the depth of water which the ship drew, so as to enable them to approach nearer to the shore before striking. It has been conjectured, also, that the vessel may have been leaking so fast that the measure was necessary in order to keep her from sinking. — ἐκβαλλόμενοι τὸν σῖτον, *casting out the wheat* or *grain*, corn, since the term has frequently that wider sense. As suggested on v. 18, we are to understand here that they threw into the sea the grain which constituted the cargo, or the bulk of the cargo, which the ship carried. The fact that the ship belonged to Alexandria is presumptive proof that she was loaded with grain, since that was the principal commodity exported from Egypt to Italy. The explicit notice here, that they lightened the ship by throwing the grain into the sea, harmonizes with that presumption, and tends to confirm it. Some have thought that σῖτον may denote the ship's provisions ; but these would have consisted of various different articles, and would not naturally be described by so specific a term as this. The connection, which has been said to favor the opinion last stated, agrees equally well with the other. Having their hopes revived by the spectacle of Paul's undisturbed serenity, and by his animating address, and being reinvigorated after so long a fast by the food of which they had partaken, they

were now in a condition both of mind and body to address them-
selves to the labors which their safety required.   This view,
therefore, places their lightening of the ship in a perfectly natural
connection with the circumstances related just before.   In addi-
tion to this, as Hemsen urges, their remaining stock of provisions,
after so protracted a voyage, must have been already so reduced
that it could have had little or no effect on the ship, whether they
were thrown away or retained.— Mr. Blunt (p. 326) has very prop-
erly called attention to the manner in which the narrative dis-
closes to us the nature of the ship's cargo.   In the fifth verse we
are informed that the vessel " into which the centurion removed
Paul and the other prisoners at Myra belonged to *Alexandria*, and
was *sailing into Italy.*   From the tenth verse we learn that it was
a merchant-vessel, for mention is made of its *lading*, but the na-
ture of the lading is not *directly* stated.   In this verse, at a dis-
tance of some thirty verses from the last, we find, by the merest
chance, of what its cargo consisted.   The freight was naturally
enough kept till it could be kept no longer, and then we discover
for the first time that it was *wheat ;* the very article which such
vessels were accustomed to carry from Egypt to Italy.   These
notices, so detached from each other, tell a continuous story, but
it is not perceived till they are brought together.   The circum-
stances drop out one by one in the course of the narrative, unar-
ranged, unpremeditated, thoroughly incidental ; so that the chap-
ter might be read twenty times, and their agreement with one
another and with contempory history be still overlooked."

Verses 39-44.   *The Shipwreck.   Those on board escape to the Shore by swimming, or on Fragments of the Vessel.*

V. 39.   τὴν γῆν οὐκ ἐπεγίνωσκον, *they recognized not the land,*
within view.   The day has dawned, and they could now distin-
guish it.   It has appeared to some surprising that none of those
on board should have known a place with which those at least
who were accustomed to the sea might be expected to have been
so well acquainted.   The answer is, that the scene of the ship-
wreck was remote from the principal harbor, and, as those who
have been on the spot testify, distinguished by no marked fea-
ture which would render it known even to a native, if he came
unexpectedly upon it.   The Bay, so justly known as St. Paul's
Bay, is at the northwest extremity of the island, and is formed
by the main shore on the south, and the island of Salmonetta on
the north.   It extends from east to west, two miles long and one

broad at the entrance, and at the inner end is nearly land-locked on three sides. It is several miles north of Valetta, the famous rock-bound harbor of Malta.[1] — κόλπον . . . . αἰγιαλόν, *they perceived a certain inlet,* creek, *having a shore,* one open or smooth (see on 21, 5), on which they could run the ship with a hope of saving their lives. " Luke uses here the correct hydrographical term." The remark implies that the coast generally was unsafe for such an attempt. The present conformation of the coast on that side of Malta confirms Luke's accuracy in this particular. The shore there presents an unbroken chain of rocks, interrupted at only two points. — εἰς ὃν . . . . πλοῖον, *into which they determined, if they could, to thrust forth* (i. e. from the sea), to drive ashore, *the ship.* For ἐξῶσαι from ἐξωθέω, see W. § 15; K. § 165. 7. The wind must have forced them to the west side of the bay, which is rocky, but has two creeks. One of these, Mestara Valley, has a shore. The other has no longer a sandy beach, but must have had one formerly, which has evidently been worn away by the action of the sea. The vessel grounded (v. 41) before they reached the point on shore at which they aimed, though they may have entered the creek.

V. 40.   καὶ τὰς ἀγκύρας . . . . θάλασσαν, *and having entirely cut away the anchors they abandoned them unto the sea.* On this force of the preposition in περιελόντες, comp. περιῃρεῖτο in v. 20. It has been referred to the position of the anchors as being around the ship; but they had all been dropped from the stern (v. 29), and as the strain would be mainly in one direction, they would not be likely to be found on different sides of the vessel. Our English translators followed the Vulgate in their inaccurate version of this clause. — ἅμα . . . . πηδαλίων, *at the same time having unfastened the bands of the rudders.* Most of the ancient vessels were furnished with two rudders. No sea-going vessel had less than two, although small boats and river craft, such as those on the Nile, were sometimes steered by one. The πηδάλια were more like oars or paddles than our modern helm. They were attached to the stern, one on each quarter, distinguished as the right and the left rudder. In the larger ships the extremities of the rudders were joined by a pole, which was moved by one man and kept the rudders always parallel. See Dict. of Antt., Art. *Guber-*

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[1] Smith's chart of St. Paul's Bay is copied in Howson, with the necessary explanations. I had the gratification of a hurried visit to this locality on my way to Alexandria. It appeared to me to fulfil every condition of the narrative, as the scene of the apostle's shipwreck.

naculum. When a vessel was anchored by the stern, as was the case here, it would be necessary to lift the rudders out of the water and to secure them by bands. These bands it would be necessary to unfasten when the ship was again got under weigh. ἀνέντες is the second aorist participle in the active from ἀνίημι. K. § 180. See on 16, 26. — ἐπάραντες . . . . τῇ πνεούσῃ, sc. αὔρᾳ, *having hoisted the foresail to the wind.* ἀρτέμων has been taken by different writers as the name of almost every sail which a vessel carries, e. g. mainsail, topsail, jib, etc. We have no ancient definition of the term which throws any certain light upon its meaning. It passed into some of the modern languages, where it is variously applied, but occurs in no ancient Greek author out of Luke's account of this voyage. Most commentators, without any attempt to substantiate their opinion, put it down as the "mainsail." The nautical argument is said to be in favor of the foresail, i. e. the sail attached to the mast nearest the prow; or if there was but one mast, fixed to a spar or yard near the prow. "As the ancients depended for speed chiefly upon one principal sail, an appendage or additional sail at the bow of the ship was required for the purpose of directing the vessel when in the act of putting about; for, although there could be no difficulty in bringing the ship's head to the wind with the great sail alone, a small sail at the bow would be indispensable for making her 'pay off,' that is, bringing her head round; otherwise she would acquire stern-way, and thereby endanger the rudders, if not the ship itself." The vessels on coins and in other ancient representations exhibit a sail of this description. With this sail raised, it is said that a ship situated like that of Paul would move towards the shore with more precision and velocity than with any other. "A sailor will at once see that the foresail was the best possible sail that could be set under the circumstances."

V. 41. περιπεσόντες δὲ εἰς τόπον διθάλασσον, *having fallen into a place having two seas.* This has been supposed by many commentators to have been a concealed shoal or sand-bank, formed by the action of two opposite currents. In the course of time such a bank, as is frequently the case at the mouth of rivers or near the shore, may have been worn away,[1] so that the absence of any such obstruction there at the present time decides nothing against that supposition. It has also been understood to have been a tongue of land or promontory, against the shores of which

[1] For examples of this, see Lyell's Principles of Geology, p. 285 sq. (8th ed., 1850).

the sea beat strongly from opposite quarters. It is not stated that any projection exists there now, to which Luke's description, if explained in that manner, would apply.   Mr. Smith is of the opinion that τόπος διθάλασσος may refer to the channel, not more than a hundred yards in breadth, which separates the small island Salmonetta from Malta; and which might very properly be called a place where "two seas meet," on account of the communication which it forms between the sea in the interior of the bay and the sea outside.   He would place the scene of the shipwreck near that channel, and, according to the representation on his map, a little to the north of the place to which tradition has generally assigned it.   The creek near here, at present without a beach (see v. 39), may be the one which they attempted to enter.   The final shock now ensues. — καὶ ἡ μὲν πρῷρα, κ. τ. λ., *And the prow, sticking fast, remained immovable, but the stern was broken by the violence of the waves.*   "This is a remarkable circumstance, which, but for the peculiar nature of the bottom of St. Paul's Bay, it would be difficult to account for.   The rocks of Malta disintegrate into extremely minute particles of sand and clay, which, when acted upon by the currents, or surface agitation, form a deposit of tenacious clay; but in still water, where these causes do not act, mud is formed; but it is only in the creeks where are no currents, and at such a depth as to be undisturbed by the waves, that the mud occurs.   In Captain Smyth's chart of the bay, the nearest soundings to the mud indicate a depth of about three fathoms, which is about what a large ship would draw.   A ship, therefore, impelled by the force of a gale into a creek with a bottom such as has been described, would strike a bottom of mud into which the fore part would fix itself and be held fast, whilst the stern was exposed to the force of the waves." — Meyer defends τῶν κυμάτων with good reason against Tischendorf and others.

V 42.   It is the soldiers who initiate this scheme; since they only and not the mariners were interested in the fate of the prisoners. — βουλή, *plan*, resolution, not *counsel* merely; comp. βουλήματος below. — ἵνα τοὺς δεσμώτας ἀποκτείνωσι, *that they should kill the prisoners*, defines βουλή, and circumscribes the declarative or supplementary infinitive.   W. § 44. 8; S. § 162. 3. 2.   Meyer after Fritzsche never admits this use, but insists on ἵνα as telic even here. — Of the rigor with which those were liable to be punished who were charged with the custody of prisoners, if the latter escaped from them in any way, we have had proof in 12, 19 and 16, 27.

V. 43. It will be recollected that, according to the Roman custom, each of the prisoners was chained to a particular soldier, who was his keeper. As to the relation of these soldiers to the centurion, see on v. 31. — ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, *restrained them from their purpose.* Thus it happened again (see v. 24), that Paul's companions were indebted to their connection with him for the preservation of their lives. τέ connects this clause with the next, because of their co-ordinate relation to βουλόμενος. — ἀποῤῥίψαντας has a reciprocal sense. — ἐξιέναι, *to go forth,* not from the ship, which is the force of ἀπό in the participle just before, but from the sea ἐπὶ τὴν γῆν.

V. 44. τοὺς λοιπούς is the subject of ἐξιέναι, repeated from the preceding clause. — ἐπὶ σανίσιν, *upon boards,* such probably as were in use about the ship, but not parts of it, which would confound this clause with the next. — ἐπί τινων τῶν ἀπὸ τοῦ πλοίου, *upon some of the pieces from the ship,* which they themselves tore away or which the surge had broken off. Most critics distinguish the two expressions in this manner. Kuinoel renders σανίσιν, *tables.* A few understand that term of the permanent parts of the vessel, and τινων ἀπὸ τοῦ πλοίου of such things as seats, barrels, and the like which were floating away from the wreck. But articles of this description they would be likely to have lost, or to have thrown into the sea before this time. — οὕτως, *thus,* i. e. in the two ways that have been mentioned. — διασωθῆναι, *were saved.* This was not the first peril of the kind from which the apostle had been delivered. In 2 Cor. 11, 25, he says, "thrice I suffered shipwreck, a night and a day have I spent in the deep;" and he recorded that statement several years before the present disaster.

CHAPTER XXVIII.

VERSES 1–10. *Their Abode during the Winter at Melita.*

V. 1. ἐπέγνωσαν, κ. τ. λ., *they ascertained* (by intercourse probably with the inhabitants) *that the island is called Melita.* That this was the modern Malta cannot well be doubted. An island with the same name, now Meleda, lies up the Adriatic on the coast of Dalmatia, which some have maintained to be the one where Paul was wrecked. Bryant defended that opinion. It is advocated still in Valpy's Notes on the New Testament. The

argument for that opinion founded on the name Adriatic has been
already refuted in the remarks on 27, 27. It has also been al-
leged for it, that no poisonous serpents are found at present on
Malta. Mr. Smith mentions Coleridge (Table Talk, p. 185) as
urging that difficulty. The more populous and cultivated state
of the island accounts for the disappearance of such reptiles.
Naturalists inform us that these animals become extinct or dis-
appear as the aboriginal forests of a country are cleared up, or
as the soil is otherwise brought under cultivation. See note on
v. 3. It would be difficult to find a surface of equal extent in so
artificial a state as that of Malta at the present day. The posi-
tive reasons for the common belief as to the place of the ship-
wreck are, that the traditional evidence sustains it; that Malta
lies in the track of a vessel driven by a northeast wind; that the
reputed locality of the wreck agrees with Luke's account; that
the Alexandrian ship in which they reëmbarked would very natu-
rally winter there, but not at Meleda; and that the subsequent
course of the voyage to Puteoli is that which a vessel would pur-
sue in going from Malta, but not from the other place. Malta is
sixty miles from Cape Passero, the southern point of Sicily, and
two hundred miles from the African coast. It is farther from the
main land than any other island in the Mediterranean. It is sev-
enteen miles in length, nine miles in its greatest breadth, and
sixty miles in circumference. It is nearly equi-distant between
the two ends of the Mediterranean. Its highest point is said to
be six hundred feet above the level of the sea.

V. 2. οἱ δὲ βάρβαροι. The inhabitants are called *barbarians*
with reference to their language, which was not that either of
the Greeks or Romans; not because they were rude and degrad-
ed. It is strange that Coleridge should say that the Melitæans
cannot be meant here because they were highly civilized. These
islanders belonged to the Phœnician race, and spoke a Semitic
dialect, most probably the Punic, i. e. the Phœnician as spoken
by the people of Carthage. " The Hebrew language," in its
widest extent, says Hupfeld, " was the language not merely of
the Hebrews, but of the other nations that inhabited *Canaan,* or
Palæstina, especially of the Phœnicians, so renowned as a com-
mercial people in the ancient world, and of the Carthaginians
descended from them. This is proved especially by the proper
names of the Canaanites in the Bible, and of the Phœnicians
and Carthaginians in the classic writers, which are all formed in
the Hebrew manner, and also by the remains of the Phœnician
and the Punic language on Phœnician monuments and in the

classics, so far as these have been as yet deciphered." [1]   **The**
Greeks and Romans who settled on the island at different times
never introduced to any great extent their language or customs.
— οὐ τὴν τυχοῦσαν. See on 19, 11. — προσελάβοντο, *received to them-*
selves, or to their regard; comp. Rom. 11, 1 (De Wet.); not **to**
their fire (Mey.). — διὰ τὸν ὑετὸν τὸν ἐφεστῶτα, *on account of the*
rain which came upon us (De Wet. Rob.); the *present rain*
(Wetst. E. V.). They would suffer the more from this inclem-
ent weather after so much exposure and fatigue.   This remark
in regard to the rain and cold disproves the assumption of some
critics that it was a Sirocco wind, i. e. from the southeast, which
Paul's ship encountered.   That wind does not continue to blow
more than two or three days, and is hot and sultry even as late
as the month of November.

V. 3. συστρέψαντος . . . . πλῆθος, *Now Paul having collected a*
great number (a heap) *of dry sticks*, such as would naturally be
found among the rocks around the shore. — ἔχιδνα, *a viper*.   The
Greeks applied this term to that reptile in distinction from other
serpents, as is evident from Aristot. Lib. I. c. 6: ἀλλ' οἱ μὲν ἄλλοι
ὠοτοκοῦσιν ὄφεις, ἡ δ' ἔχιδνα μόνον ζωοτοκεῖ.   Vipers are the only vi-
viparous serpents in Europe.   It was remarked above that the
viper is unknown in Malta at the present day.   " No person,"
says Mr. Smith, " who has studied the changes which the opera-
tions of man have produced on the Fauna (animals) of any coun-
try, will be surprised that a particular species of reptiles should
have disappeared from that of Malta.   My friend, the Rev. Mr.
Landsborough, in his interesting excursions in Arran, has repeat-
edly noticed the gradual disappearance of the viper from that
island since it has become more frequented.   Mr. Lyell,[2] in quot-

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[1] It has been frequently asserted that the ancient Punic is the basis of the lan-
guage spoken by the native Maltese of the present day.   That opinion is incor-
rect.   Malta, at the time of the Saracen irruption, was overrun by Arabs, from
whom the common people of the island derive their origin.   The dialect spoken
by them is a corrupt Arabic, agreeing essentially with that of the Moors, but in-
termixed to a greater extent with words from the Italian, Spanish, and other
European languages.   The Maltese language approaches so nearly to the Arabic
that the islanders are readily understood in all the ports of Africa and Syria.   Gese-
nius first investigated thoroughly this dialect in his Versuch über die maltesische
Sprache, etc. (Leipzig 1810).   He has given the results of this investigation in
his Article on *Arabien* in Ersch and Gruber's Encyklopädie.   In his History of
the Hebrew Language, he remarks that, although the ancestral pride of the Mal-
tese themselves may dispose them to trace back their language to the old Punic,
yet it contains nothing which is not explained far more naturally out of the
modern Arabic, than as the product of so ancient a tongue.

[2] Principles of Geology (7th ed.), p. 655.

ing the travels of Spix and Martius in Brazil, observes: ' They speak of the dangers to which they were exposed from the jaguar, *the poisonous serpents*, crocodiles, scorpions, centipedes, and spiders. But with the increasing population and cultivation of the country, say these naturalists, these evils will gradually diminish; when the inhabitants have cut down the woods, drained the marshes, made roads in all directions, and founded villages and towns, man will, by degrees, triumph over the rank vegetation and the noxious animals.' " — ἐκ τῆς θέρμης, *from the heat*, the effect of it (De Wet.); or (less appropriate to the noun) from the place of it, as explained by Winer (§ 47. 5. b.) and others. But the best manuscripts read ἀπό (Lchm. Tsch. Mey.), and the sense then is (comp. 20, 9; Luke 19, 3), *on account of the heat*. The viper had evidently been taken up among the sticks which Paul had gathered; and, as may be inferred from ἐπιθέντος ἐπὶ τὴν πυράν, had been thrown with them into the fire. This latter supposition is required by the local sense of ἐκ τῆς θέρμης, and is entirely consistent with the causal sense. The viper was probably in a torpid state, and was suddenly restored to activity by the heat. It was now cold, in consequence both of the storm and the lateness of the season (v. 2); and such reptiles become torpid as soon as the temperature falls sensibly below the mean temperature of the place which they inhabit. Vipers, too, lurk in rocky places, and that is the character of the region where the incident occurred. They are accustomed, also, to dart at their enemies, sometimes several feet at a bound; and hence the one mentioned here could have reached the hand of Paul as he stood in the vicinity of the fire.[1] — Instead of ἐξελθοῦσα (T. R.), *having come forth*, the more descriptive διεξελθοῦσα (Tsch. Mey.), represents the viper as *having come forth* (from the fire) *through* the sticks among which it was taken up. — καθῆψε, *fastened itself*, in the sense of the middle. This reflexive use of the active occurs only here, which accounts for καθήψατο, as read in some copies.

V. 4.   ὡς δὲ, κ. τ. λ., *Now as the barbarians saw the animal hanging from his hand*, to which it clung by the mouth. Aristotle also uses θηρίον of the viper. That it was "venomous" (E. V.) results, not from this mode of designation, but from ἔχιδνα. Luke does not say expressly that Paul was bitten; but the nature of the reptile, the leap, the clinging to his hand, leave us to infer that

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[1] For the information in this note concerning the habits of the viper, I am indebted chiefly to Professor Agassiz of Cambridge.

with almost entire certainty. Those who stood near and wit-
nessed the occurrence supposed evidently that such was the fact.
That he should have escaped being bitten under such circum-
stances would have been hardly less miraculous than that the
ordinary effect of the poison should have been counteracted. We
seem to be justified, according to either view, in regarding his
preservation as a fulfilment of the promise of Christ in Mark 16,
17. 18. On the form of κρεμάμενον, see K. § 179. 5. — φονεύς . . . .
οὗτος, *this man is a murderer*. They perceived from his chain, per-
haps, or some other indication, that Paul was a prisoner. The
attack of the viper proved to them that he must have committed
some atrocious crime. φονεύς points, not to a specific offence, but
to the class of offenders to which they supposed he might be-
long. — ἡ δίκη ζῆν οὐκ εἴασεν, *justice suffered not to live*. Observe
the past tense. They consider his doom as sealed. Vengeance,
in their view, had already smitten its victim.

V. 5. ἔπαθεν οὐδὲν κακόν, *suffered no evil*. This statement agrees
with the supposition either that he had not been bitten, or that
the poison had produced no effect upon him.

V. 6. αὐτὸν μέλλειν πίμπρασθαι, *that he would be inflamed* (lit.
burn), since inflammation is attended with heat. — καταπίπτειν
ἄφνω νεκρόν, *that he would suddenly fall down dead*. Sudden col-
lapse and death ensue often from the bite of serpents. Shak-
speare speaks as a naturalist when he says of the asp-bitten
Cleopatra,

> " Trembling she stood, and on the sudden dropped."

— μηδὲν ἄτοπον, *nothing bad*, injurious; in a moral sense, in Luke
23, 41. — μεταβαλλόμενοι may take after it τὴν γνώμην or omit it. —
θεὸν αὐτὸν εἶναι, *that he was a god*. Bengel: " Aut latro, inquiunt,
aut deus; sic modo tauri, modo lapides (14, 13. 19). Datur ter-
tium; *homo* Dei."

V. 7. περὶ τὸν τόπον ἐκεῖνον, *around that place*, the one where
they were wrecked. Tradition places the residence of Publius
at Citta Vecchia, the Medina of the Saracens; which, though in
the centre of Malta, is but a few miles from the coast (see
on v. 1). — τῷ πρώτῳ τῆς νήσου. There can be no doubt that
Publius is called *the first* (or chief) *of the island* because he
was the Roman governor. Melita was first conquered by the
Romans during the Punic wars, and in the time of Cicero (4 Ver.
c. 18) was annexed to the prætorship of Sicily. The prætor of
that island would naturally have a legate or deputy at this place.

The title πρῶτος, under which he is mentioned here, has been justly cited by apologetic writers, as Tholuck, Ebrard, Krabbe, Baumgarten, Lardner, Paley, Howson, as a striking proof of Luke's accuracy. No other ancient writer happens to have given his official designation; but two inscriptions, one in Greek and the other in Latin, have been discovered in Malta, in which we meet with the same title employed by Luke in this passage.[1] It is impossible to believe that Publius, or any other single individual, would be called the *first man* in the island, except by way of official eminence. It will be observed that the father of Publius was still living, and during his lifetime he would naturally have taken precedence of the son, had the distinction in this case been one which belonged to the family.[2] — ἡμᾶς ἐξένισεν,

[1] "The one in Greek is supposed to form a votive inscription by a Roman knight, named Aulus Castricius, 'first of the Melitans' (πρῶτος Μελιταίων), to the emperor. The Latin inscription, on the pedestal of a column, was discovered at Citta Vecchia, in excavating the foundation of the Casa del Magistrato, in 1747."

[2] I have allowed this note to remain as it stood in the other edition, as it represents the general opinion of scholars respecting the official rank of Publius. Yet it is possible that they have erred in assigning this precise import to the title. I insert with thanks for the suggestion the following criticism of President Woolsey on this point : " The best information which we can obtain respecting the situation of Malta at the time of Paul's visit, renders it doubtful, to say the least, whether the interpreters are in the right as it regards the station of Publius. In a Greek inscription of an earlier date we find mention made of two persons holding the office of *archon* or magistrate in the island. A later inscription of the times of the Emperors may be translated as follows : 'Lucius Pudens, son of Claudius, of the tribe Quirina, a Roman eques, first [πρῶτος, as in Acts] and patron of the Melitaeans, after being magistrate and having held the post of flamen to Augustus, erected this.' Here it appears that the person named was still chief man of the island, although his magistracy had expired. From this inscription and others in Latin found at Gozzo, it is probable that the inhabitants of both islands had received the privilege of Roman citizenship, and were enrolled in the tribe Quirina. The magistracy was, no doubt, that of the Duumvirs, the usual municipal chief officers. The other titles correspond with titles to be met with on marbles relating to towns in Italy. Thus the title of *chief* corresponds to that of *princeps* in the colony of Pisa, and is probably no more a name of office than the title of *patron*. For no such office is known to have existed in the colonies or in the *municipia*, and the *princeps coloniae* of Pisa is mentioned at a time when it is said that owing to a contention between candidates there were no magistrates." — The difference does not affect the value of the alleged proof of the narrator's accuracy ; for in either case the term is a Roman title, and is applied by Luke to a person who bears it at the right time and in the right place. Indeed, the appellation of *prince* or *patron* would be more striking than that of *magistrate*, inasmuch as the range of its application is narrower, and a writer who was not stating the truth would be more liable to introduce it under circumstances that would render it inadmissible.

entertained us, viz. Luke, Paul, Aristarchus (27, 2), and no doubt the noble-hearted Julius; not the entire two hundred and seventy-six (Bmg.), as so indiscriminate a hospitality would be uncalled for and without any sufficient motive.

V. 8. πυρετοῖς. The plural has been supposed to describe the fever with reference to its recurrent attacks or paroxysms. This is one of those expressions in Luke's writings that have been supposed to indicate his professional training as a physician. See also 12, 23 ; 13, 11 ; and especially the comparison (ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες) in his Gospel (22, 44). It is correct to attach to them that significancy. No other writer of the New Testament exhibits this sort of technical precision in speaking of diseases. The disorder with which the father of Publius was affected was dysentery combined with fever. It was formerly asserted that a dry climate, like that of Malta, would not produce such a disorder ; but we have now the testimony of physicians resident in that island, that it is by no means uncommon there at the present day.

V. 10. οἱ καί, *who also*, on their part, i. e. while they came and were healed of their maladies. — πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *honored us* (viz. Paul and his companions) *with many honors*, courtesies. They were entertained with a generous hospitality, and distinguished by marks of special regard and kindness. Some render τιμαῖς *rewards* or *presents ;* but the next clause appears to limit their reception of the favors in question to the time of their departure and to the relief of their necessary wants. It is certain that they did not, even then, accept the gifts which were proffered to them as a reward for their services ; for that would have been at variance with the command of Christ in Matt. 10, 8.

Verses 11–16. *Prosecution of the Journey to Rome.*

V. 11. μετὰ τρεῖς μῆνας. The *three months* are the time that they remained on the island. They were probably the months of November, December, and January. The season may have admitted of their putting to sea earlier than usual. The arrival at Melita could not have been later than October, for a brief interval only lay between the fast (27, 9) and the beginning of the storm (27, 27). — ἐν πλοίῳ παρακεχειμακότι. Luke does not state why this vessel had wintered here. It is a circumstance which shows the consistency of the narrative. The storm which occasioned the wreck of Paul's vessel had delayed this one so long, that it was necessary on reaching Melita to suspend the voyage

until spring.   This vessel had been during the winter at Valetta,
which must always have been the principal harbor of Malta. —
παρασήμῳ Διοσκούροις, *with the sign Dioscuri*, or *distinguished by
Dioscuri*, i. e. having images of Castor and Pollux painted or
carved on the prow, from which images the vessel may have been
named.   This use of figure-heads on ancient ships was very com-
mon.   See Dict. of Antt., Art. *Insigne*.   Castor and Pollux were
the favorite gods of seamen, the winds and waves being supposed
to be specially subject to their control.   It is of them that Horace
says (Od. 1. 12. 27–32) :

> " Quorum simul alba nautis
>   Stella refulsit,
> Defluit saxis agitatus humor ;
> Concidunt venti, fugiuntque nubes,
> Et minax (quod sic voluere) ponto
>   Unda recumbit."

See, also, Od. 1. 3. 2.   παρασήμῳ may be a noun or an adjective.
The former appears to have been most common in this applica-
tion.   The other construction is easier as regards the dative, and
is preferred by De Wette.

V. 12.   Συρακούσας, *Syracusæ*.   This city, the capital of Sicily,
on the southeastern coast of that island, was about eighty miles
north from Melita.   It was built partly on the adjacent island of
Ortygia, and from that circumstance, or as others say because it
included at length several villages, may have received its plural
name.   The modern Siracusa or Siragossa occupies only a part
of the ancient city, viz. Ortygia (Forbg.). — ἐπεμείναμεν.   They
may have stopped here for trade, or in the hope of a better
wind.

V. 13.   περιελθόντες, *having come around* or *about*.   The sense
of the preposition it is impossible to determine with certainty.
One supposition is, that it refers to their frequent alteration of
the ship's course ; in other words, to their tacking, because the
wind was unfavorable.   So Smith, Howson, and others, explain
the word.   Mr. Lewin thinks that " as the wind was westerly,
and they were under the shelter of the high mountainous range
of Etna, they were obliged to stand out to sea in order to fill
their sails, and so come to Rhegium by a circuitous sweep." [1]
Another view is, that they were compelled by the wind to follow

[1] " I was informed by a friend many years ago, that when he made the voyage
himself from Syracuse to Rhegium, the vessel in which he sailed took a similar
circuit for a similar reason."   Lewin, II. p. 736.

closely the sinuosities of the coast, to proceed circuitously. De
Wette says, which is much less probable, that they may have
gone *around* Sicily, or the southern extremity of Italy. — εἰς Ῥή-
γιον, *unto Rhegium*, now Reggio, which was an Italian seaport,
opposite to the northeastern point of Sicily. Here they remained
a day, when the wind, which had been adverse since their leav-
ing Syracuse, became fair, and they resumed the voyage. The
steamers between Naples and Malta touch at Messina, and Reg-
gio appears in full view on the Italian side. If Paul passed here
in February (v. 11 above), the mountains on the island and on
the main land were still covered with snow, and presented to
the eye a dreary aspect. — ἐπιγενομένου νότου, *a south wind having
arisen on* them; comp. the compound participle in v. 2, and in **27,**
20. The dative of the person is often expressed after ἐπί with
this force; see Herod. 8. 13. — δευτεραῖοι, *on the second day;* comp.
John 11, 39. This adverbial use of the ordinals is classical. K. §
264. 3. b. — εἰς Ποτιόλους. *Puteoli,* now Pozzuoli, was eight miles
southwest from Neapolis, the modern Naples. It derived its
name from the springs (*putei*) which abound there, or from the
odor of the waters (*a putendo*).[1] Its earlier Greek name was
Δικαιάρχεια. It was the principal port south of Rome. Nearly
all the Alexandrian and a great part of the Spanish trade with
Italy was brought hither. The seventy-seventh Letter of Seneca
gives a lively description of the interest which the arrival of the
corn-ships from Egypt was accustomed to excite among the inhab-
itants of that town. A mole with twenty-five arches stretched
itself into the sea, at the entrance of this bay, alongside of which
the vessels as they arrived cast anchor for the delivery of their
freight and passengers. Thirteen of the piers which upheld this
immense structure, show their forms still above the water, and
point out to us as it were the very footsteps of the apostle as he
passed from the ship to the land. — The voyage from Rhegium
to Puteoli, which the Castor and Pollux accomplished in less than
two days, was about one hundred and eighty miles. The pas-
sage, therefore, was a rapid one; but as examples of the ancient
rate of sailing show, not unprecedented. Herodotus states that
a ship could sail seven hundred stadia in a day, and six hundred
in a night, i. e. thirteen hundred in twenty-four hours, which
would be at the rate of about one hundred and fifty English miles
a day. Strabo says, that a voyage could be made from Sammo-

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[1] As examples, travellers will recollect the Grotto del Cane near Cumæ, and
the Baths of Nero at Baia.

nium to Egypt in four days, reckoning the distance at five thousand stadia, or about five hundred and seventy-three miles. This would be sailing one hundred and forty-three miles in twenty-four hours, or six miles an hour. Pliny mentions several voyages which would be considered very good in modern times. He says that the prefects Galerius and Babilius arrived at Alexandria, the former on the seventh, the latter on the sixth day, after leaving the Straits of Messina. He states, also, that passages were made, under favorable circumstances, from the Straits of Hercules to Ostia, in seven days; from the nearest port of Spain, in four; from the province of Narbonne, in three ; and from Africa, in two. Probably the most rapid run mentioned by any ancient writer is that of Arrian, in his Periplus of the Euxine, who says that "they got under way about daybreak," and that by midday they had come more than five hundred stadia; that is, more than fifty geographical miles, which is at least eight miles an hour.[1]   The mean of the foregoing examples is seven miles an hour; and if we suppose that the Castor and Polux sailed at that rate, the passage would have required only about twenty-six hours.   This result agrees perfectly with Luke's account; for he states that they left Rhegium on one day and arrived at Puteoli on the next. Their course, it will be observed, was nearly due north, and they were favored with a south wind.

V. 14.   ἐπ' αὐτοῖς, *with* (lit. *upon*) *them;* comp. 21, 4.   The local idea blends itself with the personal.   See W. § 48. c. — ἡμέρας ἑπτά, *a week;* see on 20, 6.   They had an opportunity to spend a Sabbath with the Christians there.   The centurion granted this delay, not improbably, in order to gratify the wishes of Paul. After such events, the prisoner would have a power over his keeper well nigh unbounded.   In the mean time, the news of the apostle's arrival would travel to Rome, and thus prepare the way for what we read in the next verse. — καὶ οὕτως, κ. τ. λ., *and so,* after the interval thus spent, *we went unto Rome;* not *came* unless the remark be proleptic.   The incidents in v. 15 occur on the way thither.   On leaving Puteoli, Julius and his party would proceed naturally to Capua, about twelve miles, the nearest point for intersecting the Appian Way.   The distance from Capua to Rome by this road was about one hundred and twenty-five miles.[2]

[1] I have relied for these statements, partly on Forbiger, and partly on Biscoe and Smith.

[2] Mr. Howson's map of this journey to the city will enable the reader to follow the apostle's course very distinctly.

V. 15. Two companies of the Christians at Rome went forth
to meet the apostle ; but separately and at different times. Hence
the advanced party reached *Appii Forum*, about forty miles from
Rome, before Paul appeared ; the later party met him at *Tres
Tabernæ*, which was thirty miles from Rome. (Itiner. Antonin.)
Other estimates (Itiner. Hieros.) place Appii Forum a few miles
nearer to Rome. This town was named from Appius Claudius
Cæcus, who built the Appian Way. It lay on the northern bor-
der of the Pontine Marshes, at the end of the canal which ex-
tended thither from a point a few miles above Anxur or Terra-
cina. Horace (Sat. 1. 5. 4) speaks of Appii Forum as "full of
boatmen," who were engaged in forwarding passengers over this
canal, a distance of twenty miles. The Appian Way ran near
the canal, and it would depend on circumstances unknown to us,
whether the centurion travelled in one mode or the other. Strabo
mentions that night-travellers (as in the case of Horace) usually
preferred the boat. The present Locanda di Foro Appio, a
wretched inn, marks probably the site of Appii Forum. It is
almost the only human shelter in the midst of a solitude enliv-
ened once by incessant commerce and travel. — *Tres Tabernæ*,
as appears from one of Cicero's letters to Atticus (2. 12), must
have been near where the cross-road from Antium fell into the
Appian Way. It is thought to have been not far from the mod-
ern Cisterna, the bulk of which lies on the traveller's left in
going from Rome to Naples, under the shadow of the Volscian
Hills. — οὓς . . . . Θάρσος, *whom Paul seeing gave thanks to God and
took courage*. He may have met a few of the Roman Christians
in foreign lands, but was a stranger to nearly all of them except
in name, and would approach the city with the natural anxiety
of one who had yet to learn what feelings they entertained tow-
ards him. Such a cordial reception, such impatience to see him
and welcome him to their hearts, would scatter all his doubts,
and thrill his bosom with gratitude and joy. The church at Rome
contained heathen converts as well as Jewish. The apostle of
the Gentiles would see a special cause for encouragement and
thanksgiving, in the presence of such witnesses of the success
of the gospel in the great metropolis.

V. 16. As Paul travelled on the Appian Way, he must have
entered Rome through the Capenian Gate, not far from the mod-
ern Porta San Sebastiano. — ὁ ἑκατόνταρχος . . . . στρατοπεδάρχῃ, *the
centurion delivered the prisoners to the commander of the camp*, i. e.
the prætorian camp, where the emperor's body-guard was quar-
tered. See Phil. 1, 13. This camp or garrison had been built

by Sejanus, the favorite of Tiberius, in the vicinity of the *Porta Nomentana* (Win.). The exact spot is known to be that within the projection, at the northeast corner of the present city-wall. Nearly all critics at present, as Olshausen, Anger, De Wette, Meyer, Wieseler, suppose this officer, i. e. the *præfectus prætorio,* to be meant here. The prisoners who were sent to Rome from the provinces were committed to his custody. There is a difference of opinion in regard to the article. The command of the prætorian guard was originally divided between two prefects, but during the reign of Claudius, Burrus Afranius, a distinguished Roman general, was appointed sole *præfectus prætorio,* and retained this office as late certainly as the beginning of A. D. 62. On his death the command was committed again to two prefects, as it had been at first, and this continued to be the arrangement until a late period of the empire. The time of Paul's arrival at Rome could not have been far from A. D. 62, as admits of being shown by an independent calculation (see Introd. § 6. 5). Wieseler (p. 86) supposes τῷ στρατοπεδάρχῃ to refer to Burrus, as sole prefect at that time, and he urges the expression as a reason for assigning the apostle's arrival to A. D. 62, or the year preceding. It is very possible that this view is the correct one. It would furnish a striking coincidence between Luke's narrative and the history of the times. Yet, in speaking of *the prefect,* the writer may have meant the one who acted in this particular case, the one who took into his charge the prisoners whom the centurion transferred to him, whether he was sole prefect or had a colleague with him; comp. 24, 23. De Wette assents to Meyer in this explanation of the article. The expression, as so understood, does not affirm that there was but one prefect, or deny it. — τῷ δὲ Παύλῳ, κ. τ. λ., *But it was permitted to Paul* (i. e. by the prefect to whom he had been consigned) *to dwell by himself,* instead of being confined with the other prisoners. This was a favor which the Roman laws often granted to those who were not suspected of any very serious offence. The centurion, who had already shown himself so friendly to the apostle, may have interceded for him; or the terms in which Festus had reported the case (see on 26, 32) may have conciliated the prefect. In the use of this liberty, Paul repaired first to the house of some friend (v. 23), and afterwards rented an appartment for his own use (v. 30). — σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ, *with the soldier who guarded him,* and to whom he was fastened by a chain. Different soldiers relieved each other in the performance of this office. Hence, as Paul states in Phil. 1, 13, he became, in the course of time, personally

known to a great number of the prætorian soldiers, and through
them to their comrades. The notoriety which he thus acquired
served to make his character as a prisoner for the sake of the
gospel more widely known, and thus to aid him in his efforts to
extend the knowledge of Christ. To this result the apostle re-
fers in Phil. 1, 12 sq.

Verses 17–22. *Paul has an Interview with the chief Men of the Jews at Rome.*

V. 17. μετὰ ἡμέρας τρεῖς, *after three days*, on the third from his
arrival; comp. 25, 1. The apostle's untiring activity is manifest
to the last.—τῶν Ἰουδαίων are the unbelieving *Jews*, not the Jewish
Christians. Their *first* men would be the rulers of the synagogue,
or would include them. — ἐναντίον governs the dative here, as in
1 Thess. 2, 15; comp. 26, 9.—ποιήσας, *though I had done.* — ἐξ
Ἱεροσολύμων, *from Jerusalem*, whence he had been sent to Cæsa-
rea. — εἰς τὰς χεῖρας τῶν Ῥωμαίων, *into the hands of the Romans*,
viz. Felix and Festus, who represented their countrymen. The
remark refers to them, as is evident from ἀνακρίναντες in the next
verse.

V. 19. ἀντιλεγόντες, *objecting*, describes very mildly the opposi-
tion of the Jews to the apostle's acquital. ἀδελφοί, λαῷ, πατρῴοις,
Ἰσραήλ, which follow so rapidly breathe the same conciliatory
spirit. Such expressions show how self-forgetting Paul was, how
ready to acknowledge what was common to his opponents and
himself. — ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, *I was compelled to
appeal unto Cæsar;* as his only resort in order to save himself
from assassination or judicial murder; comp. 25, 9 sq. — οὐχ ὡς,
κ. τ. λ., *not as having* (i. e. because I had) *anything* (as the mo-
tive for this appeal) *to charge against my nation*, viz. before the
emperor. The apostle would repel a suspicion which he sup-
posed it not unnatural for the Roman Jews to entertain; or, pos-
sibly, would deny an imputation with which the Jews in Pales-
tine had actually aspersed him (Wiesl.). Paul says *my nation*
(ἔθνους μου) and not *people* (see λαῷ above), because Καίσαρα
just before distinguishes the Romans and the Jews from each
other.

V. 20. διὰ ταύτην οὖν τὴν αἰτίαν, *On this account, therefore*, viz.
that his feelings towards the Jews were so friendly. — παρεκάλεσα
ὑμᾶς ἰδεῖν, *I called*, invited, *you that I might see* you. Some sup-
ply ἐμέ as the object of ἰδεῖν, which destroys the unity of the sen-
tence. — ἕνεκεν . . . . Ἰσραήλ, *for on account of the hope of Israel*

i. e. the hope of a Messiah which the nation entertained; comp. 26, 6. This clause is coördinate with the one which precedes. It states an additional reason why he had sought the present interview. — τὴν ἄλυσιν ταύτην περίκειμαι, *I am compassed with this chain,* have my arm bound with it. So, also, when the apostle wrote in Phil. 4, 4, "Rejoice in the Lord always; and, again, I say, rejoice," he was manacled as a felon, and was liable at any moment to be condemned to the wild beasts or the block. The construction is similar to that of the accusative after passive verbs; comp. περίκειται ἀσθένειαν in Heb. 5, 2.

V. 21. ἡμεῖς οὔτε γράμματα, κ. τ. λ., *We received neither letters,* etc. This statement refers to their having received no official information, either written or oral, in regard to the circumstances under which Paul had been sent to Rome. Some have supposed the Jews to be insincere in this declaration, as if it was improbable that they should have been uninformed in regard to so important an event. But we have no sufficient reason for calling in question their veracity. The Palestine Jews could hardly have foreseen the issue to which the case was so suddenly brought; and hence, before the apostle's appeal, would have deemed it unnecessary to apprise the Jews at Rome of the progress of the trial. It is barely possible that they could have forwarded intelligence since the appeal had taken place. Paul departed for Italy evidently soon after he had appealed, and must have availed himself of one of the last opportunities for such a voyage which the season of the year allowed. Having spent the winter at Melita, he had proceeded to Rome at the earliest moment in the spring; so that in the ordinary course of things he must have arrived there in advance of any ship that might have left Palestine after the reopening of navigation. — Repeat ἀπὸ τῆς Ἰουδαίας after παραγενόμενος. — τὶς τῶν ἀδελφῶν, *any one of the brethren,* of our countrymen, i. e. as a special messenger, as a complainant.

V. 22. ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι, *But* (though in the absence of such information we offer no complaint) *we deem it proper* (Mey. Rob.) *to hear from thee;* comp. 15, 38. The verb may also mean *we desire* (De Wet. E. V.), but is less common in that sense. — περὶ μὲν γὰρ τῆς αἱρέσεως ταύτης, *for concerning this sect* of which Paul was known to be an adherent; and as that circumstance (γάρ) was not in his favor, they intimate that he was bound to vindicate himself from the reproach of such a connection. The Jews, it will be observed, in their reply to the apostle, abstain from any allusion to the Christians at Rome; indeed, they might have expressed themselves in the same manner had

58

no church existed there at this time, or had they been entirely
ignorant of its existence. To understand them, however, as af-
firming that they had heard of the sect only by report, that they
possessed no personal knowledge of any who were connected
with it, is certainly unauthorized. Baur[1] proceeds on this false
assumption, and then represents the passage as inconsistent with
the Epistle to the Romans, which was written several years be-
fore this, and exhibits to us a flourishing church in the Roman
metropolis. Zeller says the same thing. The peculiarity in the
case is not by any means that the Jews denied that they were
acquainted with those who held the Christian faith, but that they
avoided so carefully any reference to the fact; what they knew
was matter of general notoriety ($\pi \alpha \nu \tau \alpha \chi o \hat{v}$ $\dot{\alpha} \nu \tau \iota \lambda \acute{\epsilon} \gamma \epsilon \tau \alpha \iota$); they de-
cline the responsibility of asserting anything on the ground of
their own personal knowledge. Various explanations have been
given of this reserve on the part of the Jews. Olshausen's
hypothesis is, that the opposition between the Jewish Christians
and the Jews had become such, before Claudius banished the
latter from Rome, as to separate them entirely from each other;
and consequently that the Christians there remained in fact un-
known to the Jews who returned to Rome after the decree of
banishment ceased to be in force. This view is improbable, and
has found no supporters. The opinion of many of the older
critics, to which Tholuck[2] also has returned, is that the $\pi \rho \hat{\omega} \tau o \iota$
$\tau \hat{\omega} \nu$ 'Ιουδαίων affected to be thus ignorant in regard to the Roman
Christians; that they wished to deceive the apostle, and uttered
a direct falsehood when they told him that they had received no
information concerning him from the Palestine Jews. The best
account of this peculiarity, it appears to me, is that which Phi-
lippi has suggested in his recent Commentary on the Epistle to
the Romans.[3] The situation of the Jews at Rome, after their
recent banishment by Claudius, was still critical and insecure. It
was very important for them to avoid the displeasure of the gov-
ernment; to abstain from any act or attitude that would revive
the old charge against them of being quarrelsome or factious.
They saw that Paul was regarded with evident favor by the
Roman officers; they had heard from him that the procurator
would have acquitted him, but the obstinate Jews had compelled

[1] Paulus, der Apostel, sein Leben und Wirken, seine Briefe und seine Lehre,
p. 368 sq.

[2] Commentar zum Briefe Pauli an die Römer (1842), p. 14.

[3] Commentar über den Brief Pauli an die Römer, von Friedrich A. Philippi
(1848), p. xv.

him to appeal to Cæsar. Having had no intelligence from Judea, they might fear that their countrymen there had gone too far, and had placed it in the power of Paul to use the circumstance to the disadvantage of the Jewish cause at Rome. Hence they considered it advisable for the present to conciliate the apostle, to treat him mildly, to keep out of sight their own relations to the Christian sect. They say what was true. No special and express information had been forwarded to them respecting his person and the occurrence mentioned by him, and they knew that the sect had everywhere an evil name. But they suppress their own view in regard to the Christian faith, as something they do not consider it necessary and expedient to avow, and, out of fear of the Roman magistrates, would draw as little attention as possible to their hostile position towards the Christians.

Verses 23–29. *His Second Interview with the Jews.*

V. 23. ταξάμενοι δὲ αὐτῷ ἡμέραν, *Now having appointed for him a day*, at his own suggestion perhaps, since by leaving it to them to designate the time he would be more sure of their presence. — εἰς τὴν ξενίαν, *unto his lodging*. The term implies (Hesych.) that it was a place where he was entertained as a guest (comp. Philem. 22); and those critics are right who distinguish it from the "hired house" mentioned in v. 30. The apostle, at first, as would be natural, was received into some one of the Christian families at Rome; but after a time, for the sake of greater convenience or independence, he removed to apartments which would be more entirely subject to his own control. That Aquila (Rom. 16, 3) became his host again as he had been at Corinth (18, 3) is not impossible. — πλείονες, *more* than on the former occasion. — πείθων . . . . Ἰησοῦ, i. e. *and persuading them of the things concerning Jesus.* For the double accusative, see on 19, 8. Here, too, the act of the participle refers to the speaker's aim or object, without including the result. It may be inferred from what follows, that the greater part of those whom Paul addressed withstood his efforts to win them to the truth; comp. v. 25.

V. 24. οἱ μέν and οἱ δέ distribute the Jews into opposite parties. The proportion which the convinced bore to the unbelieving we must gather from the drift of the narrative.

V. 25. ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους, *And being discordant among one another.* This variance they may be supposed to have evinced by an open declaration of their different views, by the

expression of dissent and objection on the part of those who dis-
believed. — εἰπόντος τοῦ Παύλου ῥῆμα ἕν, *Paul having said one word*,
at the time of their departure (De Wet.) ; not as the occasion of
it (Mey.). It was *one* final, significant word, as opposed to many
words; comp. Luke 20, 3. — διὰ Ἡσαίου, *through Isaiah*. See on
2, 16.

V. 26. λέγον, viz. Isa. 6, 9 sq., cited according to the Seventy.
The passage is quoted also in Matt. 13, 14 sq. and John 12, 40.—
For the Hebraistic ἀκοῇ ἀκούσετε, see the note on 4, 17. -- οὐ μὴ
συνῆτε may express the future result with more certainty than the
future indicative. See on 13, 41. — For βλέποντες βλέψετε, see on
7, 34.

V. 28. οὖν, *therefore*, i. e. since they are so hardened and in-
corrigible. — ὅτι . . . . σωτήριον, *that to the Gentiles the salvation was
sent*, i. e. by God in the coming of the apostle to Rome. — αὐτοί,
they (emphatic), although they are heathen. — καὶ ἀκούσονται, *also
will hear* it, viz. the message of this salvation. The object of the
verb is implied in ἀπεστάλη. καί connects the reception with the
offer of the gospel. — Our eyes trace here the last words in
Luke's record, which fell from the lips of Paul. It is remarkable
that they are precisely such words. The apostle of the Gentiles
points again to his commission to preach to all nations, and de-
clares that the heathen, to whom he was sent shall accept the
Saviour whom the Jews disowned.

V. 29. This verse in the common text repeats what has been
said in the eighteenth verse. It appears to be not genuine. Its
principal witnesses are G H, the Ethiopic, and some of the
later fathers. It is wanting in A B E, the Syriac, and the best
Latin authorities. Leading critics, as Mill, Lachmann, Tischen-
dorf, Green, reject the verse.

Verses 30. 31. *The Condition of the Apostle during his Captivity.*

V. 30. ἔμεινε διετίαν ὅλην, *remained two whole years*, i. e. in the
state mentioned, with the evident implication that at the end of
that time his condition changed. Some critics deny the correct-
ness of this inference; but the better opinion affirms it. Had
the apostle been still in confinement, the writer would have em-
ployed more naturally the present tense or the perfect *(remains
or has remained)* instead of the aorist. The reader's conclusion
is, that the two years completed the term of the apostle's cap-
tivity, and that when Luke penned the sentence, the prisoner
was either at liberty or else was no longer living. Lekebusch

(p. 415) pronounces this view an inevitable one. See on next
verse. — The διετίαν ὅλην would bring the narrative down to A. D.
64. Some months lay between the commencement of this year
and the outbreak of Nero's persecution. See Introd., p. 27. —
ἐν ἰδίῳ μισθώματι, *in his own hired house*, i. e. hired at his own ex-
pense. In the bosom of a Christian church, the apostle could
not have been destitute of the means of providing for such an
expense. We learn, also, from Phil. 4, 14. 18, that during this
captivity Paul received supplies from the church at Philippi. —
ἀπεδέχετο, in its special sense, *received gladly*, because it afforded
him such joy to preach the Gospel; comp. 15, 4; 18, 27.

V. 31. διδάσκων, sc. αὐτούς. The construction is similar to that
in v. 23. — ἀκωλύτως, *without molestation* on the part of the Roman
government.[1] According to the Roman laws, a citizen under
arrest, in ordinary cases, could give security or bail, and thus
enjoy his personal liberty until he was brought to trial. The
freedom granted to Paul was so ample, that one might almost
suppose that he was permitted to exercise that right; but it is
rendered certain by Phil. 1, 13. 16, that he continued to be
guarded by a Roman soldier. — Among the friends with Paul
during this confinement who have been mentioned in our narra-
tive, were Luke, Timothy, Epaphras, Mark, Aristarchus, and
Tychicus. The interruption of his personal intercourse with the

[1] Agrippa the First was imprisoned in early life, at Rome. The account of
his captivity confirms so entirely Luke's account of the manner in which Paul
was treated as a Roman prisoner, (so unlike our modern usages,) that it may not
be amiss to mention some of the circumstances. We obtain the information
from Josephus (Antt. 18. 6. 5 sq.). Agrippa, on being arrested, was committed
to Macro, the prætorian prefect, and confined in the prætorian camp. He was
there kept under a guard of soldiers, to one of whom he was chained (called his
συνδετός). A particular centurion had the oversight of the prisoner and the sol-
diers who guarded him. But the condition of those confined in this manner de-
pended very much on the character of those who had the immediate charge of
them. The soldiers who watched Agrippa treated him, at first, with great sever-
ity. Hence Antonia, a sister-in-law of Tiberius and a friend of Agrippa, inter-
ceded with Macro and induced him to appoint a guard known to be of a milder
disposition. The situation of Agrippa was now improved. His friends who had
been excluded from him, were permitted to visit him and to supply his necessary
wants (comp. 24, 23). But during this time, about six months, he was still con-
fined in the prætorian camp. On the death of Tiberius the mode of his cap-
tivity was changed again. Caligula ordered him to be removed from the præto-
rium to the house which he had occupied before he was bound. Here he was
still guarded as a prisoner, but was subject to so much less restraint that his con-
dition was one of comparative liberty. His captivity, in this last form of it, was
doubtless like that of Paul during the two years that he "dwelt in his own hired
house" at Rome.

churches caused the apostle to address them by letter, and thus
the restraint on his liberty proved the means of opening to him a
sphere of activity, which has given him access to all nations,
which makes him the contemporary of every age.   As nearly all
critics allow, he wrote during this captivity his Epistles to the
Ephesians, the Colossians, the Philippians, and Philemon. — It
must suffice to allude merely to the subsequent history of the
great apostle.   I cannot hesitate to agree with those who believe
that Paul on being brought to trial under his appeal to the empe-
ror was acquitted, and, casting aside his chains, went forth to la-
bor again for the spread of the gospel.   We see from his letters
written while he was a captive that he was expecting to regain
his liberty.   See, for example, Phil. 1, 25; 2, 23. 24; Philem. **v.**
22.   Even if Paul entertained this belief as a matter of judg-
ment merely, and not in the exercise of a faith warranted by a
special revelation, we must allow at all events that he had good
means for forming a correct opinion of his prospects, and should
be supposed, therefore, to have realized his hope, and not to have
been condemned, contrary to such manifest intimations of a dif-
ferent result.   The journeys and labors indicated in the Pastoral
Epistles make the supposition of an interval between a first and
second imprisonment important if not indispensable as a means
of reconciling Luke's account with this part of the apostle's cor-
respondence.   The facts mentioned in the letters to Titus and
Timothy have no natural place in the portion of Paul's history
recorded in the Acts.   The style, too, and the circle of ideas in
these Epistles indicate a later period in the life of the writer and
in the progress of the churches, than that of the conclusion of
Luke's narrative.   Finally, the historical testimony, as derived
from the earliest sources, asserts a second Roman captivity in the
most explicit manner.   Clemens, the disciple and companion of
Paul, affirms that the apostle before his martyrdom travelled "to
the boundary of the West," an expression which the Roman wri-
ters in that age applied to the Trans-Alpine countries; and the
Canon of Muratori (A. D. 170) represents "a journey into Spain,"
as a well-known event in Paul's history.   Eusebius states the
common belief of the early churches, in these words: "After
defending himself successfully it is currently reported that the
apostle again went forth to proclaim the gospel, and afterwards
came to Rome a second time, and was martyred under Nero." —
Hints in the Epistles and traditions supply all that is known or
conjectured respecting this last stage of the apostle's ministry.
It is supposed, that on being liberated (writers do not agree as to

the precise order), he visited again parts of Asia Minor and Greece; went to Crete and founded or more probably strengthened the churches there; made his long-contemplated journey to Spain; wrote his First Epistle to Timothy, and his Epistle to Titus; after several years of effective labor, was apprehended again as a leader of the Christian sect; was brought a second time as a prisoner of Christ to Rome; was tried there and condemned to suffer death.   His Roman citizenship exempted him from the ignominy of crucifixion, and hence, according to the universal tradition, he was beheaded by the axe of the lictor.   The same testimony places his martyrdom in the year A. D. 68, the last year of Nero's reign.   It was in the daily expectation of this event that he wrote the last of his Epistles, the second to Timothy.   It is in that Epistle, written as the aged servant of Christ looked back to his trials all surmounted, forward to the hour when he should soon "be forever with the Lord," yet amid his own joy still mindful of the welfare of others, that we hear his exultant voice : " I am now ready to be offered, and the time of my departure is at hand.   I have fought a good fight, I have finished my course, I have kept the faith.   Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

ABBREVIATIONS.

NAMES OF WRITERS ABBREVIATED IN THE NOTES.

THE works of those referred to in the following list are mostly Commentaries, and may be presumed to be well known. The titles of some of those which are less common have been given at the foot of the page where they occur for the first time.

Alf.	Alford.	Hnr.	Heinrichs.
Ang.	Anger.	Hws.	Howson.
Bez.	Beza.	Krüg.	Krüger.
Blmf.	Bloomfield.	Kuin.	Kuinoel.
Bmg.	Baumgarten.	Kyp.	Kypke.
Bng.	Bengel.	Lchm.	Lachmann.
Böttg.	Böttger.	Light.	Lightfoot.
Bretsch.	Bretschneider.	Lng.	Lange.
Brud.	Bruder.	Mey.	Meyer.
Calv.	Calvin.	Neand.	Neander.
Chryst.	Chrysostom.	Olsh.	Olshausen.
De Wet.	De Wette.	Raph.	Raphael.
Doddr.	Doddridge.	Rob.	Robinson
Ebr.	Ebrard.	Schöttg.	Schöttgen.
Forbg.	Forbiger.	Str.	Stier.
Frtz.	Fritzsche.	Suid.	Suidas.
Gesen.	Gesenius.	Thol.	Tholuck.
Grot.	Grotius.	Tsch.	Tischendorf.
Grsb.	Griesbach.	Vitr.	Vitringa.
Hems.	Hemsen.	Wetst.	Wetstein.
Heng.	Hengstenberg.	Wdsth.	Wordsworth.
Hertz.	Hertzog.	Whl.	Wahl.
Hesych.	Hesychius.	Wiesl.	Wieseler.
Hmph.	Humphry.	Win.	Winer.

OTHER ABBREVIATIONS.

Cranm.	Cranmer's Version of N. T.	T. R.	Received Greek Text.
E. V.	Common English Version.	Vulg.	Vulgate N. Testament.
Genv.	Geneva Version.	Wicl.	Wiclif's Version.
Tynd.	Tyndale's Version.		

INDEX I.

The following Index is intended to exhibit the contents of the Notes as distinguished for the most part from the contents of the History.

Neapolis, whether Paul landed there, 257.

Neby Dauid, a mosque, 65; that of Ismail, view from, 412.

Negatives, not confounded, 164.

Nicopolis, 379.

Numerals, how constructed, 74, 332; indefinite use of, 376.

O.

Obedience to God, the first law, 107.

Olivet, origin of the name, 40.

Omissions in the Acts show the history to be independent of the Epistles, 264.

Oracles abolished, 345.

Ordination of Timothy, 253.

Oriental Customs, laying gifts at the feet of kings, 97; imposition of hands, 116; uncovering the feet, 136; shaking off the dust of the feet, 225; rending the garments, 231; throwing dust into the air, 366; silence enjoined by striking on the mouth, 370 sq.

Orontes connected Antioch with the sea, 206 sq.

Ortygia, 451.

Overseer, same as bishop, 334.

P.

Paphos, what place of this name intended, 208.

Paronomasia, a striking case, 155.

Participle past with a past verb, 348.

Parthia, its boundaries, 55.

Pastoral Epistles, when written, 462, 463

Paul, year of his conversion, 22; how old then, 144; early life and training, 145; how long he remained in Arabia, 167; his first journey to Jerusalem, 169; mode of his journey from Cæsarea to Tarsus, 170; how long he remained in Syria and Cilicia, 170; why he says nothing of his alms-visit to Jerusalem, 195; in what year he made his second journey to Jerusalem, 204; why his name was changed from Saul to Paul, 210; encountered "perils of rivers" and "perils of robbers" in the Pisidian highlands, 213; how long he was absent on his first mission, 238; his relation to Barnabas after their separation, 251; year in which he departed on his second mission, 251; on what principle he circumcised Timothy, 253; why he neglected to plead his Roman citizenship at Philippi, 269 sq.; whether he was tried before the court of the Areiopagus, 280 sq.; the trade at which he wrought, 297; how long he was absent on his second tour, 305 sq.; his mode of preaching at Ephesus,

323; his unrecorded visit to Corinth, 325; characteristic of him that he refers so often to his own example, 336; duration of his third missionary tour, 351; his attempt to conciliate the Jewish believers justifiable, 352; at what age he entered the school of Gamaliel, 362; his zeal as a Pharisee, 362; how he acquired his Roman citizenship, 368; noble-minded confession of his error, 372; how he viewed his persecution of the church, 399; was not a member of the Sanhedrim, 400; when he preached in Judea, 404; manner in which he replied to the charge of insanity, 406; his accuracy vindicated, 420; his calmness amid the tempest, 433; his ascendency over others, 433, 453; how he felt on approaching Rome, 454; how he became known to the Prætorians, 456; his last words recorded by Luke, 460; his condition while he was a prisoner at Rome, 461; his companions at that time, 461; whether he was released, 462; his subsequent labors, 462 sq.; his joy in the prospect of death, 463.

Pentecost, of what commemorative, 50; how long it continued, 356.

Perga, Paul's course thither, 212; its site described by Sir C. Fellows, 212.

Periplus, of Arrian, 421, 422.

Peter, an affinity between his speeches and his Epistles, 17; why he represented the pardon of Simon as doubtful, 151; had not the ordinary Jewish prejudices, 174; how he regarded the homage of Cornelius, 180; devolved baptism on his assistants, 188; manner in which he was chained, 197; his journey to Rome, 200; posture in which he was crucified, 201; in what sense he first preached to the heathen, 241; his last recorded act, 243; at what time he arrived at Antioch, 306.

Peutinger's Table, 208.

Pharaoh, his policy towards the Hebrews, 132 sq.

Pharisees, their opinions, 373; represented as strict by Josephus, 398.

Philip, in what city of Samaria he preached, 147; his residence at Cæsarea, 159; why he was called an Evangelist, 348.

Philippi, its port, 257; its rank as a city, 257; few Jews reside there, 258; why its magistrates were called prætors, 263; character of the church there, 271.

Philippi, Prof., his mode of accounting for the silence of the Jews in regard to the Roman Christians, 458.

Philippians, Epistle to, 462.

INDEX II.

The following are the Contents of the History, with the chapters and verses, and the pages of the Commentary on which the sections may be found.

Date Due

MAR 2 8			